

WOODHULL & CLARKE'S WEEKLY.

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The truth shall make you free.—Jesus.

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

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

A LETTER TO MR. BEECHER.

Dear Weekly—Looking over an old scrap-book this morning I came across a copy of a letter that almost four years ago I had the temerity to write Henry Ward Beecher, which letter never elicited any attention that I am aware of. I re-copy it for your columns, as some of its matter seems to me to bear upon the reverend gentleman's own case in view of some recent developments!

MR. BEECHER—A stranger begs your pardon for trespassing upon your valuable time, but begs you will lend her your kind attention for a space, hoping it may not prove time wasted.

Dropping the third person, I hold a theme closely to heart, which I think needs agitating; and there is no agitator to bring it home so forcibly to the souls and intellects of the people as Henry Ward Beecher. I have from time to time greatly rejoiced at the fall of some old-time idol of custom, knocked into nothingness by your voice.

Now, I wish you would rouse up the sleeping saints as to one other great wrong done for "Christ's sake" through blind and bigoted zeal and the infernal spirit which holds the prompt-book at the elbow of too many professing Christians—the spirit of "stand aside! I am holier than thou!"

I desire to ask you first, however, what constitutes true Christian forgiveness after contrite penitence and effort to lead a purer life? Is it forgiveness with a perpetual reminder to the sinner that he or she has sinned, and that there is no retrieving the lost purity, the regretted estate, while the poor victim is compelled to live among the self-styled holy ones wearing a cruel badge of the infamy?

Or does the Christ-like forgiveness consist in taking the repentant outcast warmly to the heart, imparting the sweet consciousness that though the sins were as scarlet, repentance and faith have washed them white as snow, and rendered the misguided sinner worthy to feast with angels at Christ's own table in paradise?

The latter is my idea of God's free pardon, through the Mediator, His Son Jesus Christ, according to Christian teaching. But worldly wisdom will not have it so. For instance: I read recently in the *Chicago Times* an account of a Protestant sisterhood existing in England, similar to Catholic institutions—a sisterhood whose object is to help the needy, minister to the sick and sore distressed, teach the young, and rescue the fallen.

In regard to the "rescue of the fallen" I enter protest against the Christless way in which they do it, for it is the same in this boasted Protestant institution that it is in the Catholic. They erect a home for the friendless to which the sorrowing and repentant magdalens come, aiming prayerfully and hopefully toward a better life. But no matter how deep the repentance, how earnest the effort to live well, how ardent the hope of free pardon, they are magdalens still—can "never become sisters!"

Is it not a wonder poor outcasts ever have the sublime courage to seek that doubtful shelter, where their sins are written as it were in scarlet letters on their foreheads for all to read who chance in idle curiosity to visit their "refuge"? Is not the wide, wide world a safer refuge from the sanctimonious finger of scornful pity? Would not heaven itself be a hell of torments to the sinner with the damning consciousness that once a magdalen, eternally a magdalen, simply tolerated in the outer courts of heaven, ticketed "a fallen angel!"

And pray tell me, what are those Protestant sisters, or Catholic either, to assume a greater purity than their less fortunate sisters, toward whose sin, committed in the darkness of a mighty temptation, God may be more lenient in the judgment than toward that unmerciful, unimpressible, self-righteousness, which shuts the Magdalen into a corner, confined to her class, compelled to bear the burden of her shame after repentance!

What constitutes a Christian? Certainly not the conscious-

ness that I am better or holier than my neighbor, or that I hold a better right to God's grace of pardon; but simply the bended will to say and the contrite heart to know, "I am the chief of sinners!" unworthy of pardon save through infinite grace.

Yet, here is a band of sisters going out into the byways and highways of life, taking up those who have stumbled in the pit-falls of sin, and bringing them into a place of refuge, as a magistrate of the law would convey a chain-gang to prison. Preposterous and Christless!

After repentance and steady perseverance in well-doing, the Magdalen has a right to her place in the sisterhood, to her old place in society, to her pristine purity; for sin is but as a garment—as a moral disease—else repentance and forgiveness were a stupid farce.

Fancy the thief upon the cross, when Jesus said, "This day shalt thou be with me in Paradise!" Then fancy him, indeed, with Christ in the heavenly courts, and all the angels crying "Stop thief!"

There is yet another most inconsistent feature to this Protestant system of "rescuing the fallen." Magdalens of a more aristocratic order—clergymen's daughters, and high and noble dames are permitted a private parlor, as it were, secluded from the common world where more vulgar sinners are penned up, as if there were castles in adultery, considered from the cast iron standpoint of the Mosaic dispensation.

Surely this subject needs a sermon. The golden calves in the sanctuaries of Mammon, dedicated to Christ, and Him crucified, need to be knocked on the head. And as I was discussing the question at breakfast, I said, "the theme needs some one of wide influence to set it in agitation," and I resolved to write to Henry Ward Beecher. I have done so.

Very truly yours, HELEN NASH.

Since the above was written, there have been developments in Mr. Beecher's own case that seem to point to an excellent reason why he did not desire to agitate the question. If he had not been a hypocrite in his heart, there is no theme he should have held so sacred as the one above mentioned. It is absurd to suppose that Henry Ward Beecher is ignorant of the intrinsic nature of adultery, and of the great wrongs committed by modern society in the name of a virtue which he must know is but a sham. Overwhelming is the circumstantial evidence that he has lived his idea of sexual purity, yet not dared to speak for it in the time of its greatest need. Yet he seems to be flourishing like a green bay tree. H. N.

LEADINGS.

"Be still, and know that I am God," was the tranquil utterance by which one of old expressed his realization of the ever potent influence of the Invisible.

So imbued was David with the consciousness of the actuality of this power; so certain was he that the Unseen was the real energy that directs and controls all earthly events; so sensible was he of the supremacy of this Spiritual Force, over royal mandates, over the enginery of war, that he was able to cease, to be still, to behold God swaying the revolutions of men as well as the convulsions of nature.

Thus must all instruments of the Infinite, ere they receive their mantle of power, comprehend the true source of strength, the invincibility of justice, the absoluteness of celestial rule; then, step by step, they pass from the faulty conceptions of earth to the faultlessness of ethereal knowledge.

Conceived in ignorance, born in weakness, human beings enter upon an existence with capacities, the limits of which human kin has never yet discerned; with possibilities, which are as impossible of divination, as the bounding of the boundless.

Yet, the first entrance into earthly existence is met by swaddling-bands, checks to nature's course, as if the Author of Life had misdirected human energies.

As the unfolding faculties of the new born emerge into action, as the life currents shape themselves according to their natural line of progress, checks and restraints are everywhere encountered, drags on human development, which theology asserts, are necessary, because every human instinct is born of the devil,—as if a devil were the Creator.

As adolescence dawns into maturity, as latent capacities expand into creative power, human beings find themselves possessed by desires, that cannot be controlled by the will; of inner forces entumesing and seeking their natural expression—but which, if accorded, their natural demands, unsan-

ctioned by civil or ecclesiastical power—that is, unlicensed—the act is deemed so vile that society unites with the church, in proscribing by ban and anathema those who obey the law written in their hearts by God, rather than that written on parchment by man, as if nescience, and not wisdom, had been the originator and director of the power.

Thus under present conditions the natural action of the law of sex being next to impossible, abnormal action becomes equally ubiquitous, a defilement which forces myriad hecatombs of the human family into premature graves, victims to consumption or cognate diseases engendered by this ignorant or wilful yielding to man-made law and ignoring that ordained by God. But perishing humanity cries not in vain for life. Already the edict for relief hath gone forth from the Most High. Already the flame of truth flashes across the darkness of earth, piercing its inmost recesses. Already the bondage of mere tradition is being cast aside by those who aspire to know. Already seekers after truth are inquiring if the inner forces are so evil in their tendencies; if creation is such a blunder as theology would make it out to be. Already ears hearken to the voice within the soul. Already listeners have entered upon the pathway which shall yet bring to light as the heritage of humanity, the life and immortality once revealed in Christ.

CALEB BRINTON.

CHADDSFORD PA.

COMMUNISM CRITICISED.

I should like to say that it surprises me to find otherwise sensible people advocating Communism. The first followers of Jesus had "all things in common," but as they were daily expecting the world to come to an end (on the return of their teacher and friend) their small earnings were as judiciously disposed of in this as in any other way.

Communism is in deadly opposition to individuality, and needs a despot at the helm to keep things in order. Unless this leader be a spiritual despot, and hold his subjects at peace through their superstitions, the rank and file are sure to rise up and dethrone the ruler, as we saw in so many cases a few years ago in this country and others. At first sight communism appears all that is lovely. Benevolence becomes magnetised under the powerful appeal and silences every other faculty. Then comes experience, and this silences benevolence and calls into activity doubt, distrust and selfishness. No wonder. Here is a man who would gladly work 10 hours a day for a year, dispensing with all other luxuries, so that he could have the means to travel the next year; but he must first ask permission, ask for the money out of the general treasury, and subject his rights to the vote of a large body of people whose judgment may or may not be just. Or he may be a lazy, logy fellow, dull by nature. What is there to stimulate his faculties when the all-powerful anticipation of recompense and of freedom to use is withdrawn? If he can subsist by slow movements, why wake to greater activity? Depend upon it, both in this world and the next, we shall wish to own what we create—to give it away, waste, or hold. I say what we create; I do not mean any tithe, or three-fifths filched from others, as live the rich in our much vaunted, but cruel civilization.

We are grateful to Brigham Young, and Noyes of Oneida, for the experiments they have made, and are making; but as both depend on superstition in their followers, we are sure to see both systems become disintegrated when their leaders have departed hence. Polygamy has not proved heaven to the plural wives, and mormon children are proverbially inferior. So marriage peculiar to the perfectionists, is seen to result in a negative physical condition which is quite noticeable, especially in the women and children. They lack magnetism, and vigorous, and varied individuality. Now no way of living can be the final right one, that does not produce more symmetrical and robust bodies, more healthy and fertile brains, than our present selfish system shows.

Co-operation, and no interest on surplus produce—for which we use the sign money, would leave us our independence, and foster individuality? Here we own what we create. If we wish to be benevolent we shall be so at our own expense. If we are epicurian in our tastes, we can gratify them at our own expense. Whatever idiosyncrasies we have, if not vices interfering with the welfare of others, may be indulged, and every one have the same right, on the same terms.

Miss Deserance

When will our capitalists who hold all the surplus of labor's earnings take thought of the gross injustice of the laws and customs which enable them to obtain possession of the three fifths? When will they hasten to assist labor in organizing society anew, on a fraternal basis? G. B. K.

[We have a very great respect for the opinions of the ter, but we cannot refrain from saying that, if material wealth were the higher aim of life, she would be in the right; but if the love of neighbor as one's self be a higher aim than wealth, then, that her arguments are fallacious, for instead of getting the largest amount of personal wealth we should strive to produce the greatest amount of general happiness.

ABOUT WOODHULL, STANTON, AND OTHER ANGELS.

After declaring that Mrs. Woodhull had done for woman what no other one could—broken a path through the thorny hedge of sexual tyranny, at the risk of her life—Mrs. Stanton says she has dashed into the dismal swamp, and we (the women, I suppose) could not lift her out. Did she dash in, or did the Comstocks in Christian mask, with special act for the purpose, backed by church wealth and prejudice, press her in? And, in spite of cunning, cruelty and craft, has not her own soul-power, with angel aid, "buoyed her through the deadly waters," gained a new foot-hold and a higher mental leverage? And if her name shall hold the deliverer's place—if in her character and person there is only refinement—have women, any more than Theodore, gained by turning away when the fog in their vision seemed a dismal swamp?

Again, suffrage being but the "vestibule of emancipation," and women unable to reach even that, shall not our effort be to learn why we fail to gain the floor when near enough to parley with the doorkeeper? He says we have already so many cares that more responsibilities would be disastrous. On his suggestion let us glance over the thinking, working women who are the sinew of principle to be relied on. (Other classes present a dizzy whirl.) Sad-denning, indeed, is the best view we obtain. We see them haggard with exhaustion, and hurried for time to plait, stitch and crumple the load of cloth that cripples their every faculty. As children, too weak to hold the cup they crave, they need trusted hands to administer nutrition. They have dissipated vitality by constricting, casing and curtaining the body till, Mrs. Stanton declared in public, "there are no women to-day." Is not fashion a mocker? Will women aspiring to freedom, longer yield their rich powers to the thwarter of all their hopes and joys? If among the fragile human ruins enough force and worth remain to recuperate physically and rectify morally, is not the first, best work of women for women, and of men for women, to relieve them of disabling causes, and, in restoring strength, to give also time to achieve pecuniary support, that they may not only be able to scale the steps, but pass the vestibule, corridors and aisles, and pause at leisure in the central court of emancipation? It may as well be hoped that turtles will fly and fish walk upright as that women in present trammels and mental subjection to known evils, can hold, use and honor civil or social liberty. First must be unbound and respected the temple of uses. Expansive comprehension will then take its own. Victoria and others are nobly preparing minds for true life, but who will come to the first practical point, the aid of bodies, that mind may be improved to will and to do, with an instrument to use? Mrs. Stanton once did good work here, but, dropping the cause to hasten another, swamped both, and the dismal vapors are only now clearing from the poison pools, with hopeful signs. MARY E. TILLOTSON.

VINELAND, Jan., 1876.

THE LEAVEN WORKING.

OMRO, Wis., Jan. 25, 1876.

Editors Weekly—Will you permit us to return thanks, through the columns of your paper, to the many kind friends who have written us words of encouragement and cheer upon our taking the position we have?

Illness and a press of business have prevented our personally replying to these very welcome letters, and now still hurried, we are dismayed at the staring pile of unanswered ones lying before us. We would say, may God bless the kind hearts that have so nobly helped us to bear our burden, which at one time threatened to be more than we could carry.

It seems significant that the majority of those writing are parents and people past the prime of life. It augurs well for the success of the social movement that those who have had the experience of years are the ones most interested. The following is a fair sample of the letters received daily from every part of the country.

Again expressing our thanks, we remain,

Truly yours,

LEO MILLER,
MATTIE STRICKLAND.

PAOLA, KANSAS, Dec. 12, 1875.

Mattie Strickland: All hail, brave girl! Allow a stranger to congratulate you, and ask the support of Heaven's angels to strengthen you in the glorious work in which you have taken the initiatory step—that of leading womanhood up to a higher and purer plane of life.

I am the father of five blooming daughters; the eldest two just entering womanhood, and for them I ask no higher boon, nor grander destiny, than that they brave Mother Grundy and declare their independence as you have done. Rest assured, brave heart, that many, very many eyes are upon you, and with tears they ask for you a joyous life, and the grand fulfillment of your liberty-loving heart's fondest wish. Your dear parents have my sympathy and condolence, and gladly would I share with them their trouble; but, at the same time, I would point them to the "New Light" that has dawned, and that "taketh away the sins of the world" by removing the chief cause of sin and sorrow. Your daughter is not lost to you; "only gone up higher." She has taken a

step you could not and need not now take; and she will bless your gray hairs in the fulfillment of a higher, a holier and a better destiny than marriage bonds and personal ownership could possibly bring to her.

Do your parents ever pray, "Thy will be done on earth as in Heaven?" Did Jesus, the Reformer, say: "In Heaven they neither marry nor are given in marriage, but are as the angels?" Then are Leo Miller and Mattie Strickland as the angels, and are a living reply to the fervent prayers that ascend daily to Heaven; for thus far is God's will "done on earth as in Heaven."

I can and do bear faithful testimony to the mockery of the marriage institution of our country; and I know of what I speak, and of much of its dread deformities. Though living under marriage banns, and seeking not separation from my wife, in whom I fully confide, yet I mingle my prayers with the orthodox world for the inauguration of the will of God upon earth as it is (said to be) in Heaven, and that men and women be as the angels.

Let these fond and doting parents be not bowed in grief; but rather let them lift their eyes and thoughts and sympathies up to the higher plane upon which stands their true and devoted child; and let them feel themselves honored beyond measure that their daughter has honored their name by refusing to exchange it for that of another, and that the brave heart that prompted, nor the fair hand that signed, that "Article of Copartnership" can never bring disgrace to them, and that to their daughter a lover is worth far more than a legal master.

To you, Mattie Strickland and Leo Miller, let me extend my hand and heart's fondest wish that you have made no mistake. Remember the eyes of the world's advanced thinkers are upon you. Stand firm to your post of duty, and may your lives be pure and peaceful and crowned with highest earthly good.

Accept this from an earnest, yet humble worker in all needed reforms. For truth, J. T. HAUGHEY.

ALL THINGS NEW.

Editor Woodhull and Claflin's Weekly:

A change is coming. A new rule of action is to take the world by storm; that is to say, the gathering clouds which blind and confuse all the people, will bring destruction to the world as now organized. Men as competitors are to be brought into disrepute. The whole fabric of competition, as a system of action, will be done away. The new rule or system of co-operation, or concurrent process, for human good, is ingraining in the mind or instinct of to-day, so that a more active conflict is ripening, and the old basis of things beginning to rack with the pangs of transformation.

There is no mistaking the signs of the times. We are about to "turn our coats." Let us see: According to the established order or customs, if one is wrong all are so, in practical life. The great principle of righteousness which men have in them and which they hold dear—which they even worship, because they do not act upon it—must soon move to the surface, and change, and brighten the entire being.

Being on a wrong system, no matter what we preach, be it ever so good, our practice must be wrong, and all the world is without moral power. There is no salvation under the system.

There cannot be. There is not virtue enough left to galvanize it into newness of life. Not all the powers of the earth can save it. The beginning of the end of this competitive (every fellow for himself, and the devil for us all) system of action has come. Modern democracy, industrial slavery, and sexual debauchery are playing out; they are only winked at now as phases of fraud, and enervating indulgence. They have become altogether filthy.

Let the corner stone of co-operation be laid. Let co-operation be the rule of action among men. Let the universal brotherhood be formed as soon as possible. Not one stone on another of the rotten fabric of competition shall remain; all will be thrown down.

It is not a question whether we will leave the sinking ship or not, it is a matter of leave or perish. The thing is settled.

We are at the inception of a new dispensation. We must help ourselves. God (or good) helps those who help themselves.

Competition, thou forlorn hope of all the ages! down! down to hell, and tell the devil the higher intelligences and angels of God sent thee thither!

OGDEN WHITLOCK.
17 Honore street.

CHICAGO, Jan. 23, 1875.

FIRST EVIDENCES OF WHAT IS COMING.

Editors Weekly—I wish you to inform the readers of the WEEKLY that I have had made known to me a series of robberies of the public treasury connected with the Government at Washington, extending back through a series of years; and which involves a loss to the nation of thousands of millions of dollars. I have not yet ascertained the total amount, but the facts but figures are coming to me daily from a source unknown to any one but myself. Nevertheless, they are so clear that they can be easily proved to the satisfaction of any reasonable man and woman.

Some of these frauds are known to the chief officers of the nation. Others are being perpetrated by those in Government employ, and of most of them the chief officers are totally ignorant. I shall soon have all the facts connected with this matter fully developed, and then I shall lay them before the public. I am persuaded in my own mind that such an exhibit will result in an entire change of our present form of government.

I will communicate further with you on the matter when my plans are more fully matured.

Yours, as a champion of Truth,
E. P. MILLER.
Bath House, 41 West 26th st., N. Y. City, Jan. 14, 1876.

IS MRS. WOODHULL THE WOMAN.

Mr. Allen Putnam's mention of a remarkable vision in regard to Mrs. Woodhull, recalls a prophecy made many years ago by L. Judd Pardee. In one of his inspirational moods he forecast the coming rebellion; then, as if a new power possessed him, he moved forward, and bending over the foot-lights said: "And another battle is pending! Heaven has already marshalled her forces for a righteous rebellion—a rebellion against old, time-honored abuses. A war is to be waged against the present marriage institution. The whited sepulchre is to be demolished; in its stead a holy temple shall rise. The leader in the coming uprising is a woman. She will be tried as by fire. She will be persecuted; her name cast out as evil; but, encompassed by a pillar of fire, she will lead the way and win the battle. At last this woman will be star-crowned and called VICTORY, the Conqueror."

Since reading Mr. Putnam's article, I have wondered if the name was not Victoria. At that time Mrs. Woodhull was a young mother, living in a city basement, brooding over the wrongs of marriage and motherhood. May it not be that some risen spirit, in sympathy with the defrauded wife and child, saw that the furnace flame would destroy the dross and fit a suffering soul to lead the way to the kingdom of Peace. One thing is sure: Mrs. Woodhull has not been lacking in the reviling and persecution spoken of by Mr. Pardee. The hope is that out of the seeming evil great good will be out-wrought, and that the defamed will by-and-by wear the crown of victory.

H. F. M. BROWN.

SELECTIONS.

Ah! the bloom has left the peach,
And the dew drop fled the rose;
The music of his speech
Seems a dreary, dreary prose;
Free am I.

But I even now regret
That my love has perished too,
And I ask but to forget
How I blindly knelt to you;
Sweet, good-bye.

'Twas homage man pays, and but once, to a woman,
A love that would forfeit the world for a kiss,
Ay, and heaven itself, with its joys superhuman,
To catch from her smile but one moment of bliss.

Well, 'tis past! that wild waltz of the heart, to whose measure
Love's pulses beat madly, till being became
A thing of too exquisite rapture for pleasure,
And sharper than hunger, and fiercer than flame.

And now, like the perfume of roses long faded,
That vision of loveliness comes from the past,
But the eyes that entreated, the lips that upbraided,
No more shall reproach thee—Oh, broken at last!

HARVARD ROOMS.

To the Editors of Weekly:

There is a caricature, by Cruickshank which represents a young cockney seated in a steamboat cabin with a cigar in his mouth and a tumbler of punch before him, under it is printed:

The winds were wild, the waves were dark,
Far distant every joy;
When forced by fortune to embark,
I went a cabin boy—
(To Gravesend)

a watering place on the Thames, about ten miles from London. Deduct the punch and the cigar, and your correspondent's Sunday expeditions are similarly unromantic. But though a journey from Long Island City to the Spiritual Conference at the Harvard Rooms, presents no mundane beauties, it may not be without its use as regards spiritual excellencies, which are far more interesting and important.

Setting aside all other manifestations, science has never solved the question of the intelligent rappings which heralded the advent of modern spiritualism, and probably never will. They are facts which can neither be disputed nor accounted for, which have called for and received the earnest attention of the civilized world. But to me the whole round of Spiritual phenomena which has been lately exhibited inside and outside of Spiritual circles is merely the bell to call the attention of mankind to a new development of the spiritual idea of our race.

Already, rising up in all our principal cities, we see Conferences of Spiritualists—religious democracies—are established. In them the old levitical order of a privileged priesthood finds no place. They are a gage of defiance thrown by Spiritualism to all the credal religions on the globe. In them, at least, the rights of woman are fully and practically recognized. There is probably not one of them in which woman is not given the precedence when she desires to address the audience. In itself this is a grand revolution. In them the full power of the human unit will shortly be felt, and systems based on the sexual tyranny of man must fall before them, be they religious or secular. The Conference is therefore certainly the foremost footprint of modern Spiritualism.

Of course, among Spiritualists, there are to be found peculiarly gifted and inspired individuals, female and male, who are qualified to be teachers and exemplars; but our Conferences will qualify us to judge of their excellencies, and prevent us from ever investing such instructors with peculiar powers or distinguishing them as a separate class among us. With us old systems have passed away, and all has become new. True Spiritualists perceive that credal religions, which were needed in the past to develop and amuse the spiritual infancy of our race, are now not only useless to humanity, but have become positive evils, sowing discord among the various members of the great family of nations, introducing strife, malice, and all uncharitableness, between the members of which they are composed, and fomenting in very many of them riots, tumults and wars.

The best effects may be expected from our Conferences if the platforms are kept free. We must have no aristocracy in

spiritual circles. Our halls must be open to all, and men and women of all creeds welcome in them. There let the philanthropist air his schemes for the improvement of the conditions of mankind; let the scientist expound his theories on the wonders in and around the earth. In them let the Buddhist, the Mahomedan, and the Christian meet, and comparing notes, find out how much of their respective creeds have been stolen from each other. But whilst the good, the learned, and the pious, are heard by us, let us not forget the weak, the poor, the neglected and the miserable, who, indeed, have a better right to be heard in our temples than any others; for, as the great Nazarine said: "They that are whole need not a physician, but they that are sick."

From the general tone of the speeches at the Harvard Rooms, in the afternoon and evening sessions of the Spiritual Conference there regularly held, I take it that the above are the conclusions they are rapidly coming to. In the afternoon, Madox of Maine, in a very able effort, pleaded the cause of the miserables, declaring that the road to advancement was the elevation of the lowly. In the evening, Mr. Fishbough endorsed the idea by saying, that after having earnestly besought the Deity for the assistance of wise and good spirits to elevate and enlighten him, he was instructed that the lowliest and least developed spirits had the same claim upon his services, that he himself asked at the hands of those in the higher spheres of spiritual existence.

Whilst the Conference is thus majestically advancing on the line of its duties, the other Spiritualistic meeting appears to be falling back in the race. Mr. Brisco, one of the officers of the society holding its meetings at Thirty-third street, declared that, of late, the burthen of the expense of carrying on the same had fallen upon the few, and that they were unwilling to bear any longer the great burthen put upon them. That the present trustees had held office for the three past years, and that for one, he desired to retire. At the same time, he concluded by saying, that if the Spiritualists of New York would build a suitable hall for themselves he would pay one hundredth part of the subscriptions raised for that purpose, whatever they might amount to. If, as stated by Mr. Brisco, the machine has really been run by a clique, Spiritualists will have little reason to mourn its downfall, however excellent, individually, the members comprising that body may be. When Spiritualists are unwilling to pay their fair and equal share toward the fund for sustaining the necessary expenses of their meetings, it is fitting that such milk-and-water Spiritualism should cease to exist, for it must prove neither profitable to themselves nor their fellow-beings. Anyway, no system ought to be tolerated among us that may mitigate against the freedom of the platform and the democracy of Spiritualism.

R. W. HUME.

FOUND AT LAST.

Within the kingdom of my soul
I bid you enter, love, to-day;
Submit my life to your control,
And give my heart up to your sway.

My past, whose light and life is flown,
Shall live through memory for you still;
Take all my present for your own,
And mould my future to your will.

One only thought remains apart,
And will forever so remain;
There is one chamber in my heart
Where even you might knock in vain.

A haunted chamber: long ago
I closed it, and I cast the key
Where deep and bitter waters flow,
Into a vast and silent sea.

Dear, it is haunted. All the rest
Is yours; but I have shut that door
Forever now. 'Tis even best
That I should enter it no more.

No more. It is not well to stay
With ghosts; their very looks would scare
Your joyous, loving smile away;
So never try to enter there.

Check, if you love me, all regret
That this one thought remains apart;
Now let us smile, dear, and forget
The haunted chamber in my heart.

A. P.

A MOTHER INDEED.

SPRINGFIELD, O., Jan. 25, 1876.

Be sure to send me the WEEKLY right along; I cannot, nor will not do without it. Indeed I cannot afford to do without it. For the benefit of my children I must have it. I have five girls, the eldest 15 years and the youngest 10 years. My duty to them will not permit me to do without it. They all read it, and whoever can get it to read first, feels very proud. They were so sorry that Mrs. Woodhull did not lecture a whole week in this place. We all hope to see her again, and that her spirit friends will continue to assist her in all of her undertakings, and give her strength and courage to bear all her burdens. May the WEEKLY, and all connected with it, ever be true to the right.

MARY A. HENRY.

[It is safe to say that none of these daughters will ever become the slave of any man, nor the mother of undesired children, and consequently contributors to the sum of misery, vice and crime, but that they will ever reverence and respect the God-ordained functions with which they are endowed, and preserve them pure and holy. Suppose that every daughter of the country had such a mother? What would become of the social evil? It would die a natural death along with its twin-sister—legalized prostitution.

CLAIRVOYANCE.—Mrs. Rebecca Messenger diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill.

From the Springfield Republican.)

WALT WHITMAN.

There is a good deal of loose talk, from Joaquin Miller and others, about Mr. Whitman's circumstances. It is hardly decent to describe him as a neglected martyr. The simple facts are pathetic enough. His bodily health, broken by his years of work in the hospitals during the war, is probably gone beyond redemption; (troubled with paralysis and a grave stomachic affection, he has the use of about one third of his time; the rest is divided between positive suffering and passive disability. Yet the poet is true to his creed of joy, keeps up good spirits, gets out-of-doors every fair day, even visits other places, as lately Baltimore (where he was the only poet at the Poe monument dedication), and Washington. He is a noticable man anywhere, with his magnificent patriarchal head and beard. He lives in Camden, N. J., with a brother, not yet in want, though three years of illness and enforced idleness have used up his savings. He desires and hopes to subsist, his remaining years, on some moderate income from his books, and we believe that his countrymen will see that his moderate ambition is gratified.

Pretty well along for the Republican to thus treat the author of "Blades o' Grass"

NEW BOOKS.

We make the following extract from C. Sotheran's biography of Percy Bysshe Shelley—a new and valuable addition to the biographical literature of the day, just from the press of C. Somerby. Aside from the interest that attaches to the memory of the great poet and profound thinker, the work has a literary merit which adds both grace and beauty to the subject matter of the book. It is beautifully got up in paper for \$1.00; in muslin \$1.50. Orders may be sent to Woodhull & Claflin, P. O. Box 3791.

"Of such was Shelley's philosophy of love, and I would ask if it be conceivable that the abominable calumny prompted by theological virus, that he kept a seraglio, as his friend Leigh Hunt informs us was reported, had any real existence. Shelley was too pure for any such idea as that of promiscuous intercourse to be acted on by himself; his life, which lies open before us, refutes the diabolical invention. The fact was, that at the early age of nineteen he married Harriet Westbrook, the daughter of a retired tavern keeper, a woman without soul and that congeniality of disposition which a man overflowing with the impulses of genius, should have chosen. After a wretched existence without intellectual sympathy, and on the advice of her father, who did not agree with his ideas on religion, they parted by mutual consent, never to meet again. Shelley about this period met his second wife, a woman of the highest powers of mind and charm of body, Mary Wolstonecraft Godwin, the authoress of "Frankenstein" and other works, daughter of William Godwin, the novelist, and author of "Political Justice," and Mary Wolstonecraft the gifted writer of the "Rights of Women." We are told by Lady Shelley that, "To her, as they met one eventful day in St. Pancras churchyard, by her mother's grave, Bysshe, in burning words, poured forth the tale of his wild past, how he had suffered, how he had been misled, and how, if supported by her love, he hoped, in future years, to enroll his name with the wise and good who had done battle for their fellow-men and been true through all adverse storms to the cause of humanity. Unhesitatingly she placed her hand in his, and linked her fortune with his own."

Vital force; how wasted and how preserved. By E. P. Miller. Price: Muslin \$1; Paper 50 cts.

This is a book that ought to be in every family; to be read by every member old and young. To show the character of the book we make the following quotations:

"I know the heart-history of many noble, high-toned women whose whole being revolts at the use to which they are put! Yet their ideas of domestic peace are so exalted that, loyal and true, they submit themselves a constant sacrifice and by the mere force of will keep alive the fire of love within their tortured souls: living martyrs are they, daily enduring a fiercer ordeal than any to which the Christian martyrs were subjected. Many of these husbands are all the wife could ask, except in this one thing, and never dream that they do not love those whom they have promised to "honor and cherish;" but it is a love so full of selfishness that it ceases to be true."

"Many a man and woman would shun the society of a profligate, and shrink from one who would sell her virtue for gain as from a viper or a scorpion; yet they themselves, under cover of the marriage rite, are just as guilty in the sight of God with regard to the sacred laws of their own body as those whom they condemn."

"The great Redeemer of the world has said: 'Ye have heard that it hath been said by them in old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' And this saying reaches forth into married as well as single life, for Christ makes no reference to wedlock as being an exception when he speaks thus."

"Another mother, who had taught her little daughter to know good from evil with regard to sexual things, says: 'My little girl said to me: 'O mamma! won't you tell Mattie what you told me? for she does that naughty thing you told me about, and she told me to do it; but I know she wouldn't do it if she only knew.' And this little girl has been the means of saving many others from this evil habit by bringing them to her mother to be taught the results of it, and thus they have become pure and virtuous children."

Orders for this book may be sent to Woodhull & Claflin, P. O. Box 3791.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the Ashland, Ohio, News. Wednesday, Jan. 26, 1876.)

MRS. WOODHULL'S LECTURE.

At Smith's Opera House, last Monday evening, was in many respects a remarkable one. The hall was well filled, with a good representation of the best classes of citizens. Perhaps one-half of those present were ladies. Mrs. Woodhull came before the audience, very plainly dressed, advanced to the center of the stage, and there stood, with neither desk nor manuscript before her, holding in her hand only a pocket Bible, from which she read several texts. The entire audience listened throughout with the most perfect attention, interrupted only by applause at the sharp hits or telling passages of the address. Mrs. Woodhull is unquestionably a woman of genius, a fine and very impressive speaker, and apparently talks from a full heart, without hesitation, because she has something to say and is vitally in earnest—at times moving some at least of her hearers,

whom we know of, even to tears. The Lecture was indeed a remarkably one, much of it vastly true, and equally important, in substance apparently very different from what the audience must have expected. It was an earnest plea for the purity of the body. Its effect as a whole must have been good rather than evil; and we feel sure that if she had been announced to lecture again the next evening, the hall would have been filled to its utmost capacity.

(From the Kokomo, Ind., Tribune, Jan. 29, 1876.)

Several days ago all the seats in the Opera House were engaged to hear Mrs. Victoria Woodhull, who lectured last night on "The True and the False, Socially." The audience was composed of our most intelligent, refined people. Everywhere Mrs. Woodhull is greeted with the same audiences of respectable, honest-thinking people. It may be idle curiosity that brings them out to listen to her; but no matter what the attraction is, they go to hear the only woman in America who dares to attack the social evil sin in the plain way that she does. Mrs. Woodhull may justly be proud of her Kokomo audience, for it was such an one as rarely congregates to hear a lecture. There were a large number of most respectable ladies, old and young. She spoke about an hour and a half, and closed with an earnest appeal to the people of Kokomo to give her their sympathy and moral support in the crusade which she is waging for the elevation of the race and of her sex. The lecture was frequently interrupted by applause, which was specially hearty at the close, and all seemed to be quite well pleased.

BUSINESS EDITORIALS.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear are, invited to write to Dr. Fellows. A thorough treatment of the above-named diseases will not cost you more than from \$5 to \$10; perhaps not that. Give full description of your disease. Address Vineland, N. J.

CO-OPERATIVE HOMES IN THE CITY.—All persons interested in practical reform are invited to send their names and addresses to G. W. Madox, 29 Broadway, New York city, for the purpose of securing sufficient number of responsible persons who will unite together to rent a suitable house or hotel upon a co-operative plan, and thus lessen the expense of living. If an answer is required, please enclose postage stamps.

Editors Weekly.—Please announce that I will send copies of the report of the mass meeting at Cooper Institute, containing the addresses, resolutions, etc., in full to any friends in any part of the country who desire to learn our views on labor and finance, and who will send for them to W. A. A. Carsey, 402 West Fifty-first street, New York City.

SPIRITUAL CHURCH OF THE GOOD SAMARITANS, recognizing the Jesus Christ principles as their foundation, will meet at the hall in the rear of Charter Oak Hall, San Francisco, Cal., Sundays at 11, 2:30, 7 P. M. Services by Rev. Dr. Chauncey Barnes and others.

THE Seventh Annual Convention of the N. E. Labor Reform League will be held in Codman Hall, 176 Tremont st., Boston, Sunday and Monday, February 6 and 7, three sessions each day. Colonel William B. Greene will preside. Charles McLean, E. H. Heywood, Solon Chase, of Maine, Mrs. M. S. Townsend, Moses Hull, A. Higgins, Mattie Sawyer, L. K. Joslin, B. Skinner, D. W. Hull and other speakers are expected.

The recent examples of business "integrity" in the forgeries of the Hon. E. D. Winslow and the Hon. L. W. Pond, both ex-members of the Massachusetts Senate, shining lights of the Methodist Church, and prominent exponents of Prohibitory-Republican politics, fitly illustrate the religious-commercial and political "wisdom" which now rules and plunders labor in New England.

WE still mail our book, pamphlets and tracts—"Free Love," "Mrs. Woodhull and her Social Freedom," "True and False Love," "Open Letter to A. J. Davis," "Letter to a Magdalen," "God or no God," "To My Atheistical Brothers," including my Photo, for One Dollar. Can you favor me? Address Austin Kent, Stockholm St., Lawrence Co., New York. Box 44.

POSTSCRIPT TO A PRIVATE LETTER FROM AUSTIN KENT.

"It now looks as though I could never write more for the press. I am extremely feeble. I deeply rejoice in Mrs. Woodhull's success, and no one but P. Pillsbury has a better right to rejoice, and in some respects, even he has not as good."

In love, A. KENT.

SEANCES will be given at the Co-operative Home, 308 Third avenue, as follows, until further notice:

Public Circles on Monday and Thursday evenings at 8 o'clock precisely. Admission 25 cents.

Developing Circles for those having mediumistic powers, will be given on Saturday evenings at 8 o'clock. Admission 50 cents.

Developing Circles for ladies exclusively will be given on Wednesday afternoon at 3 o'clock. Admission 25 cents.

WARREN CHASE, having given up his trip to California may be addressed during January at Ottumwa, Iowa. He will visit Clyde, Cleveland, Alliance and Salem, in Ohio, soon.

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Woodhull & Claflin's Weekly,

P. O. Box, 3791, N. Y.

Office, 111 Nassau Street, Room 9.



If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

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

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

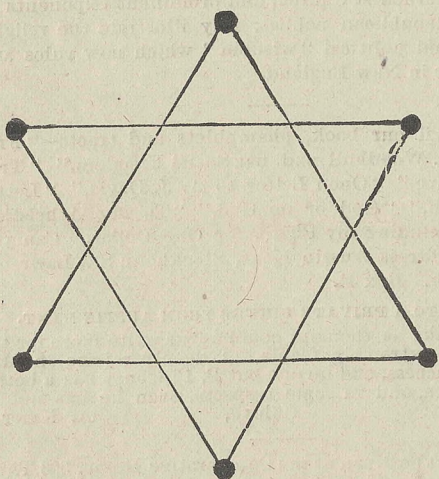
NEW YORK, SATURDAY, FEB. 12, 1876.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

"THE NEW DEPARTURE."

It is now nine months since we announced that we were to enter upon what has generally received the designation of "the new departure," but it is scarcely six months since that departure was at a stage of development in which it began to be evident to many of our readers of what it really consisted. Even at this time a few only have seized upon the meaning of the final truth involved; but a very great many have understood and appropriated and endeavored to conform their lives to the first principles, which course, if it be adhered to strictly, will ultimate in bringing its devotees to the final development. We have always endeavored to impress it upon our readers that this development is something that cannot be bought, cannot be bargained for, cannot be obtained by any compromise; but that it has got to be sought through a stern devotion to the truth for the sake of the truth itself; and that the very first step of real progress that can be made toward it is the step which people take when they pass from a desire for the truth for a selfish purpose, into a desire for it for its own sake, irrespective of the results that may follow its adoption into practical life. It is utterly impossible for a large part of the race, at the present time, to desire the truth in this way. It is too strongly steeped in the dregs of self-interest; and there is too little love of the neighbor as of self to make it possible save through a long process of development. But there is a very considerable minority of the people who are really for the truth, and who endeavor to live it as fast as they know what it is.

We have been censured not a little because we have not, before this, made a clear and decisive statement of what the final truth about the new departure consists. Our answer to these censures has been that it would do no good for us to make a statement of this truth to any who could not obtain at least a faint idea of what it is from the allegorical statements of it which we have quoted from the bible, with such additional explanations in the same way that suggested themselves to our minds, and such light as we have been able to cast upon them. It is a fact, although not generally understood or recognized that, when a person arrives at a given stage of development, the truth which belongs to that stage, will flow into his or her mind and become a part of the individual; and especially is this true, when this truth is presented, even in a figurative way, to such developed persons.

To have presented the truth in question to those who are not yet developed to the plane where it is naturally comprehended would have been to them like presenting the rule of square or cubic-root to an individual who had arrived at simple multiplication or division only, with which to solve his usual, every day routine of business. In this case, the individual thinking—having some faith—that the new method would be attended with the results stated as belonging to it, would attempt to reduce it to practice, and would, of course, fail, and having failed, would apostatize to the good that really belongs to the advanced methods, and be thereby placed in a relatively worse position to any future adoption of the method than he would have occupied had he been left alone. The same results would have followed the new departure if we had stated the law more plainly than we have. Had we stated it in plain terms, which all could understand, many would have attempted to reduce the statement to practice, and would have failed because their plane of development spiritually was not such as to make a realization of the new truth possible.

It is a singular fact, yet none the less true because singular, that the development of the individual as an individual and as a member of the community, keep pace together, and as a consequence of this that the modifications which occur in organic social, and all other systems, depend upon the growth of the individuals of whom the society is composed. That is to say, it would be impossible to form a co-operative society of individuals who were fit subjects of an absolute monarchy; or a community of those who are only politically developed into republicanism. So in this new truth it would be impossible for those who are not developed nearly to the plan upon which it naturally belongs, to reduce it to a practical life. This is a thing to be arrived at by social development. Social things are governed as absolutely by the law of evolution as are material things, and the fruit of a high order of social growth cannot be appropriated by those who represent only a low order of the same growth. In applying this statement, it must be remembered that whether one represent a high or a low order, it is not a matter of personal merit or demerit, but a result of causes over which the subject often has no control. Then, when we say that some classes are not grown into the possibility of receiving the new truths as a guide of life, we mean no personal reflection any more than it would be a reflection upon the jimson to compare it with the rose.

In no case, however, have we refused to make a clear, colloquial exposition of the new truths to such as have requested it, having first been assured that they had some glimpses of what it is. But, besides these cases, we are in receipt, almost daily and the number is rapidly increasing, of letters from all parts of the country, which clearly indicate that the seed which we have sown has already taken root in many places. Many who have not yet conceived the ultimate fact, have taken earnestly hold of what we

have said must precede its realization, such as proper modes of life—including personal cleanliness (which is next to godliness), diet, and especially the relations of the sexes. It is utterly futile for one to wish to have the full truth when he is not sufficiently in earnest to adopt these reforms as preliminary and preparatory steps. No person who is habitually a stranger to bathing the whole person; who lives on swine's flesh, or upon anything into which it enters as a component part; who drinks any stimulating drinks, alcoholic or otherwise; who chews or smokes tobacco; who prostitutes the body either by unwilling commerce to satisfy the demands of selfish lust, or who is habitually deceitful, and who "loveth and maketh a lie," need attempt to live the new truth or to attain to a higher life, until the practice is abandoned. Four out of every five persons who are accustomed to some one or all of these habits, especially married people accustomed to the next to the last, will say it is impossible for them to abandon them. Well, then, we must say that it will be impossible for them to attain to immortality in the flesh, or to become the means of resurrection to their friends from the dead.

But we affirm that it is not only possible for anybody of firm purpose to abandon all these death-dealing habits, these contracts with the devil, but that they will be no sooner abandoned, and natural, life-giving habits adopted in their place, than blessings will begin to be realized, which will make a relapse to the former impossible. If we could present the substances even of letters which we are receiving, our readers would be astonished at the results that have already been attained by earnest efforts to live for the better life. The general tenor of them all is, however, this: That since we have endeavored to overcome mere lustful and animal gratification, and have sought after that spiritual exaltation which seems naturally to follow an abandonment of the former, we have experienced almost marvellous changes; and what before was prostrating, weakening, and which had a tendency to nervous irritability, has turned into a singularly beautiful consecration.

A husband writes:

"I had been theoretically a free lover many months, but yet I had held my companion in bonds of which I am now thoroughly ashamed. I suffered intensely before I could break these bonds and let her go free, but thanks be to God and your presentation of the truth, I have broken them, and as a result, the love that existed between us is made all the stronger and purer, and we experience what Theodore Parker said true marriage should be—a constant falling in love. Still we feel that progress must be slow, principally on account of the wrong conditions in which I grew to manhood, the effects of which have never been fully outgrown."

A wife writes:

"As we think and talk of you, and the truths you are trying to teach the world, a feeling of reverence steals over us, something such as I suppose the disciples must have felt for Jesus; for we feel that through you we have had glimpses of the higher life. For several months I have had what I came to call my happy days. At first I did not recognize the cause of them, but when my sister spoke to me of herself, we discovered that they followed our attempts to abandon old methods and to live the higher life of the sexes that you teach. Upon these days I feel lifted above trials and cares, and live almost into the spirit. My husband did not at first feel willing to sacrifice the bonds in which he had held me, but from which I was determined to be free; but when he heard of the experience of my sister a desire for the truth began to enter his soul. Oh, how pure and holy are the relations of the sexes when raised from the plane of mere animal gratification. There appears to come a voluntary bleaching of the spiritual natures, of such beauty and glory, that it seems too sacred to even mention. I had never before realized what Paul meant when he said he knew 'a man caught up into Paradise, and heard words which it is unlawful to mention.'"

Another writes:

"I had read everything that you had written about the Bible mystery, but could not catch a glimpse of what you meant, and when you said that you could not tell it to anyone, but when any were prepared to receive it that it would come to them, I was almost despairing. I felt thus for a long time, without a ray of light; but on Christmas evening, after reading 'The Garden of Eden,' and while talking with my husband about it, a light suddenly dawned upon my mind, and I seemed to know in an instant what this mystery is, and to realize that the higher life is the blending of our spiritual natures, upon a plane away above the thought even of physical gratification, and that when this condition is attained there will be no desire to 'commit sin,' as denominated by John, because there will come a glory that will completely overshadow the transient happiness of the carnal plane which too often is followed by fearful penalties, paid in suffering and misery."

We might multiply similar quotations almost without limit, but we must desist. We have not felt recently as if we ought to present inducements to entice any into attempting to live the higher life advocated by the Apostles, but have left the subject to be conned and thought over by those whom we had interested; and we do not now do so so for the purpose of enticement, but rather to show that the good seed which has been sown has taken root in many a thankful heart. One thing, however, we may say, and that is this, that, when this subject shall come to be one of perfect familiarity and confidence between the parties to it, they are on the direct road to the higher life. Probably at no period of the world's history has there been a time when there was not living some one or more who had had the experience of the hidden mystery of the Bible; but as they did not know what it really was, nor what it meant, or that it was the hidden mystery, it did not remain with them. And there are not less than a dozen known to us now who have had the same experience; but as they did not know what it was or what it meant, they fell away from it, and since learning what the mysterious experience was, have not been able to renew it.

(See Hebrews vi., 4, 5 and 6.)

Again we repeat that there is a great truth about to be born into the world which is of more vital importance to

the race than anything that is now generally known. It is a truth that is destined to kill the beastly lust that runs up and down the earth like a roaring lion, seeking whom it may devour; indeed this lust is this roaring lion, and it is devouring the world and rapidly reducing it to be a fit subject for a general pestilence. Things cannot go on long as they are going. All the evidences point to a general culmination of events. All departments of society—the industrial, the political, the religious, and the social, are alike in ferment, ready at the least occasion to pass into revolution. Disintegration, decay, corruption, and rottenness meet us at every point. It is useless to cry "peace, peace, when there is no peace," and when "the war has actually begun." We hear its mutterings in every breeze that blows from any quarter. The Credit Mobiliers and Whiskey Rings in politics are going down and will carry the system of which they are the legitimate result along with them; the dissatisfaction among the laborers, especially in the coal mines of Pennsylvania and the cotton mills of Massachusetts, speak in equally potent terms of the doom that awaits the despotism of capital. The prophecies of Malachi are at the culminating point. He said (Malachi iii, 5.):

"And I will come near to you in judgement; and I will be a swift witness against those who oppress the hireling in his hire." James, "the servant of God" also said: "Go to now ye rich men, weep and howl for the miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth;" the rottenness and supineness of the Church—the Brooklyn business; the Bible in the Schools question; the movement against the exemption of church property from taxation, testify of the downfall of modern Christianity; while behind them all, and more potent than them all, is the universal dissatisfaction, in many places, and more and more frequently breaking out into open rebellion (*vide* Brydges-McKenzie case of recent date), existing in our social relations. Never before in the world's history were all these departments of society in ferment at one and the same time. And that they are now so, indicates that some general revolution is at hand in which the old shall go down, and that a new order into which everything will be consolidated, shall rise.

It has been suggested, and it is unquestionably a debatable subject, whether the masses of the people can endure the changes that must come through a general revolution; whether there is virtue, health and strength enough to carry them successfully over the chasm. We do not hesitate to say, that the ability to go safely over will depend upon a given standard of moral virtue and physical health—not, perhaps, the virtue that passes under that name to-day, but, at all events, that virtue which is of the heart with which neither law nor custom, nor any other creature, can interfere to defile it; nor perhaps the health that passes current generally to-day; but, in any event, that health which comes by reason of the body having yielded up the supremacy to the resident spirit, and become its servant in place of its master.

Those who have any belief whatever that there are to be great changes, should, by every possible means, prepare to meet them; to set his house—his body—in order. In the first place, they should eat nothing but living food; should cease loading their systems down with (no matter how fresh it may appear), already dying flesh from which the life principle has escaped (butchers get the best of what they kill, and they are always fat); they should drink such fluid as is required to maintain the necessary fluidity of the system. The liquid part of the body is not tea or coffee, nor is it whiskey, beer, or wine; it is water. Neither does a healthy system demand stimulation or narcotization; it demands nourishment only. Stimulants or narcotics in the form of any of the "mixed drinks" or in that of sauces (Worcestershire and the like) pepper, spices, etc., serve to tickle the palate, and abnormally affect the body, and always tend to sever the intimate relations which ought to exist between the spirit and its external abode, while the aim of life should be to promote these relations, and, as we have said, finally to bring the body into perfect subjection to the spirit, and thus make it superior to all external influences.

But more than all things else, should all unnatural commerce cease, and this comes home to our married friends! Let every man who reads this article, who has a wife whom he imagines that he owns in any sense, at once set her free and never debase his manhood or degrade her womanhood by demanding or even insisting upon relations to which she does not give a free assent. Though this may be a hard thing to do, remember the testimony of the letters which we have quoted, and know that it is the direct road to greater happiness than is possible while you hold a slave; and to every woman who is enslaved, we say, Assert and maintain your freedom, at any risk or cost, and never permit your God-ordained functions to be prostituted by unholy touch. And to both, that no members of your bodies were given for the mere purpose of the happiness or the pleasure that their exercise may bring; but that each one is a medium for some great and necessary purpose in the divine economy, beyond the local functional action, through which it must be secured. Any functional use that any organ of the body may perform, which has no purpose beyond the mere fact of the enjoyment that attaches to the act, is a lustful use, and this belongs to no specific organs, but applies alike to all. He who would place his life upon

a secure footing, and he who would "never taste of death," must at once and forever abandon all mere selfish things, and rise into the superior condition of harmony with all things. In other words, he must keep the law laid down by Jesus to the lawyer, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Do this and thou shalt live" but not without.

Hence it will be seen that the things to which we hold, are not of an empirical character; but that they must be attained to, if attained at all, by the strictest adherence to the laws of God, as exemplified in nature and symbolized in the doctrines and precepts of Jesus. But with this always kept in view: That physical creation is the effort of God to reduce matter into subjection to Him; to mould it into such perfection that it shall become a perfect external manifestation of Himself, and that this perfect manifestation can never come save through the perfect unity—the perfect blending—of the sexes, because in this perfect blending will occur the first complete reconciliation of spirit and matter—man standing representative of God, and woman of nature, in the blending. Jesus was the Son of God, because in his person all the attributes of God were actualized. It remains yet for the Daughter of God to be made manifest before the new dispensation can be ushered in; but when she shall be manifested, and the dispensation ushered in, then will come the marriage of the Bride and the Lamb, and the "Mystery of God" shall be finished. This is that up to which the new departure leads.

IS IT BACKWARD OR FORWARD?

"Free loveism had no advocacy in Mrs. Woodhull's Salem Speech."

You will smile when I tell you that thus saith the Salem Republican, one of the local papers here.

Victoria C. Woodhull repudiating Free Love! I deem this a wholesale libel upon her. As I am accustomed to defending her and her principles, I felt it a duty to correct the mistake; therefore, under the head of "Errata," I addressed a few lines to that paper declaring that Mrs. W's Salem Speech was one perfect stream of free love from beginning to ending; that the editors aforesaid did not know what free love was, although she plainly told them that "mutual love and desire should regulate conjugal unions; that woman should control her own person; that only welcome children should be begotten and born."

Some of her hearers think she has changed her opinions in regard to some of the most radical utterances.

I reply that Victoria will not refute any declaration she ever made upon "Free Love." But why have they concluded that she repudiates that which to them is unpalatable truth? I reply: Victoria has been condemned so severely for declaring unwelcome truths, that her yearning heart would burst ere long did she not soften some of her expressions to which she has resorted to command the public attention, and plead for the love of the people; and I rejoice with my whole soul that she is receiving it, for she deserves it from everybody.

And thank heaven, a few of us are ready to come to her aid, and do some of the hard work and say some of the hard but true things that she has so long said alone. I know there are unpalatable truths which must be repeated, and for one I will volunteer in the unpleasant but dutiful task. It is time, O truth! that thou wert loved, for thine own sake; but I am willing to be hated for thy sake yet a little longer.

Then, dear WEEKLY, when you hear from me again, you may look for something that will arouse the disgust of the "respectables." There is work enough yet for a class of iconoclastic reformers who can no more afford to deal in that commodity called respectability than could Christ and his disciples. Yours for the purity of truth,
SALEM Ohio, Jan. 12th, 1876. SADA BAILEY.

REMARKS.

We fear that a great many even of our long-time readers do not fully appreciate the various steps which reform should take. That this is true is evident from the above letter from our esteemed friend. Not that she does not appreciate them, but that she sees that others do not, and has only half stated the case. We are aware that many who are not familiar with the real doctrines of freedom, but have gathered what they think they know about them from their misrepresentations in the public press, upon hearing them presented, as they are now being presented on the rostrum, think that we have changed our convictions about free love. They can conceive of free love only in the sense of lust, and when they hear it offered as an inducement to, and an illustration of, purity and morality, they do not call it free love at all, while, really, it is the only free love there is. It is true that we do not advocate, and that we never have advocated, what the editor referred to, thought we had, and as what he thought we advocated was his idea of free love, when he found that his idea of it was not ours, he, of course, felt assured that we do not advocate free love. But once for all, and all for once, we never have advocated and never shall advocate anything but free love; no word of ours shall ever be said to have added to the disgrace of enforced love—lust—which is degenerating the race. As we have often said: These are the two alternatives—free love or enforced lust—and all must range themselves under the banner of one or the other.

But now more specially to our friends who have thought that they fully understood us and our views of free love. When we entered upon the war which we still wage against legal marriage, it was, as it were, a new rebellion. 'Tis true that others before us had presented the principles of freedom for the affections, and that they had been called free-lovers;

but it is not true that any had entered into their advocacy with their whole strength and means organized to do battle against the existing social slavery. This we did, and since we did it our life has been devoted to the cause. Wherever it has been possible by tongue or pen we have waged the warfare with all our might, and spent all other time in devising means to strike the next and harder blow against the institution for legalizing lust. So persistently have we waged this warfare that some have said that we were insane upon the subject. If they have mistaken earnestness for insanity it has been because they had never seen any one thoroughly in earnest upon this subject. Who else has done as we have done? Who has given up all other things in the world and followed this the last born truth? Let those who have, cast the stone at us for what they may conceive to be our lacking.

But have we lacked? Have we not rather pursued the better, the natural course. This contest has been similar to, and may be well illustrated by, that which the backwoodsman wages with the wildness of the forest into which he goes, to reduce it to utility and to make his home. His first efforts are entirely destructive. He attacks the huge trees, cuts them down and burns them up. He next makes war upon the remaining stumps and roots. These he contends against until they yield. Next he puts in his plow and tears up the whole surface of the earth which he intends to reclaim. Having done all this he resorts to milder means. Upon the coarse sod he places the fine-toothed harrow and levels the surface and reduces it to dust. Not until he has done all this does he reverse the process—does he change from destruction to construction. But now he sows the seed and covers it and leaves it to fructify and grow.

So have we done. We went into the backwoods of social wrong and degradation. True, others had been there and discovered the way, but we went there to battle. We went there to stay; to live until it should be reclaimed, and made a place in which humanity might properly be begotten. We went with the battle-axe; with the fire-brand; with blasting powder, with dynamite even, to blow the whole thing to pieces. With all of these we made attacks here and there where their services were required, and as long as they were required. Having broken down the most prominent obstructions to our purposes, we then put in the milder means; put in the plow and turned up the whole surface of the field in which we were engaged. We run this plow from Maine to California, and followed it again with finer tools to prepare the soil to receive the seed, and now having opened the way into the ground where the seed is to flourish; having opened the hearts of the people, the time has come to sow the seed and to carefully cover it where it shall germinate and grow, and finally yield its fruit.

And this we are doing now. The harsh means to which we were compelled to resort to obtain a foothold, are no longer required; and if they were used they would destroy the tender blades of freedom that begin to shoot above the crusts of law and custom. Had we used the milder means at first, we should have met with the same result that the backwoodsman would meet if he should attempt to sow his seed in the unprepared forest; we should have spent our time and substance without results.

To still further apply the simile, it may be said, in confirmation of our friend's views that, in this large field there are still "a thousand places" scattered up and down the country where the same process, upon a smaller scale, will have to be pursued that has been applied in the general sense. At these places the destructive methods will have to be pursued, until "the ground is fitted to receive the seed." And with her we say, "thank heaven there are a few of us ready." But whether they be few or many now, the time will come when there will be enough to do the work required, after which there will be no need for "iconoclastic reformers" in this field, and as all will come in time to think alike about it, then all will be held to be respectable who deal in social things.

But we must object to the interpretation to which our friend has left her article open. If the social question in any form has become a respectable one to be considered; and if any who devote themselves to it can be held to be respectable, it is because it has been made to be respected; and not because we have ever sacrificed a truth, or neglected to do battle against any phase of wrong with which we came in contact; or to speak boldly or to the point upon any given thing, in order to become respectable. We entered into this contest in earnest, and enlisted for the war, and when the time shall come when the last blow is to be struck to break the last fetters that bind a sister woman in social slavery, we shall be there to see them fall.

STILL BOILING BENEATH THE SURFACE.

For a long time we have refrained from meddling much with the Beecher scandal. The petty squabbling that followed the half-and-half results of the lengthy trial were not profitable commodities. We knew well enough that the time must come in which all that remains concealed in this monster scandal will be dragged to the light. It is in the order of progress that this shall be so. Notwithstanding the immense work for the social question that the scandal has already accomplished, it has not yet done one-half its allotted part. The old, worn-out, moth-eaten, powder-posted, disordered and rotten social structure totters under the blows it has received, but its apologists and supporters are

putting forth almost superhuman efforts to bolster it up and keep it from falling. But their efforts will be fruitless. It is doomed to go the way of all the other lesser slaveries by which the people have been held in bondage. We have been criticised, sometimes severely, for not having dealt another blow, after the close of the trial, as it had been inferred that we should; but why should we do that which time will do so much better. The time for us to speak will be when it is evident that the agitation has ceased; that all is quiet on the Brooklyn Potomac, which is not the case now, nor has it been, by any means since the trial. Indeed, The coudron of bitterness; of heated internal warfare, never raged more violently than it is raging now in Brooklyn, in fact in "these two cities," for there has scarcely been a day in which "the Sun which shines for all" has not had one or more articles, compared with which everything else that we have seen anywhere, at any time, has been tame. Perhaps there never was as severe language printed against anybody as the Sun has printed against Mr. Beecher, and it has recently affirmed its purpose to continue to "do so" until, to use its own language, Mr. Beecher "shall be smoked out of his hiding place." It has repeatedly applied all the epithets to him that the case has developed, as if challenging him to prosecute for libel. We do not think that there is another man in the country who would dare to remain silent under the most positively printed charges of perjury which the Sun has time and again made. It seems to us that if Mr. Beecher was on "the ragged edge" when this affair began to come to light, that he must now be on "the rack" or in "the flames" of the inquisition. In this regard he has become an object for sympathy rather than the contrary, and it is not, nor has it ever been, any part of our purpose to pursue Mr. Beecher for the purpose avowed by the Sun. Originally we stated that it was not with Mr. Beecher that we were at war, but with the system of which he was the most powerful representative, and was selected because he was the most powerful; and we think that the truth symbolized by the killing of Goliath by the little sling of David has been verified to the satisfaction of the most skeptical, in this affair; for has not the "little stone of truth, hurled in the sling of the WEEKLY, brought the giant of social slavery to his knees, finally to fall in the dust and yield up his long-held power? Mr. Beecher is the representative of all this, as the WEEKLY was the representative of the truth, and must needs still suffer that the race may be fully emancipated.

But we give our readers the following bit of evidence which has been so long, so jealously guarded, but which, as all the rest that is concealed must be, has been dragged forth. It is a question of time only, when Mr. Beecher will have to come to the point in this matter, in one of the only two ways that are left for him. It is simply impossible for this matter to end where it is, and it will not go backward; it must go forward, and the following is one of the many evidences still coming to light, that it must:

(From the N. Y. Sun, Jan. 20, 1876.)

MORE SCANDAL TESTIMONY.

The main element in the defence of Henry Ward Beecher against Theodore Tilton's charge of adultery has been that it was a conspiracy to pull him down, and that the basis of the conspiracy was the charge of improper proposals, which Tilton made up to the time of the publication of his letter to Dr. Leonard Bacon in 1874.

Some testimony has recently been discovered to show that on December 14, 1870, over two weeks before Frank Moulton knew of the charge, and had met Mr. Beecher with it, that Oliver Johnson, then Mr. Tilton's associate and friend in the Independent office in New York, said to Prof. Moses Coit Tyler, now of the Michigan University, that Mr. Tilton had discovered that Mr. Beecher had committed adultery with Mrs. Tilton.

Prof. Tyler entered the Independent office on the above named day and found Tilton at his desk, with his head buried in his arms, and apparently in great trouble. He asked Mr. Tilton what the trouble was. Mr. Tilton said that it was a private sorrow—the terrible calamity of his career—and asked him not to question him further. Mr. Tyler went into Oliver Johnson's room. Presently both gentlemen came to Tilton and asked him to go to lunch. He refused. Mr. Tyler then pressed him to disclose the cause of his trouble. Mr. Tilton said that he would give Oliver Johnson his consent to tell him everything.

At lunch Mr. Johnson told Prof. Tyler of the ruin that had been wrought by Mr. Beecher in Tilton's home, adding, "It has nearly killed Tilton. We are turning heaven and earth to quiet him and keep it from public knowledge, and you must help us." Mr. Tyler joined in the attempt to enforce the policy of silence. He was taken into the Christian Union office as one who knew the bottom facts, and could greatly assist Mr. Johnson in the management of that paper in the light of the knowledge of its chief editor's crime.

When the Bacon letter was published, all who knew Tilton's story trembled at the prospect of its full revelation. Mr. Johnson was especially disturbed. One day a lady's card was sent to the editorial rooms for Mr. Johnson. He was lying on the sofa when it was handed to him. He was silent for a while, and then earnestly said, "Yes, I think I will go and see her." Prof. Tyler asked who it was that he was to see. Mr. Johnson handed him Mrs. Tilton's card, on which was written a request for an interview at a place near by, which, it is thought, was her brother's office.

Mr. Johnson returned from the interview in high spirits, saying that he had done an excellent day's work for Mr. Beecher. He explained to Mr. Tyler that Mrs. Tilton had sent for him to say that she was afraid of exposure, but to assure Mr. Beecher that she was ready and willing to do anything that he wished. She had written a letter in which there was a confession of hers in with Mr. Beecher. She felt that this ought to be signed by Mr. Beecher and herself, and read from the pulpit of Plymouth Church, with the declaration that they had sought, and, as they believe, had obtained the forgiveness of God for their sin, and so they asked for the church's forgiveness.

Mr. Johnson showed this letter, it is said, to Mr. Tyler, and he read it. He said that Mrs. Tilton wished Mr. Beecher to read the confession, and she had asked Mr. Johnson how he thought Mr. Beecher would regard it. Mr. Johnson said that instead of securing the charitable consideration hoped for, the letter would be fatal to both. He promised to give the letter to Mr. Beecher.

Prof. Tyler made known these facts to a gentleman in this

city on Sunday, Jan. 2, of this year, when he was visiting New York. He consented to tell them that Moulton and Tilton might be relieved of the charge of conspiracy. It was designed to have Mr. Tyler go before the proposed mutual council with his story, but now that that council is upset, the facts are allowed to be made public in this way.

PROF. TYLER PUTS HIS FOOT INTO IT.

(From the N. Y. Sun, Jan. 27th, 1876.)

To the Editor of the Sun—SIR: I have seen your paper of Jan. 20, containing an article entitled "More Scandal Testimony," and professing to give the substance of some statements made by me in a private conversation with two friends in New York on Sunday, Jan. 2. I appealed to your courtesy to allow me room in your columns to say a few words in comment upon the article referred to.

1. Whatever I said was said in a strictly private talk, and the publication of any part of it was not "allowed" by me, but has given me great surprise and vexation.

2. I care less for that, however, than for the extreme inaccuracy of your report. The statements made by me have been expanded and multiplied themselves wonderfully on their journey to your office, so that your report has scarcely an item that is exactly true, while a great many of its items are totally false. In short, notwithstanding your well known love of the truth, you have been seriously imposed upon in this instance.

3. It is true, however, and I am sorry to say it, that I have had some acquaintance with this most miserable business ever since December, 1870; but my knowledge of it involves testimony far less decisive than your article implies. However, that testimony, be it decisive or otherwise, is not yet for the public. It would be quite immodest in me, with my incomplete knowledge of the case, to take the floor in advance of more highly qualified persons who have thus far been kept in the background.

MOSES COIT TYLER.

ANN ARBOR, Jan. 24, 1876.

Prof. Tyler should have remained silent, he does know something of the "miserable business." If it is not unfavorable to Mr. Beecher, why should he not tell what he knows? He desires that "more highly qualified persons who have kept in the background shall take the floor in advance of him. Who, Professor, Who!

(From the N. Y. Sun, Jan. 29, 1876.)

WHAT A PERSON WHO HEARD THE STORY FROM THE PROFESSOR'S LIPS SAYS ABOUT IT.

It was ascertained yesterday that Prof. Moses Coit Tyler made known the Beecher scandal facts in his possession to three persons in this city—two gentlemen and a lady—who reaffirm the facts as printed in the Sun are correct, the only point in dispute being whether Prof. Tyler said that he had read the confession of guilt prepared for the Church by Mrs. Elizabeth Tilton and given to Oliver Johnson, with the request that it should be presented to Mr. Beecher for his signature. A letter written by one of the persons who heard the story from Prof. Tyler was, yesterday, shown to a reporter. It contains the following:

The facts as stated by Prof. Tyler in the presence of myself and another gentleman on the 2d of January, 1876, were these; That on the 14th day of December, 1870, while visiting in New York, Mr. Tyler called upon Mr. Tilton, with whom he was on intimate terms, at the office of the Independent. He found Mr. Tilton in great sorrow. Mr. Tyler asked Mr. Tilton to disclose to him the cause of his depression. Mr. Tilton replied that he could not do so. Tilton added, "Oliver (Oliver Johnson, his assistant editor) knows all about it and he may tell you." Tyler said Oliver Johnson invited him (Tyler) to lunch with him. They went to a restaurant on Broadway, near the Astor house. During the lunch Tyler said that Oliver Johnson told him "That Mr. Beecher had seduced Mrs. Tilton." Mr. Tyler used these very words.

He said, moreover, that the disclosure made such an impression upon him, that, although he did not keep a diary regularly, he noted this disclosure down at that time, and that it was on the 14th day of December, 1870.

Mr. Tyler said that directly after the publication by Mr. Tilton of his letter to Dr. Bacon, two or three days afterward, he (Tyler) was lying upon a couch, in one of the editorial rooms of the Christian Union, when a card was brought in by a boy and laid upon Oliver Johnson's table, Mr. Johnson being out. Presently, he said, Mr. Johnson came in, and went into his own room. Mr. Tyler said he heard Mr. Johnson say, "I guess I will go and see her." He came out, and told Mr. Tyler that Mrs. Tilton had sent for him to come to her brother's office in Broadway, and I think Mr. Tyler said Johnson showed him Mrs. Tilton's card and message. Mr. Johnson went out, and was gone some time. When he returned he told Mr. Tyler that Mrs. Tilton had come to find out from him what Mr. Beecher wished her to do in view of the publication of the Bacon letter; that she said she was ready to do anything Mr. Beecher wished her to do. But Mr. Johnson said Mrs. Tilton had drawn up a statement or letter of confession of their mutual sin, which stated that they believed they had received the forgiveness of God, and they now asked the forgiveness of all mankind, which statement or letter she proposed to submit to Mr. Beecher for him to sign and submit to Plymouth Church.

The further details of the conversation now remembered are that Mr. Tyler said that after he was taken into the Christian Union to help to guide its affairs for Mr. Beecher's safety, there was a continual dread in the office among those who knew of his guilt lest some message should reach them of his suicide. Mr. Tyler also said that he had told these facts to the Rev. Dr. Eddy of Detroit, to one of the editors of a Buffalo paper, and to other persons. In every case, in which his hearer was in doubt as to Mr. Beecher's guilt his facts carried conviction.

Prof. Tyler's ambiguous denial provokes the persons to whom he told the facts, and is unsatisfactory to Mr. Beecher's adherents.

From the Springfield Republican.

CONFIRMATION RATHER THAN CONTRADICTION.

Prof. Coit Tyler's denial of the story about the Beecher business, printed as coming from him through confidential friends in New York, is not of a very effectual and dispelling sort—indeed rather goes to confirm the substantial truth of what was published on this authority.

TURNING THE TABLES.

It is not too much to assert that at present there is open war between the sexes. Chaos is now the ruler of the social world. Woman is beginning to learn that a girl with a derringier is physically master of Hercules with his club. At Massillon in Ohio, Emily Richardson is charged with killing her husband by shooting him through the head with a pistol, and Mrs. Fowler of Berlin Heights, in the same State, is charged with administering oxalic acid to her better half also. These are sad pictures of legal matrimonial infelicity,

which we record with sorrow, though they go to show the necessity for the grand reform we have so long advocated.

As a counterpart to the above we quote an article from the N. Y. Sun of Jan. 29, to show that man begins to feel that he is put upon his mettle, and is proposing to attack woman inside as well as outside of our law courts. It is as follows:

"LOUISVILLE, Jan. 28.—Alfred Reddick, a youth sixteen years of age, formed a liaison some months ago with the wife of David Rees in Nashville, Tenn. To-day Mrs. Rees forbade Reddick coming to see her, and some time later he went into her husband's apartment, procured a pistol, and killed himself. Reddick seemed passionately fond of Mrs. Rees. The Coroner's jury found a verdict of suicide, and charged the woman with being the cause of the deed."

We trust that, after the above finding of the jury, Mrs. Rees will be tried for the murder of the young man Alfred Reddick, and that the same measure of justice will be meted out to all male seducers also. True, we cannot conceive how the supporters of our present legal and ecclesiastical marriage systems can condemn Mrs. Rees for deciding to preserve her conjugal fidelity, but it will be the province of the lawyers to enlighten us upon the subject. Come, gentlemen of Tennessee, on with the cause, and prove yourselves worthy descendants of your progenitor "Adam"—by reasserting his words—"the woman tempted me and I did eat."

LECTURE ENGAGEMENTS.

Mrs. Woodhull begins her sixty nights' engagement in the South at Nashville, Tenn., Monday, Feb. 7. All letters referring to lectures should be addressed to United States Lecture Bureau, care Box 3,791, New York City.

THE GARDEN OF EDEN.

The paper edition of this oration is exhausted; but we have just received the pamphlet edition, which, to meet the extraordinary demand that has been made for the paper, we will furnish in lots of ten at \$1, or more at same rate.

LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.

In reply to many letters asking for "dealer's terms" we would say that the lithographs may be ordered by express by the half dozen, dozen, or more at 40 cents, the usual price, less the postage. In explanation of the delay that has occurred in sending lithographs we would say that the second edition has been delayed, but will be received within a day or two, when all orders will be filled.—[MANAGING EDITOR].

REBELLION IN THE WIGWAM.

From the following, it would seem that there is likely to be a small piece of a rebellion, in the camp of the "faithful" who "following in the steps of Henry Ward Beecher, and who are so blinded by the glare of enforced legal lust, that they imagine free love to be some vile thing. Can it be really true, after all that there are other women besides 'Victoria Woodhull doing harm to the cause of suffrage.' It would seem so at least, from the following, which we clip from the Boston Correspondence, of the Springfield Mass. Republican:

At the women suffrage hearings and conventions, yesterday and to-day, there were many speakers, but Wendell Phillips, although announced, was not among them. The uneasiness and discontent that have been smoldering for some years under the peculiar management of the woman-suffrage cause in Massachusetts by Lucy Stone and Mr. Blackwell, found some utterance at the convention, and may show itself more actively hereafter. The minority (perhaps a majority after all) say that everything is arranged for the convenience of the managers of the Woman's Journal,—that they insist on so directing affairs that the cause of woman suffrage makes no real progress in Massachusetts, and needs to be taken up in a very different way. They protest against dragging it along at the tail-board of the republican party-wagon, which is reversing Emerson's maxim, and hitching a star behind a wagon. The endorsement of Gov. Rice by the Stone-Blackwell wing of the suffragists was specially called in question, but there was either strong hinting or open criticism on other points. The fact is, that Mrs. Stone and her husband have shown as pronounced a taste for political intrigue and wire-pulling as is generally found in the old party organizations, while, by their quarrel with Wendell Phillips and Mrs. Stanton, their unreasonable championship of San Domingo annexation and Henry Ward Beecher,—and their equally unreasonable protest against centennial celebration,—they have disaffected many of the best friends of the woman-suffrage cause in Massachusetts.

MARK TAYLOR, a young negro at Sedalia, Mo., has gone mad and believes himself to be the Saviour. In his paroxysms, he recites whole chapters and even books of the Bible without missing a word, a feat all the more remarkable because he cannot read, and was always a vicious boy.

Have you seen the Wonderful Type-
Writing Machine?



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

READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY, 1
335 BROADWAY, New York, Dec. 8, 1874.

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" 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.	3.35 A. M.
" Detroit.	9.40 "	10.00 "	" Detroit.	7.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock. ....	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne. ....	...	...	" Cheyenne.	12.50 P. M.
" Ogden. ....	...	...	" Ogden.	5.30 "
" San Francisco. ....	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
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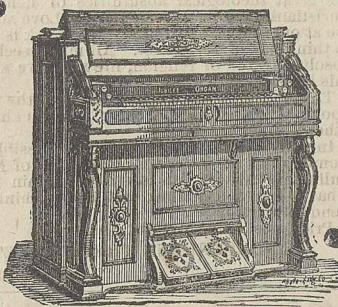
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For Woodbridge, Perth Amboy, and South Amboy, 6 and 10 A. M., 2:30, 4:30 and 6 P. M.

For New Brunswick, 7:20 and 8 A. M., 12 M., 2, 3:10, 4:30, 5:20, 6:10, 7 P. M., and 12 night. Sunday, 7 P. M.

For East Millstone, 12 noon, 3:10 and 4:30 P. M.

For Lambertville and Flemington, 9:30 A. M., and P. M.

For Phillipsburg and Belvidere, 9:30 A. M., 2 and P. M.

For Bordentown, Burlington and Camden, 7:20 and 9:30 A. M., 12:30, 2, 4, 4:10 and 7 P. M.

For Freehold, 7:20 A. M., 2 and 4:10 P. M.

For Farmingdale and Squad, 7:20 A. M. and 2 P. M.

For Hightstown, Pemberton and Camden, via Perth Amboy, 2:30 P. M. For Hightstown and Pemberton, 6 A. M.

Ticket offices 526 and 944 Broadway, 1 Astor House and foot of Desbrosses and Cortlandt streets; 4 Court street, Brooklyn; and 114, 116 and 118 Hudson street, Hoboken. Emigrant ticket office, 8 Battery Place.

FRANK THOMPSON, D. M. BOYD, JR., General Manager, General Passenger Agt.