

WOODHULL & CLARLEN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

IS IT STRANGE?

BY JULIET H. SEVERANCE, M. D.

It does not seem at all strange to me when I observe the dietetic habits of the people—not to mention their many other transgressions—that every body is sick; that the passions control the intellect and the moral nature, or that vitiated blood and weak muscle are everywhere present. Hardly a man or woman lives in this country whose organism is not made up largely from the flesh or fat of some dead animal, and that too of the most filthy and diseased kind. Behold our nice pastry, eaten by almost everybody, made in part from the scrofulous matter of swine, called lard, which crops out in the people in boils, erysipelas, scrofula, cancers; in diseases of the mucous surfaces, catarrhs, lung diseases, scrofula of the stomach, leucorrhea, etc., all results of scrofula in the blood, the very citadel of life, poisoned and filled with gross impurities causing disease and suffering.

Then, look at the table condiments used so extensively, and note their effects. All irritants or stimulants increase the action of the basilar portion of the brain, stimulating combativeness, destructiveness and sensuality, causing them to act unnaturally, and making people manifest the characteristics of the animals upon which they feed. Just in proportion as the action of any portion of brain or body is increased by artificial means, the action of some other part is decreased; therefore, if the propensities are increased to unnatural activity, the intellectual and moral faculties will fall so far below their normal standard. Stimulants never increase the action of the moral faculties; never make people just, conscientious, or honest; but precisely the reverse.

Men, as a general rule, are more given to stimulation than are women; and this is one reason why their animal passions are stronger. In this stimulated condition, they are abnormal and excitable, rather than strong; are in a fevered, inflammatory condition, and are sometimes uncontrollable. The consequences are that the tender relations of the sexes and their instincts are debased to mere animal gratification, instead of exalted to the holy of holies of unitary and mutual love.

Then, is it not of the utmost importance that teachers of morality and a higher manhood and womanhood, should commence at the root of the matter and build of such material as will make the structure sound and beautiful, remembering that the food which is eaten is transferred into brain, and will be manifested in the action of its various organs through the brain controlling every member of the whole body, the action of which, outwrought in thought and deed, makes up the lives of individuals.

If the dietetic habits of the people were for a single generation even properly directed, there would be a moral class of people developed such as the world has never seen; not manufactured from the decaying carcasses of animals, for decay commences as soon as death takes place, nor yet from vegetable rotteness, which all fermented drinks or food are really, but from the natural grains and luscious fruits that nourish without stimulating, that build in purity and in beauty. There has been enough of the transcendental. Let us now begin at the foundation and teach a practical common-sense method of living; a kind of life that will be so natural and pure, and sweet, that there will be heaven here and now for us to enjoy, instead of looking far away into futurity for happiness and peace and glory.

UNCOVERING THE VATS.

BY WARREN CHASE.

The cesspools of social pollution are being exposed in spite of the efforts of libertines, sots, hypocrites and licentious

husbands with slave victims, and bigots with supple churches. Henry Ward Beecher, alarmed for his own safety, pushes away the curtain and calls attention to the school directors and those who employ teachers in these two cities, and exposes what is no doubt as true in other cities as in them, viz., that many female teachers are employed on the express condition that they surrender the use of their bodies occasionally to the use or abuse of the man who employs them; and he would no doubt advise that women be selected as superintendents to employ teachers, which would be a good remedy as far as it goes. There is little doubt that if the various churches, especially the Catholic, were investigated, a still worse and more debasing state of social corruption would be found covered up by the hypocrisy of these institutions. Probably among the Protestants it might be more generally a voluntary act on the part of the females. Neither is it probable that the clerkships of various kinds where females are extensively employed are less subject to these contracts and submissions. In fact, the dependence of women on men for business and subsistence makes it almost certain that such results must follow and continue till woman has her share of the property and the legislation, and becomes peculiarly independent.

Some years ago we spent a winter in Washington, D. C., and while there had unusual opportunity of reaching the under and upper currents of social life; and well advised as we were before, we then discovered such hidden corruption that it sickened us of public life and its wickedness. At that time the club rooms where the men got together to drink, smoke and tell stories, became the places where they boasted of their conquests over women, and it was there where poor Key, having made too free use of wine, exposed his liaison, and committed the criminal act of revealing secrets he had no right to mention. His murder put a check for a time on club-room scandal, but we learned of the boasting there of a U. S. Senator, long since dead, that he had secured clerkships for seventy women, and had been intimate with every one of them. As he was anything but good-looking, or even delicate—hardly decent—even if the statement were true, it is not probable that one in ten of the women favored him from choice, but were obliged to from necessity; but we are inclined to think that it was rather a boast of his, which would make it a still worse shame for the Senator, since it would go far to establish the fact that such practices as he boasted of indulging, were considered highly honorable and creditable among Congressmen.

We found numerous persons who made no secret of their intimacy with the opposite sex, and we soon saw that religious, political and social morality was a mere sham to cover up the licentiousness which was, and still is, ruining our public men and morals, and will continue to until woman has equal rights and equal justice, and becomes self-controlling and independent. Wherever we look, into or out of our marriage laws, slavery, corruption, prostitution, disease and death stare us in the face. Hypocrisy in religion, legalized licentiousness in morals, falsehood and ignorance in politics, have the ascendancy among us now; and if we raise a voice against the slavery of woman that is now maintained chiefly through our marriage laws robbing her of her property, we are at once accused of advocating the very corruption in which our accusers are indulging and trying to perpetuate. It would seem that people might have some regard for posterity, and try to have better laws and institutions for them; that they might see that a continuance of the present system of marriage must continue this system of robbery and slavery; but even most of our woman's rights advocates are too blind or too enslaved to see, or to own if they do see, this fact, and hence sustain the very institution that is the principal cause of the degradation of woman. Does any one suppose that these clerks and teachers above referred to, or the thousands of prostituted wives, would surrender their bodies to prostitution if they were pecuniarily independent? If so, such persons have not the evidence we have that the heart of woman is generally pure and would be governed only by affection and attraction, sexually, if left free to do so. We have confidence in the virtue of women, but little in that of men as society is now constituted; still, under different conditions, we have no doubt man would rise out of the filth of tobacco, dissipation and lust, and be a pure and fitting companion for woman. For such results we have labored and shall continue to labor while life lasts.

THE ANALOGY IN HARMONIES.

I have just lately had the pleasure of reading in the WEEKLY for October 16 Fourier's systematically arranged theory of the accords of social harmonies, and am considerably surprised at the almost exact similarity in its general features to my own, which I had long ago partly systematized but never fully perfected, because there did not seem to yet be a demand sufficient to justify the outlay of thought which it would require to put it in shape. Now this cause for delay seems removed, and, as I am a poor scholar in the languages, my want of terms to note the forms which love is made to wear makes it come quite opportune to steal a few from my very much esteemed French friend, and it could almost be said, something more. But as the two will be all the better understood for the mixing of them together, I trust I may, as an act of generosity, be excused for this presumptive temerity. Fourier's scale is bottom side up, and consists of nine notes instead of eight. This may indicate a natural minor scale, descending, which perhaps it is. But I shall first consider the C natural, major, which he has quintated at without apparently being able to see its relations clearly. This is formed of eight notes and seven intervals, which are five tones and two semi-tones, and is called the diatonic scale. These tones correspond to the six mates and their equal number of shadows or half mates, one of which latter is always necessary to be taken to complete the former, and, *vice versa*, to complete another composed wholly of the latter kind, and called the chromatic scale. In the former scale the soul-mate is taken as the key-note, or tonic or pivotal sound, or the one from which a departure is made, and again returned to in musical and social processes. One half-mate, along with the spirit-mate, who is a semi-tone or leading syllable in the first constitute the two semi-tones, and the other five mates the whole tones of that scale. The other scale is perfected by taking the leading syllable of the first as the third of the second scale. So neither scale is perfect alone, but one must be taken always from each scale to fill up all the degrees of the other. After these any number of new scales may be formed by altering the place of the leading syllable by flats and sharps, the former leading downward and the latter upward. Now we are ready to sing one of the psalms of life by the use of the C scale written upon the F clef, or base. Then we will transpose that by one sharp to get the key of G, when we will have two parts to the same tune, corresponding to male and female in voice and principle, or man and woman. And now to begin: Do is that concrete form of love, true and natural, in which the race began its existence on this planet, or androgamy, or a sentiment of fidelity to this simple form, which is the base of all other loves, or the tonic of the scale, and means a perfect union of one man and one woman in one body. (See androgynal in Webster's Unabridged Dictionary, and the derivation from two Greek words, which I cannot write, one signifying man the other woman, in the condition as above.) Thus were the original inhabitants of this earth conditioned, without an unsupplied want, and to our view contented and happy—no diseases, no death—for the soul was prepared for its transition. The body dissolved like ice before the fire, and like a puff of steam curled upon the air and vanished away out of sight, leaving no residuum to cumber the ground nor malarious odors to poison the air. A dead body was a phenomenon never witnessed by them. Therefore the idea of death had never yet entered their minds. Death for them had no sting, nor the grave any victory till the passions began to work. Then the evil effects they (the passions) brought with them, brought death into the world and all our woes. The first passion developed was hatred, the extreme opposite of love. This produced discontent, unrest, and a longing for change. This excited the intellect toward examination, and it was thought to be discovered that there was something better than they had yet found, and they meant to try experiments and see what results would follow. Thus radicalism formed an element of society. This necessitated an opposite element—conservatism, and thus resulted fear, the extreme opposite of desire. So the human mind was conditioned between contending forces, and thus driven along the paths of progress from the goal to the haven of its hope. Conservatism was always forbidding and self-denying, and therefore it planted the tree of forbidden fruit, or rather the radicals planted the tree, and the conservatives forbade eating the fruit thereof. But Eve, the most advanced of the radicals, broke over the bounds set, and did eat and gave to the man, the leading conservative, and he

M. J. Severance

did eat, and then, sneakingly and man like, sought to shift the blame to other shoulders. Eve, like a true soul, offered to reason the case. She had had a fair view of the fruit, and examined its nature and qualities; it was fair to look upon. She had an eye to beauty. It was less concealed and paler in color, smarter in wit and comelier in manners—a fruit to be desired to make one wise and know good from evil. Now came a long and fierce struggle between these two grand divisions to compel the stand-stills to wake up and hear the voice of nature speaking to them—to let her progressive principles have free course, run, and be glorified. This caused them to let up, and so amend the primary law as to admit of a freer action in the choice of habitudes and ways of men. And so God finally yielded the ground, and seeing that it was not good for man to be alone, he gave him woman to be a help mate for him. This was liberty's first victory.

J. B. HERSEY.

THORNVILLE, Mich., Nov. 1875.

EXTRACT from Elvira Wheelock Ruggles' lecture on Love its Law and Language, delivered at the Quarterly Meeting of the Northwestern Association of Spiritualists, September 26th, at Oakfield, Wisconsin.

The bravest example in this age of this impersonal, humanitarian love, is found in the person and life of a woman, and that woman is the maligned and misrepresented Victoria Woodhull. Not Joan of Arc; not Charlotte Corday; not Madame Roland, nor any other emblazoned name of history has won the right, through such devotion to principle, to laurels one half so fair and beautiful. None other of nature's high priestesses has won so nobly the meed of praise the world would give this brave woman, did it dare be true. With almost superhuman power and equanimity of soul, she has met the rude persecution of the people, and amid scoffs and jeers has planted the banner of freedom in every household in the land, and thus liberated woman from the most absolute social and sexual servitude. She, alone, through the strength of her own grand womanhood has lifted the world out from the mire of sexual sin and degradation, and given to humanity the divine pass-words into the penetralia of peace and purity.

Ah! what a transcendent genius for love must this grand woman possess, that through such love she can meet the opposing millions, and yet come off victor in this grand battle of ideas. With the whole Christian and conventional world in open antagonism to her principles, she, single handed and alone has met them with the sword of truth and vanquished every foe, and to-day she stands gloriously triumphant upon the lofty mount of transfiguration; for through her inspirations, through her spiritual might, her wonderful power, her transcendent love, she has redeemed the race by exalting woman to the divine height of her soul's sacred sovereignty; to her natural queenship in the realm of sex. And those of you who revile and persecute her, who speak condemnatory words of her; who hurl base insinuations against her name, or who brand her mission as base and profitless, do not realize that it is her supreme, her surpassing love for woman, and for humanity through woman, that has inspired every word she has so bravely spoken, and every deed she has so bravely dared, and the least we can do in recompense for such sacrificial love, is to freely offer the hearty tributes of a generous gratitude.

I am no hero worshipper, nor do I make an idol of Victoria Woodhull. I have little personal knowledge of or acquaintance with her; but I have full, unbounded faith in the exaltedness of her purpose and in the beneficence of her mission, for it is a mission of truth and love, and the unreserved consecration of her whole life to the elucidation of these most important truths, and to the labors of a love so strong and all-persistent in behalf of humanity, that each day's martyrdom should win for her the crown of crowns, and the regal homage of emancipated womanhood the world over.

SACRAMENTO, Cal., Nov. 24, 1875.

Editors Woodhull & Claflin's Weekly—We fear we shall not be able to renew for a long time. We have six children to clothe and five to feed. The stringency of money matters, ill health, and other embarrassing circumstances, render it difficult for us to obtain even a sufficient quantity of the plainest food. We have been on your subscription list four years, and feel that it would be a great trial to do without the paper. Last winter, having a little money to spare, we sent you three dollars toward the one thousand for which you asked. We would be glad to contribute further, but it is impossible. We write to say, that if you think it worth while to wait a little longer, before crossing our names from your list, we will be extremely grateful.

The new Bible exegesis is intensely interesting to one of us, Mrs. Davis. She believes that she knows what the new sexual act must be, and awaits further revelations with interest. Our hearts beat in unison with yours in the effort for breaking the shackles that bind the race.

Your loving friends,

Mr. and Mrs. O. H. DAVIS.

My Dear Victoria—Most firmly do I believe in "The Great Appearing," and that it is now very near; it seems, indeed, the only salvation for the race, for the masculine law of force has so nearly driven love's tender feet from off the planet, and the intellectual nature been so highly stimulated while the affectional was starved, that all proper mental equipoise is lost, insanity is on the increase, and must result in general chaos and destruction, were it not possible to make conditions through which the wisdom and the loving kindness of the highest angel spheres may come and dwell among us. Through materialization this will be accomplished, and this "City of the Plain" has aforetime been selected for a great development. Its founder, Charles K. Landis, was chosen by the spirit world to make straight the paths for woman's weary feet, and so prepare the way for a new social order, in which love, not force shall rule, and

angels walk and work with mortals, visible and tangible to all. Now he is in prison, himself a victim to the harsh judgments and condemnations of the Mosaic dispensation under which the world still agonizes. In these transition times all forms of mediumship are fearfully intensified by the great and unaccustomed blending of the earth and spirit spheres, and to those who seek to know the lessons of the times this historic tragedy has a most vital interest. In vain will courts and law-makers con their time-worn books for data from which to judge the case; only a knowledge of the laws of mediumship will help them to understand how his delicately tuned and mediumistic brain was acted on (in time of great domestic trouble) by intermediate spirit spheres to carry out their plans for the defeat of the great incoming power; the whole plan was not accomplished, for suicide was on the bill, and by that failure the whole was lost, and this grand man of tender heart and wonderful executive ability is spared to carry out the work he has but just begun—Vineland's development. Bespeaking for his case the consideration of all persons interested in those higher codes of justice of which the world does not yet take cognizance, I remain, faithfully, your friend.

OLIVIA F. SHEPARD.

VINELAND, N. J., Dec. 1.

Eds. Weekly—In view of the general discussion which the Miller-Strickland civil and conjugal union has caused through the West, will you permit me, as one of the members of the union, to state a few facts and principles which induced me to take such a step.

Through my own personal situation I was led to see, as I had never seen before, the outrageous character of our marriage and divorce laws, and that they were undeserving of respect, to say nothing of obedience. As I wished to form a conjugal union with a woman I loved, and we could not conscientiously live a secret sexual life, we decided to take a stand openly in defiance of an institution which is degrading to man and insulting to God.

A few years ago I married a woman I loved. In time that love died. What killed it concerns no person—no court—to know. Suffice it to say, it was dead, and that was my justification for separating myself from her. Love, conjugal attraction, constitutes the only warrant for marriage; its death or absence the only cause for divorce. To deny this is to degrade mankind below the brute; for animals never come together sexually except through the law of attraction. To bind men and women together without the natural attraction of love, or to assume to hold them bound when that attraction is changed to repulsion, is an impious disregard and contempt of the higher law of nature, and for one I prefer to obey the Supreme Law-giver. Blackstone says, "That the law of nature, being coeval with mankind, and dictated by God himself, is, of course, superior in obligation to any other. It is binding all over the globe, in all countries and at all times. No human laws are of any validity if contrary to this."

Had the statutes of the State (N. Y.), in which I was a resident, been framed in harmony with the laws of nature, and recognized the absence of conjugal attraction as sufficient cause for divorce, I should have respected them and sought one in due form. But it only admits of one cause, and that is adultery, and had I grounds for such a complaint I could never so dishonor my manhood as to drag a woman I had once taken to my bosom in affection into a court-room and blast her hopes and prospects in life in order to liberate myself from her!

And the case is but little better in any other part of the country. No State will grant divorces for the absence of love, for repulsion and incompatibility between the parties. I know that by assuming a residence elsewhere I might, by means of a shrewd lawyer, a pliant court and virtual perjury on my part, have obtained a divorce, but in my soul I scorned to do it. I venture the assertion that not one divorce in twenty is obtained upon the real cause of separation. The complaints are trumped up, and lawyers and judges connive at the fraud and evasion of law.

It is high time this shameful mockery of justice in our courts was ended. It encourages perjury, pays a premium upon hypocrisy, and at a rapid rate undermines the virtue of the people. For myself, I protest against it, and will brave the consequences. Yours,

LEO MILLER.

WHITEWATER, Wis., Dec. 10, 1875.

THE CARELESS WORD.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.
We have careful thoughts for the stranger,
And smiles for the same time guest;
But for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with the look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

THE PHILOSOPHY OF LIFE.

The coition of the creative forces through matter produce organic form.

Organic function completes form.

The completeness of form is the perfection of the individual.

There are two prominent points for consideration. The trituration of matter through the accretive and assimilative processes of structural growth, and the dependence of

each step or development of life upon that which precedes it and out of which it is a growth.

But in order to better understand these principles, we will investigate matter in its so-called inanimate and inorganic state. To the casual observer, all the elements are crude, motionless, dead; but if we examine closely, we see a constant decay or disintegration of bodies through the chemical operation of the active forces of life, or a breaking and wearing down by friction of bodies coming in contact through some force not inherent in themselves, grinding and breaking into pieces, so that the life forces can refine the particles through chemical assimilative processes.

This refined matter forms new combinations which are subject to the same law of change and refinement, and when sufficiently reduced and properly combined in element, the coition of the creative forces in such elements produce organic vegetable life in its lowest phases, which, by the same law, prepares the way for higher growth; but here another phase of power is added—organic function by which form is completed. For what purpose? The continuance of its kind as well as the progress and enfoldment of spirit in matter. So step by step the action of the creative forces upon matter refine and raise it from its crude inertness through the varied and endless changes of form from the minute particle to the planet; from the pulsating cell to the angelic and godlike endowed spirit.

As matter becomes refined, we notice that forms become more complex, elaborate, symmetrical and beautiful; also the higher the scale of being, the more diversified are the activities of its life, which add to its power and knowledge, and with ennobled aspiration, formed life ever struggles toward its highest capacity. Again we notice, as forms become higher endowed, they are less subject to the grosser manifestations of force; but new agencies supervene, all potent for the new conditions, and the disintegration goes on with the same certainty, and if unrestrained, with increased momentum, the manifestation of force increasing in subtlety as forms reach elaborate perfection. One more point: that there is no increase or diminution of matter either in quantity or element, but the most elaborate form is resolvable into the primal elements. Also, that each grade of life contains all of the elements that have entered into the growth of life below it, and that in the perfected human only do we find all the known elements of life and matter; and as life and matter are indestructible, so their child human in its perfected state must become immortal—for the ultimate of all life is the individualization of intelligence.

L. M. ROSE, D. M.

A SHORT SERMON.

BY DR. H. P. FAIRFIELD.

"Let brotherly love continue."

If there is any class of people or reformers who ought to cultivate and cherish for each other the principles of "Free Love," it is those who profess to believe in a God of universal love.

This is the true inference of the great Apostle John. "Herein is love," says he, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, or shortcomings in love for each other."

"Beloved, if God so loved us, how ought we also to love one another?" Every believer in this Bible sentiment ought to love freely each other; otherwise they are a dishonor to the cause which they profess to maintain. Nothing can be farther removed from "Free Love" and good-will than to indulge the passions of envy and jealousy toward each other. Love was the criterion by which Jesus determined the honesty of reformers in his day. "By this shall all men know that ye are my disciples, if ye have love to one another." I believe the cultivation of this principle promotes human progress and happiness. It is the strong magnet which attracts and holds society together.

The peace of men and women cannot be permanent unless love be the ruling principle of life. It gives to all freely, and lets each one take according to his love power; the strong cannot take more than his share, nor the weak less; the lofty cannot overtop the lowly, nor the lowly undersink the high; the great ocean of love flows and penetrates every heart. "God is love." Let us be godlike.

SAN FRANCISCO, Nov. 26.

Editors Weekly:

I propose, if my articles should meet your approbation, to communicate my ideas on the money question; but before entering upon that subject, I wish to call your attention to a series of articles published in the *Alta California*, of this city, on the Samoan Islands, and to one especially, published in that paper of the 24th inst., wherein it is stated that the new Premier has secured the passage of indissoluble marriage laws, whereas, says the *Alta*, "heretofore a Samoan could change his wife a score of times in as many years if he chose." The same article advised tailors (since the sumptuary laws compel the natives to go clothed) to migrate to the Islands, as none of the imported ready-made clothing is large enough to fit the Islanders. It is true the natives of these Islands, men and women, are the finest specimens of humanity to be found on the globe. The reason is they are love children. For the sexual secret, unknown to ninety-nine in one hundred, in this and other civilized countries, is familiar to the inhabitants of these and other Islands of the Pacific Ocean. Another fact regarding the Samoans that accords with your theories, is well worth noticing. The natives live mostly upon fish and fruits, among which the bananas and bread fruit are the most luscious to be found in the world. God help the poor Islanders since General Grant and his diminutive protégé—whom the *Alta* is writing up—has taken charge of them. The Premier, five feet six in his high-heeled boots, finds small favor with the Guno's of the Islands, six feet without stockings, and developed—ye Gods! Any other than a member of the Young Men's Christian Association would as soon think of draping the statue of the Venus de Medicis. I beg of Mrs. Woodhull to spend next

summer in an excursion to those Islands, and she will see the fruits of free-love that these sanctimonious wretches are striving to crush out, lest it damn their Christian civilization by comparison.

MY FINANCIAL THEORIES.

I shall only be able to state, first, we must demonetise gold and silver. The specie basis delusion is only kept up to furnish a pretext for giving to capitalists the privilege of issuing the currency—a privilege that enables bankers to collect interest on what they owe; for a bank note is an obligation, and bears upon its face the evidence of debt. The only excuse for authorizing individuals or corporations to issue currency has been the supposition that paper currency required a specie basis, and with this impression, of course only those who owned the specie could be allowed to issue the currency. We must abandon the name of paper money. It mystifies us. The people must learn that this depreciation of the currency is owing entirely to the specie basis, without which a depreciated currency would be unknown—in fact, could not be conceived, and even if it could be depreciated we should not be one cent worse off, except that we should require a little more paper material, and if gold and silver was demonetised it would make no difference to us whether a dollar meant one cent or a hundred. The cheapness of production depends upon the cost of money and nothing else. It is to secure all the profits of labor to themselves that capitalists insist upon the specie basis, for that abolished, the fraud of allowing them to collect interest upon what they owe would be too apparent to be permitted.

A sensible family would keep all its members at work, and when the work was done they would rest. A beneficent Government would not permit some of the members of the community to starve for want of work, while if the task was equally divided among all it could easily be performed. It is time we abandoned this political system that makes slaves, paupers and millionaires, while their united productions would enable all to live in palaces and feast like princes.

All our wars and their concomitant conditions, standing armies and navies, and the consumption of those who compose them, the waste of war material, even the fires, shipwrecks, pestilence and famines are the penalties of nature's violated laws. In mercy to the living, who would otherwise starve, myriads upon myriads of human beings must be annually slaughtered, and, besides, the idlers must also augment in proportion as the means of production go on increasing.

Class privileges may have been the readiest mode of securing the evolution of the race, but to perpetuate it will defeat that purpose. We do not propose an equal division of property as the enemies of reform charge; we only ask that interest shall be abolished as the only means of securing to the producers the due reward of their labor. Capital is not, as capitalists assert, one of the necessary factors of production. All we need is a currency based upon the credit of the nation. Individual and corporate credit has heretofore been used for the purpose, while the people, deluded into the belief that it was capital, consented to pay interest for its use.

ANTI-SHYLOCK.

"JOHN HENRY," said his wife, with a stony severity, "I saw you coming out of a saloon this afternoon." "Well, madam," replied the obdurate John, "you wouldn't have me stay in there, would you?"—*Brooklyn Argus*.

SHAKESPEARE said, "There is a tide in the affairs of men," but it appears to be pretty much all tied back in the affairs of women.—*Norristown Herald*.

SENATOR DAWES was kicked by another mule a week or two ago, and had his thigh broken. If the mule had kicked him on the cheek it would have had its thigh broken.

THE Marquis de Conti, it is stated, recently fell dead while kissing the hand of a countess, and if it wasn't a judgment on him for not taking the lips instead, then there's no judgment between causes and effects.

THE women suffragists of New Haven are wrestling with the question: "Who is the superfluous woman?" Of course we can't tell, but we know a number of family men in town, each of whom thinks he has married her.—*Norwich Bulletin*.

BEECHER has received protection from the mails. Now, what Jewel (1) of humanity will protect him from the females?

IN Virginia Mr. Allen Hannah has married Miss Hannah Allen, and now Miss Hannah Allen is Mrs. Hannah Hannah, and is, perhaps, the only woman in the world whose whole name can be spelled backward the same as forward. That's what's the matter with Hannah.—*New York Commercial Advertiser*.

MARY (questioning her little brother on the gender of nouns): "Now, Tommy, what is the feminine of beau?" Tommy: "Why, arrow, of course." [Mary feels "all of a quiver."]

UNCLE LEVI: "Now, Sammy, tell me, have you read the beautiful story of Joseph?" Sam: "Oh! yes, uncle." Uncle: "Well, then, what wrong did they do when they sold their brother?" Sam: "They sold him too cheap, I think."

THE reason why a woman requires a large wallet for the transportation of a twenty-five cent note is as deeply wrapped in mystery as the reason why a dog always turns around three times when he gets up after a nap.

"THERE may be such a thing as love at first sight," remarked a Detroit girl, as she twisted a "friz" around the curling-iron, "but I don't believe in it. There's Fred; I saw him a hundred times before I loved him. In fact, I shouldn't have fallen in love when I did if his father hadn't given him that house and lot."

MRS. PARTINGTON wants to know why the captain of a vessel can't keep a memorandum of the weight of his anchor, instead of weighing it every time it leaves port.

A CINCINNATI gambler has given a communion set to a

church in that city. He says privately that it is but a small percentage on what he has won from the pastor and other members from time to time, at draw poker.

THE other day Sam Bowles went to church in Springfield, Mass., and, feeling the effects of his severe editorial labors through the week, went to napping. By and by he was awakened by the preacher, who struck the desk and shouted: "Who shall be able to stand up in the presence of the Lord on that awful day?" And Sam Bowles, rising in his pew, remarked: "Charles Francis Adams is the only man that can do it, and I nominate him for that position."—*Chicago Times*.

"You will observe from this word *pater*," said a schoolmaster to his pupil, "the great flexibility of the Latin language. *Pater* is father; and here we have *patruus*, an uncle; and *propatruus*, a great-uncle, on the father's side. Can you make any such change in our language? *Pater patruus*, *propatruus*—father. Is there any way you can change father into uncle in English?" "I don't think of any," replied young hopeful, "unless you can get him to marry your aunt."

AN unknown man about thirty years old is in the practice of loafing around the dental offices on Woodward avenue, and whenever he sees a victim about to go up stairs he confronts him and asks: "Got the toothache?" "Yes—Oh! blazes! yes!" is the reply. "And you are going to have it pulled?" "Y-e-s, I guess so." "That's right. You'll think the whole top of your head is coming off when he pulls! It's awful to have a tooth jerked! I wouldn't have one pulled for a thousand dollars; but then if you are bent on it go ahead. I'll see you when you come out, and in case of any accident I'll go for a doctor." And the toothache goes right away then, and the victim goes right home.—*Detroit Free Press*.

[To be published by subscription.] MEROTH THE MAGIAN, AN INSPIRATIONAL POEM.

A Tragedy, in Five Acts, illustrating the "Ars Magica" as practiced by the ancient Egyptians. Scene, Memphis, Era 404 B. C.

CONTENTS:

Act I. Scene 1.—A caravansary at Memphis. 2. A room in Euclid's house. 3. Ditto. 4. A salon in Meroth's Palace. 5. The hall of the Magi. This act terminates with the response of the oracle:

"Two victims to the gods the destinies demand
Ere Nile's blue waters rise o'er Egypt's prostrate land;
When in her waves you cast your beauty and your lore,
The pestilence shall cease, the famine leave your shore!"

Act II. Scene 1.—Pentagonal Hall of Divination in Meroth's palace. 2. Ditto. 3. The gardens of Isis by moonlight. 4th and 5th. Ditto.

Act III. Scene 1.—A room in Euclid's house. 2. A hall in Meroth's Palace. 3. The boudoir of Eudora in Euclid's house. 4. Interior of the Temple of Isis. This act terminates with the death of Eudora, the heroine of the tragedy, who chooses the fatal lot—on which the statue of Isis becomes illumined and Meroth points to it, exclaiming:

"The offering is accepted! We are answered!"

Act IV. Scene 1.—The observatory of Meroth's Palace. 2. A hall in the same; a room in a lodge near the same. This act terminates with the burning of the Palace of Meroth.

Act V. Scene 1.—The Portico of the castle of Arbaces. 2. The hall of the Magi. 3. A road in the suburbs of Memphis. 4. The interior of the grand Temple of Osiris. The tragedy closes with the death of Meroth and the acceptance of the sacrifice by the Gods.

"Now as our beauty and our lore are given,
May Egypt be once more beloved of Heaven;
All is performed which the just Gods have willed,—
The destinies appeased,—the oracle fulfilled."

To be issued in form 8vo, pp. 200, neatly bound in cloth at \$1.75 per copy. Five hundred subscribers required. Address R. W. Hume, P. O. Box 155, Long Island City, New York.

BUSINESS EDITORIALS.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329 Sixth avenue. Address by letter, P. O. Box 4829.

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.

SEWARD MITCHELL has removed from South Exeter, Maine, to Vineland, N. J., where all letters and papers for him should hereafter be addressed.

ALL families and invalids should have Prof. Paine's short-hand treatment of disease—a small book of forty pages sent free on application to him at No. 232 North Ninth street, Phila, Pa.

WARREN CHASE will lecture in Council Bluffs, Iowa, Dec. 15, 16, 17 and 19; in Ogden, Utah, Dec. 23, 24, 25 and 26; and in San Francisco during year 1876. His address will be Oakland, Cal., after January 1 till further notice.

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.

Mrs. H. Augusta White and other first-class mediums will be in attendance at the above Circles, and give psychometrical readings during the day time.

MRS. H. AUGUSTA WHITE, late Superintendent of Dawn Valcour Community, having been developed as a superior clairvoyant by a band of advanced spirits, will now give readings at the Co-operative Home, 308 Third avenue. Advice given on business and social affairs. Hours from 10 to 5.

ANNUAL MEETING OF THE N. Y. STATE SPIRITUALIST ASSOCIATION.—The annual meeting of the New York State Spiritualist Association will be held in Temperance Hall, Lockport, Saturday, January 8, at 2 o'clock P. M. in connection with the Quarterly Convention. Reports of officers, and the election of officers for the ensuing year, and the transaction of any other business relating to the interest of the association will then and there be attended to.

J. W. SEAVER, President.

A. C. WOODRUFF, Secretary.

CONVENTION OF SPIRITUALISTS AT LOCKPORT, N. Y.—The first Quarterly Convention of the Spiritualists of Western New York for the Centennial year will be held in Temperance Hall, southwest corner of Main and Pine streets, in the city of Lockport, Saturday and Sunday, January 8th and 9th, commencing at 10 and holding three sessions each day.

A season of unusual interest is anticipated, as able speakers, inspired mediums and harmonial musicians will be in attendance to instruct edify, and cheer with the thrilling truths relating to this glorious new dispensation.

Our Lockport friends join with the committee in extending a cordial invitation to all truth-seekers to attend, and will do what they can to entertain those from abroad.

J. W. SEAVER,
GEO. W. TAYLOR,
A. E. TILDEN, } Committee.

THE Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Ripon, Wis., on the 17th, 18th and 19th of December, 1875. Mrs. Dr. Severance is already engaged for the occasion. Other prominent speakers will be in attendance. Let all come up to the work, and not leave the burthen for the few. The meeting will be called to order at 2 o'clock P. M., on Friday, the 17th.

ISAAC ORVIS, Pres.

DR. J. C. PHILLIPS, Sec'y,
Northern Wis. Spiritual Conference.

OMRO, Wis., Nov. 24th, 1875.

THE INDIANAPOLIS SUN.—The leading independent reform weekly political newspaper in the Union, the special advocate of national legal tender paper money (the greenback system) as against bank issues on the gold basis fallacy, and the interchangeable currency bond as against the high gold interest bond. The Sun has a corps of able correspondents, comprising the most eminent political economists of the age. One page devoted entirely to agriculture. Miscellany of the choicest selection, adapted to all classes of readers. The latest general news and market reports. Terms \$1.75 per year, postpaid. Sample copies and terms to agents sent free on application. Address Indianapolis Sun Company, Indianapolis, Ind.

THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS will hold their Fourteenth Quarterly meeting at Rockford, Ills., on Friday, Saturday and Sunday, Jan. 14, 15 and 16, 1876, commencing on Friday at 10 o'clock A. M. and holding over Sunday, the 16th.

Speakers engaged, Mrs. H. Morse, of Joliet; Samuel Maxwell, M. D., of Chicago; Dr. Stewart, of Kendallville, Ind.; Dr. Severance, of Milwaukee; E. V. Wilson, of Lombard, Ills. Mrs. Suydam, the Fire Queen, will be present and other test mediums.

We expect Prof. Hudson, of Indianapolis, the Sankey of Spiritualism, to be present and entertain us with song and music.

This will be the opening mass-meeting of a series of meetings looking forward to a grand camp-meeting next summer. The great features of the meeting will be: 1. E. V. Wilson, in his role of test-reading of character on Saturday and Sunday; unequalled. 2. Samuel Maxwell, under control of Dr. Gordon, a spirit, will answer questions; never beaten. 3. Prof. Hudson will sing the best Spiritual songs of the age. The Professor is far ahead of Sankey or Bliss, the great revivalists. 4. Mrs. Suydam as Fire Queen is the wonder of the world. 5. Dr. Stewart has no equal as a logician; and, 6. Dr. Severance, on How to Live, will be worth a month of hard study. Let all come up to this feast of good things.

Remember, our platform is free, and that the Spiritualism of Northern Illinois knows no gag law.

DR. O. J. HOWARD, Pres.

LOMBARD, Ill., Dec. 4, 1875. E. V. WILSON, Sec.

The Books and Speeches of Victoria C. Woodhull and Tennie C. Clafin will hereafter be furnished, postage paid, at the following liberal prices:

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

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

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

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

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

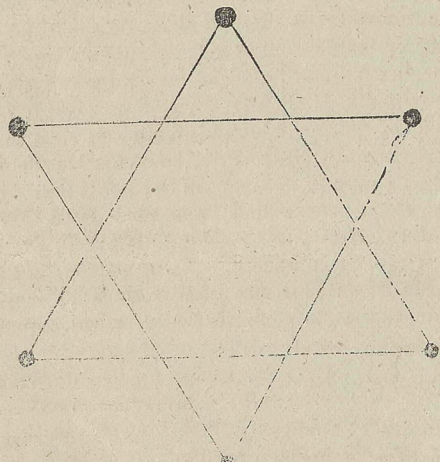
NEW YORK, SATURDAY, DEC. 25, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

ALL THINGS COMMON.

For I mean not that other men should be eased and you burdened, but by an equality that now, at this time, your abundance may be a supply for their want that their abundance also may be a supply for your want, that there may be equality; as it is written, "He that had gathered much had nothing over, and he that had gathered little had no lack."—II CORINTHIANS, viii, 13-15.

"And all that believed were together, and had all things common."—ACTS, ii, 44.

"Neither said any of them that aught of the things which he possessed was his own, but they had all things common."—Ibid iv, 32.

At any time when there are special reasons in any department of society that attract those who have humanitarian instincts, it is proper to call the attention of those who by either public or by self-constituted authority are made the guardians of such department, to the causes from which such reasons rise. Perhaps at no previous time in the history of the country was there nearly so much suffering from poverty and privation by reason of non-employment among the poor as there is now. Fully one-half of the unskilled labor of all the large cities is unemployed, while a large proportion of the skilled labor is engaged either upon "short time" or shorter wages. Nor are these facts confined to the large cities. In some form and proportion they extend to every town in all the country. In towns, to be sure, individual cases of suffering stand a better chance for relief from well-to-do neighbors than do the same in larger places, while in the large cities the inhabitants of the next door may be starving, and no one be aware of, or care for it. It is almost sickening to read the accounts of distress that find their way into the daily press; and when it is considered that the cases that come to the surface are as nothing to those of which no public notice is ever received, a scene of misery and deprivation can be conceived, of such alarming proportions as to make the hardest hearts stop and ask, If all this ought to be permitted in this land of plenty?

But if the tender hearts are touched by any picture of distress, they easily excuse themselves from any responsibility upon the plea that it is not their business as individuals to look after the needs of other individuals; in short, what is everybody's business soon becomes nobody's business; if a family of children are starved for want of food or frozen for want of fuel, nobody is to blame; if a poor girl, discharged from her situation in which she had eked out a precarious existence, is forced to submit herself to be used by some honorable member of society to procure the means to feed her famishing body or to clothe it from the wintry frosts, it is nobody's business, except for the "high-born" dames to turn up their noses at her; or, if rather than lose her employment she yield to the lecherous demands of him upon whom she is dependent for everything, what does the Christian world care for that? It merely picks up its virtuous clothes and passes all such instances by on the other side.

But is it not somebody's business that in this broad and fertile country there are more than two millions people now suffering for the most common necessities of life? Is it not the business of those who profess to follow the teachings of Jesus, to whom he said, "Go sell all thou hast and give to the poor," to know something of the misery to which they are near neighbors? Jesus taught that none could have eternal life save such as loved the Lord their God with all the mind, soul, heart and strength; and their neighbors as themselves. If the professing Christians of this country were to be judged by this law, how many would there be who could claim eternal life? None, absolutely! For who is there among them all who dare claim that he loves his neighbor as well as he does himself? Not only do Christians know that this is not done, but if they stop to think about it for a moment they must see that it cannot be done in the present system of social organization. Jesus taught that whoever is suffering is our neighbor. Then, all who are suffering now in this country are the neighbors, in a Christian sense, of all professing Christians.

It has always seemed to us that the various Christian sects were very unwise in their failure to give attention to the needs of the poor. The faith that exhibits itself in works is always the faith that is effectual. Now, if any single sect of Christians should adopt the teachings of Jesus upon this point as a part of their religious creed, is it not clear that such sect would soon absorb all the laboring classes and by reason thereof become the most numerous and powerful of all denominations? And by reason of such it would not only enlarge numerically, but, as it should increase its numbers, it would also increase its means with which to do good. The expenditures that it would make to relieve suffering would be "bread cast upon the waters" of humanity that would "return after many days" increased largely.

It is quite impossible under the present systems for those who are so disposed, to love their neighbors as they do themselves, because their capacity to do good is limited by their means with which to do it. Even an Astor could not long continue to love all whom Jesus made his neighbors without reducing himself to poverty and want, and becoming himself a neighbor for others to remember. We say that under present systems it is next to impossible to live a Christian life, and the professedly Christian are the most opposed of all people to any change that would inaugurate conditions on which it might be possible. We have said often in these columns that through a community of interests is the only possibility of attaining equal and exact justice. So long as individual industrial competition con-

tinues, equity between individuals is impossible. Nothing is clearer than that in competition those who are strong in most ways must, in the end, over-ride the weak.

Nor are there examples wanting to prove all this. If a hundred people living anywhere in this country can so organize themselves industrially as to make the doctrine of equal love for self and neighbor possible, then that hundred have solved the problem for all the rest of the world. Go ask Oneida if among the number there organized industrially, there are any who suffer for the common necessities of life? Ask of the detested Oneida Perfectionists, if there are any children there who suffer for food or for raiment or shelter? Ask if there are any laborers there who have been discharged because their labor was no longer profitable to their employers, whose families or dependencies are in want or distress? Ask if there are any pinched-cheeked and hollow-eyed women there who are obliged to offer up their bodies as a living sacrifice to the lusts of man, to gain the few paltry dollars that are needed to satisfy the demands of the landlord, or the butcher and grocer; and ask a thousand other practical questions of every day life, and firm the replies let the Christians learn a lesson of brotherly love from those whom they despise. That Community of less than three hundred persons has solved the question of industrial organization. If three hundred people can organize industrially so that each and every of one its members shall be secured all the necessities of life at all times, and under all circumstances, then three thousand persons can do the same thing; and if three thousand can do it, then three millions, and thirty millions, can also do the same thing; and we hold that the larger the organization, and the more varied its industries, the greater ought to be its success. If it be objected that all people are not fitted to live a community life, then we reply, if there were no other organization in which such people could find a place, they would be obliged to accommodate themselves to the community. The reason that communities in piece-meal have been mostly failures is because there were other organizations into which members could escape, with which their undeveloped natures were more in harmony.

At Oneida there is no such thing known as prostitution—no women who live by selling their bodies to whatsoever buyer. There are no tippling-shops or gambling hells; no pawn-brokers or money-lenders of the more respectable stripe. There is no crime; there are no jails, no alms-houses; none of the usual accompaniments of the so-called Christian civilization, because there is nothing there to produce them. It is the evil systems that produce these fruits. And most of all, and best of all, there are no women there worn out by constant child-bearing, and, consequently, no born thieves, murderers and adulterers; none who have the seeds of hypocrisy, deceit, lying, stealing and all the other vices bred in them while yet in their mother's womb. Well may Christians inquire and learn of Oneida, for while the latter has all the virtues of the former it has none of its vices.

To be sure these virtues may be said to be rather negations than otherwise; but the first step from a bad toward a better life is to stop doing the things that make a life bad. This can then be followed by things that are positive and good. The professedly Christian world, before it can make any great advances in good, has first got to cease doing the things by which its vices are generated. In the language of the beloved disciple, they have got to cease sinning—got to cease propagating sin, before the good seed can be sown in good ground to bear good fruit; and the first step, to say the very least that ought to be said, the Oneida Perfectionists have taken toward this by adopting an industrial system in which none can suffer; in which all are provided, in any emergency, against wanting the necessities for physical existence. In this respect, at least, they have complied with the practice of the early Christians who sold their possessions and came and laid their prices down at the Apostles' feet, and, with those who continued together, had all things common.

But while we call the attention of professing Christians to these evidences that exist in their very midst, we are well aware that they will be like the scribes and pharisees of old; we know that nothing save a revolution can wake them to a sense of their own hypocritical pretensions, and that nothing can avert the doom that is impending over the rotten institutions that they have erected, and to which they cling with a tenacity that is born of the most intolerant selfishness—a selfishness of which they, perhaps, are not conscious, but one that nevertheless has the same effect upon those over whom it holds its sceptre as if it were conscious and premeditated.

If there is any one thing that the Bible teaches more clearly and forcibly, any one thing that is more pre-eminent in the preaching and practice of the Apostles than any other, it is this question of pecuniary or material equality. Jesus declared so vehemently against the possession of riches that His disciples inquired, wondering: "Who, then, can be saved?" "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven," because to become rich one has got to do those things that precludes the possibility of the same love for the neighbor as for self. Unless this love is possessed, eternal life, which is the result of entering the Kingdom of Heaven, cannot be inherited. Those who wish to inherit this blessing must desire it more than they do or can any

riches; for it is that pearl of great price which when a man finds it he goes and sells all he has and buys.

THE ISSUE.

We desire our readers to bear constantly in mind, as they read the criticisms upon what has been termed our "New Departure" (but which we rather prefer to call a new position on a common line of advancement), that we have no taste for, or disposition to, engage in doubtful disputations about something that our critics seem to think depends upon certain interpretations given to the figurative language of the Bible. We have endeavored constantly to guard our readers against this fallacy, and to show that the only importance that we attach to the Bible is that we find therein set forth allegorically the most momentous truth of which it is possible for the human mind to conceive; not that we find the truth itself, the facts, in it, but that a fact and capacity of human life is there presented in a pen-pictured allegory.

As we have shown by the Bible itself, the allegories of its first chapters relate to the human body. If its continuation and ending mean anything—if they have any relation to the introduction—if there is any sequence at all between its beginning and ending—then, throughout, its allegories and pictures relate to the human body. The temple that has been destroyed, and which is to be rebuilt, is the same human body which St. Paul tells us, very distinctly, is the temple of God. From these few presentations we do not see how it is possible to escape the conclusion that the body is the common subject that is typified in the Bible.

Of course we shall not object to any proffered criticism upon anything that we may present in our editorials; but we may venture to inquire how we can be criticised before it is known what is the objective point which we are aiming to develop?

When Morse presented his scheme for an electric telegraph, thousands who did not know as much as he did about the truths involved in it, made assertions and offered arguments which the establishment of his scheme has refuted. So we might be content to hear critics of the new facts which have been discovered to us, without reply, knowing, as we very well do, that when the facts which we know shall be demonstrated the criticisms cannot stand. Besides, it is hard to reply to a criticism that does not touch the central position. A pugilist can ward off a blow that is directed against him, but if it be struck in a direction that does not touch him he cannot repel it.

It may be said that if this be so in regard to the truth at issue now with us we ought to present it clearly enough to become an objective point for attack. We should reply to this: That none of our critics or readers can be more anxious to have us present the issue than we are ourselves anxious to present it; but we are prevented from doing so now by obstacles that will become evident, even to our severest critics, when it shall really come. It may be possible (We do not deny that it is) that we may be mistaken about the truth that is presented in the allegories of the Bible. We have no method to prove absolutely that the writers of the Bible intended in the language which they used, to picture the truth that has been revealed to us in nature; but this much we can say: that some of those who wrote the Bible have informed us that this is the case, and we not only believe them, but all the palpable evidences of the Bible confirm us in this belief.

Should it turn out eventually that the language of the Bible has no reference whatever to the truth to which we refer, that will make no difference in this truth, since its living will banish misery, disease, crime and death from the face of the earth, and bring about precisely the same state of things that are set forth in the Bible. So it will make very little difference to us whether our critics or ourselves are right in the respective interpretations of the allegories of the Bible. But we cannot refrain from asking our critics why it was necessary to write the Bible in allegorical language if the subject were not of a character that it was impossible to treat otherwise on account of the villainess of the people's thoughts and other intolerant bigotry and superstition; in short, was it not for the same reasons that prevent us from writing in plain English instead of in metaphorical language?

Our informants may be mistaken; they may deceive us; they may know nothing about it; and we shall take the foolish and weak position of saying that we know that they informed truthfully? But this we do know: that the truth which they say the Bible presents allegorically is a fact in nature. So, when our critics say that the Bible does not mean what we have interpreted it to mean, we think they might with equal propriety also add, since their means of knowing one are equal to their means of knowing the other, that the fact which we know to exist does not exist. Now, we only claim to know what we have had demonstrated to our consciousness; but we accept the evidence of those who ought to know the other side, and believe it to be true. Morse knew as well what could be done with batteries and wires before the line of telegraphy was established between Washington and Baltimore, as he did afterward; but he could not convince his opponents by argument of what he knew. So may we not be able to convince any by argument; but we shall be willing to let our critics have all the argument, until the fact shall be demonstrated which will be as complete a reply to them as

is the telegraph to-day to those who thirty years ago hooted at the idea. In the meantime we shall welcome any criticism that is made in good spirit, and print all for which we can find room, not promising, however, to review any, except when in so doing we think we may be able to draw the attention of our readers nearer to the real issue; nearer to its recognition and comprehension which we are anxious that all shall have as quickly as possible.

THEOCRATIC THUNDERS.

The noblest results of the war of the Revolution were the great advancements made toward the establishment of the civil and religious freedom of the people. Although neither were entire or complete, they were the foremost footprints to governmental perfection that the world had ever witnessed. The steps then taken were in the right direction, and we are glad to hope that our people are yet pressing forward in the way then indicated toward the solution of the communal problem of "Liberty under Law."

Our progress toward civil liberty has lately been exemplified by the annihilation of slavery in our republic, which was a British institution our fathers did not think it wise to assail, although they manifestly deplored its existence among them. That stumbling block has been removed by us, and absolute male freedom is constitutionally asserted for all men in the Union. Woman is yet ruled out of her political rights by custom, and debarred of her personal rights by law; which latter still regards her as a chattel in all our courts. But the signs of the times are, that these evils also are destined soon to fall and pass away.

Probably a greater advance was made by our fathers toward the establishment of religious than of civil freedom. In theory the Constitution is correct, but in practice it is very different. The Constitution says: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof;" of course, this does not exclude the States from so doing, if they think fit; the fathers have done all they could to show us the right way; if we choose to do otherwise, it is our own fault.

Now for our practice. We have not the data at hand, but it is our belief that at the inauguration of Washington as first President the Episcopal Church was not unrepresented. Here was our first departure. Our country, as George Washington in the Tripolitan treaty justly stated, recognizes no creed, and is open to all. Since then we have had, as Chaplains in Congress, members of all Christian creeds except the greatest, the Catholic, and even a Jew. Instead of Church and State, we now have "All Churches and State." This is an abomination. Either Gods or men ought to spew it forth with contempt. Better be worried by an old lion than mumbled to death by his whelps. The Union must be absolutely free from all religious proclivities or it must be the slave of them all. The Y.M.C.A. has done its best to unite the five great Protestant sects among us. It has originated a system of ecclesiastical espionage superior to anything ever devised by the Spanish Inquisition. It is more detrimental to liberty than ever was that institution. Every American citizen is now scheduled ecclesiastically and commercially. Real liberty is dead. Free charity is superseded by insurance societies. Christianity, what is it? Joint-stock companies build churches on spec, and fill pulpits with men notorious for their virtues or their vices, as in Brooklyn. No matter; success is the end. Whether it be attained by the physical ability of a Beecher or the swearing proclivities of a Talmage is of no consequence. Get on, is the word! If a Bonze or a Mufti will fill a church there are financiers who will cheerfully build one. One thing, however, is necessary: Do not attack money. Sink the interview between Jesus and the rich young man, and do not hint that Dives was sent to hell, no charge being recorded against him save that he was a possessor of riches.

It is only polite to do this. You must not offend those who sustain the Protestant churches. Times are changed since the day of the Nazarene. The poor followed him. He limited his preaching to them. It is different now. You cannot be saved now under a thousand dollars. Wine and milk are sold in the churches at about ten dollars a quart. This is religion, but it is not Christianity. The rich accept it, though most of them know it is a bogus article; but at the same time they are aware it is the best their money can purchase.

However, now, our President has changed all this. He has flung religion into the political ring, and said: Now, boys, fight! Accordingly, every day the leading presses of this city (New York) have discussed pro and con that part of the President's Message relating to public education and the taxation of church property, if not the churches themselves. In our opinion, nothing but good can result from the discussion of those questions, for, it is certain, the war of creeds can only terminate in the total disruption of *entente cordiale* which has so long existed between the churches and the States.

At present, as far as regards the subject of religions, many of the acts of Congress are in conflict with the Constitution. That instrument says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Soldiers and sailors, whose religion is of the right stripe, may respect Congress for taking care of their souls by the appointment of chaplains, but no others. When we consider the deleterious effect the "olla podrida"

of chaplains has had upon the members of the two Houses of Congress, we feel that the balance of our Army and Navy have reason to remonstrate against such appointments. In the British navy we have heard that Admiral Nelson's officers complained that the chaplain was a Catholic, and were answered by that hero, "that he was glad to hear of it, for he was the first chaplain who ever sailed with him that had any religion at all."

There is no doubt about the termination of this religious war. We thank the President for introducing it. Our Catholic brethren had better go for liberty than trust to the tender mercies of bigoted Protestants. They will do so. At its conclusion, the wisdom of the doctrine contained in the Constitution will be fully sustained, and, out of the jarring of our credal brethren, truth will be eliminated. In the near future, we prophesy that the entire divorce of the State from the Church will be a fact accomplished, and that in truth neither a State or the General Government will be permitted by public will to make any law looking toward "the establishment of religion, or prohibiting the free exercise thereof."

THE DAVID EDGAR FUND.

It may please our readers to know that one-fourth of this fund is already subscribed. We sincerely hope that the number may be increased to a hundred, and thus show the widespread interest that is shown in the WEEKLY, as well as to lighten the subscriptions of those who came first to the front. Perhaps the time may come when the names inscribed in this list may stand forth in something like the brilliancy that now encircles, with a halo of glory, those which, a hundred years ago, were affixed to that immortal instrument, the Declaration of Independence.

ANOTHER VICTIM.

The readers of the WEEKLY were aware that John A. Lant, the editor and publisher of the Toledo *Sun*, was arrested by the agent of the Society for the Suppression of Obscenity, for sending obscene literature through the United States mails. Last week he was tried and convicted, and is now in Ludlow street jail awaiting sentence. We did not believe that this suit would be pressed, but it has been with this result, and undoubtedly the Christian Judge Benedict, a member we believe of Plymouth Church, will give him the full extent of the law, which, it will be remembered, the aforesaid agent had increased from one year's imprisonment and four hundred dollars fine, to ten years imprisonment and five thousand dollars fine. Next week we shall give a full review of Lant's case, situation and prospects; meanwhile let his friends be preparing to sign a petition for his pardon.

A PROPOSITION.

To the Friends of Woodhull and Claflin's Weekly:

I have been waiting some time to see if some one more capable or able than myself would not present some plan in which I might join by which the publication of the WEEKLY may be secured beyond peradventure for one year; but as none have done so, I do not feel that I can delay any longer presenting one that seems to me to be practical, and which will secure the desired result.

If I understand rightly, the WEEKLY suffers by loss of subscribers and failures to renew promptly because its editors have had the courage and honesty to print in it what they have conceived to be important truths, and which, if they are truths, surely are important; when by following a course of policy and catering to prejudice and public favor they might have gained popularity and support. Now, to me it would make little difference whether I fully accorded with all the views thus expressed or not. The principle involved in the utterance of the truth for the truth's sake is one that ought to be sustained wherever found, and I am sure it is not found in the conduct of reform journals so frequently that the question as to which shall be supported can become a matter of choice.

If I understand rightly, also, the editors of the WEEKLY devote to its support not only all the funds that it receives, but have yearly contributed large sums from their lecture earnings for that purpose, besides giving their own personal services without recompense. If this be true, and I believe it has been so stated in the paper editorially, then it is further evidence that they have full faith in the work in which they are engaged, and furnishes perhaps the only known case in which a paper is at no expense for its editorial conduct.

Moreover, Mrs. Woodhull's health, upon which success in the lecture field depends entirely, is very precarious, and, from my own observation, I believe to be liable any day to fail her so much that she may be unable to remain in the field. Should this occur, it would seem almost certain, that she would be unable to maintain the WEEKLY. Now, this I believe would be a disaster which those who are earnestly devoted to the promulgation of the truth; those who have some care for the welfare of the race and are not wholly bound up in their selfishness, ought not, through supineness or inaction, to permit under any circumstances.

I belong to that class which labors with its hands, and am, therefore, limited in what I can do by the means to do but I have this proposition to make, and I request that it be published in the WEEKLY at an early date:

If within three months there shall be found nineteen persons who will signify their willingness to contribute to a fund to secure the publication of the WEEKLY for one year, one hundred dollars each, I will be the twentieth, to make that fund to two thousand dollars, which I calculate under the most adverse circumstances will secure the end proposed. Within the year, we are assured by the editors, that developments will be made which will afterward secure all needed support in the ordinary way. I for one desire that the year of grace shall be bridged over, and make the above proposition for that purpose, and propose when the required number of subscribers shall be obtained that the subscription be paid over to the WEEKLY, and by its editors pledged to its support, to be drawn upon only as the necessities of the WEEKLY demand; and, for the information of the subscribers, that such necessities and drafts be communicated to them at the end of each month, as the former arise and the latter are made.

Let every reader and friend of the WEEKLY consider this subject well, and send in their names at once; and should the number who are willing to subscribe reach one hundred or any other number greater than twenty, then the amount of the subscription shall be reduced proportionately.

DAVID EDGAR.

GREENVILLE, Pa., Dec. 1st, 1875.

CORA A. SYME FUND.

CONTRIBUTIONS.	
Amount previously acknowledged.....	\$211 50
Previously appropriated and six months' subscription.....	54 00
	\$157 50

RECEIVED SINCE.	
R. T. Marshall.....	8 75
J. K.....	28 00
J. C. Walker.....	2 00
C. L. Patrick.....	2 00
Mrs. S. J.....	25
C. W. Vining.....	3 00
C. T. Crosby.....	8 75
G. G. Briggs.....	14 00
A Friend.....	5 00
	\$71 75

Appropriated thirty-five six months' subscriptions.....	\$229 25
Subject to appropriation.....	52 50
	\$176 75

Let our readers send in the names of persons whom they know to be worthy and poor, who would be benefited by reading the WEEKLY, and thus keep the appropriations from this fund up with the subscriptions to it.

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Clafin will receive applications to lecture anywhere in the United States. They will go into the field early, and will fill engagements in various parts of the country as their regular trip shall bring them into its respective parts.

The first seven of their subjects form a regular course, and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole grounds of the Sealed Mystery.

Applications for the course, or for single lectures, may be made to their P. O. Box 3,791, N. Y. city, where all letters should be addressed that are not otherwise specially ordered.

Mrs. Woodhull will speak in Woonsocket, R. I., Dec. 17; Willimantic, Conn., Dec. 18; Hartford, Conn., Dec. 20; New Britain, Conn., Dec. 21; Waterbury, Conn., Dec. 22; West Meriden, Dec. 23; New Haven, Conn., Dec. 24. If any change in dates is made it will be announced in the local papers.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

[From the Erie (Pa.) Observer, Dec. 2.]
WOODHULL AND CLAFIN.

The noted sisters, Victoria C. Woodhull and Tennie C. Clafin, paid our city a visit on Saturday, and treated the public to their views upon social questions, in Music Hall in the evening. The doors were opened at half-past seven o'clock, and the audience kept coming in until about half-past eight. Mrs. Woodhull was neatly dressed in black, made, her worst enemies would have been obliged to confess, a very lady-like appearance. She spoke for an hour and a half in a voluble and off-hand style, which drew applause from her hearers. Mrs. Woodhull is one of the best female speakers in the country—far exceeding, in her ability to entertain an audience, the famous Anna Dickinson, and having greatly the advantage over her in personal presence.

Mrs. Woodhull's idea seems to be that all unions between the sexes should be based on love, and that every other form of sexual association is the basest pollution. She denounced women who marry for the mere sake of being married, or who sell themselves for money, as worse than prostitutes. No children born out of love, she said, would be perfect; the inmates of our insane asylums and penitentiaries are the offspring of those who had no affection for each other. She made use of language, in enforcing her ideas, that would be deemed shocking in society, but which she said was only rendered wicked by the thoughts of those who heard it. In the course of her lecture she rapped the preachers severely, and the press came in for its full share of her gall and wormwood. One of her most loudly applauded hits was when she said that there were five hundred women in the city who were almost dying to be present, but didn't dare to come for fear of society.

[Here followed a lengthy digest of the lecture, closing thus:]

Mrs. Woodhull is an earnest woman, who believes she has a mission to accomplish. The sisters will return here in February, having been assured, so they say, two hundred dollars by "some of our most prominent citizens." While in the city the party were objects of general curiosity wherever they went, and a considerable crowd watched their departure

on Monday. They were accompanied by their mother and a pretty young daughter, who acted as ticket agent.

[From the Syracuse (N. Y.) Standard, Nov. 4, 1875.]

MRS. WOODHULL'S LECTURE LAST EVENING.

Looking back two or three years ago to the audience which greeted Mrs. Woodhull in Wieting Opera House, and then looking in at Shakespeare Hall last evening, one is forced to think that there has been a change somewhere. Last evening Shakespeare Hall was filled by an audience which listened with interest to the speaker. They evidently were not all drawn by curiosity, if we may judge from the applause, though many were undoubtedly attracted by curiosity.

This lecture and its management seem to have been entirely in female hands. The night before the lecture Miss Tennie C. Clafin appears as the *avant courier* and general business manager. A pleasant-faced, extremely talkative lady, with a slight lisp, drops into the newspaper offices, buttonholes the reporters in a thoroughly business-like way, pays her bills like a man, denounces Tilton, gives a sly hit at Beecher, and goes out, having left the impression behind that she knows the world. Last evening she sold tickets in the box office with the same ease until the hour for the lecture. At the door we give up our tickets to Miss Victoria C. Woodhull, Jr., daughter of the lectress, who bears an unmistakable resemblance to her mother. She is a wide-awake young lady of fourteen, who will hoe her own row in the world without question.

At eight o'clock, or shortly after, Miss Tennie Clafin appears unexpectedly on the stage, and without preface, glides into reading a poem in an agreeable manner. Mrs. Woodhull then enters and walks majestically to the front of the platform, and in a musical voice read the following text: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—1 Corinthians iii, 16.

(Here followed a lengthy digest of the lecture, ending thus:) She held the close attention of her audience throughout, proving herself a mistress of oratory, and many of her points were strongly applauded.

[The Daily (Syracuse, N. Y.) Courier, Saturday, Dec. 4, 1875.]

VICTORIA C. WOODHULL—SOCIAL FREEDOM'S CHAMPION—VICTORIA C.'S APPEAL—A PEEP INTO FUTURITY AND WHAT WE WOULD BEHOLD THERE IF MRS. WOODHULL SWAYED THE WORLD.

A Syracuse audience had an opportunity last evening, in Shakespeare Hall, of hearing the remarkable Victoria C. Woodhull—the wonderful, the great, Woodhull. The house was filled with an intelligent audience of ladies and gentlemen about equally divided.

Soon after eight o'clock Miss Clafin came from behind the scenes and recited in a pleasant way a selection about "ever will justice be done."

[Here followed a two-column report of the lecture, closing thus:]

She called attention to a statement in one of Herbert Spencer's articles in a magazine, which she said was beyond anything that she had ever said. It was this: "It is a lamentable truth that the troubles which respectable, hard-working married women undergo are more trying to the health and detrimental to the looks than any of the harlot's career." What a commentary is this on the so-called sacred institution of marriage from the pen of the acknowledged leader of the scientific and philosophic world, but yet I am denounced, she said, because I am doing everything in my power to bring about a better state of things for this class of women.

But she is willing to wait for her justification. Indeed she said it had already begun to come. Where three years ago there was never a word upon these subjects printed in the papers, scarcely an important paper or magazine can now be found in which it is not discussed in some form. Moreover, some of the oldest and most popular papers and magazines are now advocating substantially the same thing that she advocates, the only difference being that they have not got the moral courage yet to show how the desired results are to be obtained, while this is a task from which she never shrinks.

Such was the general tenor of the lecture of Victoria Woodhull last evening. Whatever may be the opinion of Mrs. Woodhull's doctrines, it must be conceded that she is an extraordinary woman, and there is a peculiar fascination in her intense emotional nature, her utter and reckless devotion to an idea, her eager and passionate advocacy of her cause. Her eyes flash with enthusiasm. She trembles with excitement as she talks. Her care-worn face lights up in a wonderful manner, and her lips quiver with emotion. She is a strange, wonderful woman, and one cannot leave her presence after an hour's talk without a more kindly feeling for her. She was plainly dressed in a black silk dress, demi-train, lace veil suspended over her shoulders. Her hair was combed plainly back from her intelligent face. She at once showed a perfect familiarity with what she was talking about. Her manner was easy, her gestures graceful, her voice strong, her articulation perfect, and the expression of her face when she got warmed up to her subject grew spiritual. Nobody who sees her can doubt that she is not only earnest but honest in all she says; indeed her purpose seems to be based on a deep-seated religious enthusiasm. If she should appear here again, as we hope she may, no hall would be too large for her.

Those who arrived earliest at the hall were met at the entrance by a pretty girl attired in black, with a jaunty felt hat set on abundance of blonde tresses, who took tickets. This was Victoria Woodhull, Jun., the picture of her mother, and the future exponent of the social emancipation of women. Miss Woodhull is fourteen years of age, with a pair of gypsy-like dark blue eyes, which seem to dare you on, a comely form, and being the daughter of her mother, is endowed with an exceedingly handsome face. She officiated at her post with due modesty and a strict business manner. Our reporter stopped a moment in the lobby and peeped through the aperture in the ticket office. There could be seen the busy fingers and pleasant features of Miss Tennie C. Clafin, who was handling the cash and pasteboards like a veteran ticket-seller. These ladies are business to the core—in fact they are a *corps* of business ladies.

[From the Democrat and Chronicle, Rochester, N. Y., Dec. 6th.]

VICTORIA WOODHULL.

Corinthian Hall was filled Saturday evening with a large and attentive audience to hear Victoria C. Woodhull. Tennie C. Clafin presided at the box-office, and Mrs. Woodhull's daughter, Victoria, a sprightly young lady, took tickets a portion of the time.

Shortly after 8 o'clock Mrs. Woodhull appeared before her audience plainly arrayed in black dress with no ornaments. She excited the interest of her hearers by her first sentence, and held their undivided attention to the end.

[Here followed a lengthy digest of the lecture, closing thus:]

The press throughout the country commends Mrs. Woodhull's lecture and speaks in the highest terms of her oratory. There is a growing conviction that she means what she says, and her ability to say it is developing rapidly. And as an agent it may be said that Miss Clafin has no superior. Her

good looks do not interfere a whit with her success, her conversational powers are remarkable, and she is finely developed in "business" from the crown of her head to the suppositious soles of her boots. The concern is the most nobby and novel one that travels, and so far as one may judge from surface indications it deserves success. It shows, at all events, that women can travel and "manage" as well as the other sex, and that their money need not necessarily find its way in every instance into the pockets of covetous and perhaps rascally male agents. That much for a couple of women who, whatever else may be said of them, have more of pluck and endurance and do more hard work than any hundred men who might be picked up in a day's journey.

[From the Evening Express, Rochester, N. Y., Dec. 6, 1875]

VICTORIA WOODHULL.

Victoria C. Woodhull lectured in Corinthian Hall Saturday evening. The hall was filled with an intelligent audience. Miss Tennie C. Clafin, sister to the lecturer, transacted the business in the ticket office, and Mrs. Woodhull's daughter took the tickets at the door. That Mrs. Woodhull is a woman of ability no one will deny. Her "persuasive eloquence" convinced her hearers that she "means business" in the reiteration of her social theories. She is convinced that editors are becoming more intelligent, high minded and unprejudiced. Her appearance Saturday evening was in her favor. She has a fairly-shaped countenance, and bright, intelligent eyes. She was neatly attired in plain black silk, and wore about her shoulders a lace scarf. She discards jewels altogether. Her address occupied about one hour and one half, and was listened to with the closest attention. She spoke rapidly, and appeared as if it was difficult to keep pace with her thoughts.

She took her text from Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

[Here followed a lengthy digest of the lecture:]

[From the Commercial Advertiser, Buffalo, N. Y., Dec. 6, '75.]

VICTORIA C. WOODHULL.

Despite the rain, St. James Hall was filled, both up-stairs and down, last evening, the attraction being a lecture by Victoria C. Woodhull. Among the audience were many staid and sober married men, who would, without doubt, have relished the lecture highly had it not been for the absence of their wives, whom they were compelled, through stress of weather, to leave at home. The lecture was one which very few women possess the peculiar ability and boldness to deliver. Nevertheless it was one which is entirely proper for every one to hear; indeed, which every one ought to be the better for hearing.

[From the Buffalo (N. Y.) Courier, Dec. 6, 1875.]

VICTORIA WOODHULL.

Victoria C. Woodhull lectured at St. James' Hall last evening on "The True and the False Socially," and, notwithstanding the very disagreeable weather, the hall was filled with a highly intelligent audience. With such audiences as that of last evening, through an entire season, it must be evident to the most casual observer that "advanced ideas," when advocated boldly, are sometimes peculiarly profitable. Mrs. Woodhull has been roundly abused; but the American people are the most generous people in the world, and the feeling is gaining that she has been misrepresented and has been made to suffer unnecessarily. Mrs. Woodhull brings a persuasive eloquence, a fiery energy and an earnestness whose genuineness cannot be questioned. She is a woman of great ability, and states her views with singular clearness and force.

Her appearance last evening, as she stepped upon the stage, was that of an intelligent woman, with a finely chiseled face, an intellectual forehead, and a pair of eyes all her own. At first she delivered her argument in a sort of mechanical way, but as she proceeded with the discussion she grew earnest and impassioned. Her language took on the impetuosity of a mountain torrent, and her ideas chased each other with lightning feet. She indulged but little in rhetorical flourish and flights of fancy she did not attempt. Her business was too serious for these things, and every moment seemed freighted with responsibility to her. She overflowed with her subject, and struggled bravely to keep pace with her thought. After the first quarter of an hour it was a veritable oratorical storm, succeeding to a sort of intellectual calm; and her plea with the world to think as she did was as vehement and passionate as if dooms-day was at hand and the world remained unregenerate. Her attitude and bearing, and the rapid utterances of thought, feeling, indignation, pity and despair, were those of a rhapsodist; and the sincerity of the woman was convincingly manifest. There was nothing melo-dramatic about her manner; there were no premeditated climaxes; no regular recurrence of finely rounded periods; no oratorical clap-trap whatever. What she had to say she said in her own way and with a spontaneity, eager energy and accuracy of emphasis really refreshing. She is a social iconoclast and tears down with a fury that seems born of inspiration; but can she build up as well as she would destroy? We think not; but we content ourselves with giving her credit for honesty of purpose and oratorical talents unequalled by any lady to whom we have ever listened.

[Here follows a lengthy digest of the lecture, ending thus:] We have but faintly indicated the scope of the lecture, which was at once a vigorous arraignment of society for many of its numerous offenses and a plea for reform as Mrs. Woodhull understands. The lecturer was frequently applauded with a will, and when she retired from the stage the demonstration was as enthusiastic as any orator or actor could desire.

PERSONAL.

The address of Mattie Strickland and Leo Miller—two persons who dare to defy the legal attempt of the community to license commerce between the sexes—is Whitewater, Wisconsin. May we not trust that there are brave hearts enough among the readers of the WEEKLY to show them that their moral courage is appreciated. We call attention to Mr. Miller's communication in another column.

The false shame which fears to be detected in honest manual employment; which shrinks from exposing to the world a necessary and honorable economy; which blushes more deeply for a shabby attire than for a mean action, and which dreads the sneer of the world more than the upbraiding of conscience—this false shame will prove the ruin of every one who suffers it to influence his thoughts and life.

WASHINGTON bar-tender, loq: "Cold weather, this morning, Mr. Chandler. Take a little something for your Interior Department?"—Cincinnati Times.

SEEING is not believing. There are many men you can see and yet cannot believe.

In the journey of this world the man who goes right is not apt to get left.—Detroit Free Press.

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,
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writer was 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.:

Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old cabbled chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,

JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

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

DENSMORE, YOST & Co.,

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

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

Dr. J. PILKINGTON, of California, has written a striking Pamphlet with the above title. A perusal of its mass of facts will better post and fortify the Liberal mind as to ecclesiastical pretensions and the persecutions of the Church in all ages, than many a more bulky and ambitious work. Liberal friend, no fitter work can be selected to hand to your bigoted neighbor of the Church than this instructive pamphlet. Anxious to spread the truth, we have reduced the price of this work (which is elegantly printed in clear type, on fine white paper), to twenty cents, postage 2 cents. 32 large pages.

INDEPENDENT TRACT SOCIETY,
Publishers Worcester, Mass.

NEW ANNOUNCEMENTS.

WOMAN; The Hope of the World.

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

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This Poem will be especially interesting to readers of the WEEKLY from the fact that its leading idea—viz., that of the Deity, corroborates the view of woman and the explanations of Bible mysteries now being given by Mrs. Woodhull. It shows how woman is to compass man and bring in full salvation and redemption.

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Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "
" Homersville.	8.30 "	1.15 "	" Homersville.	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 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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