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BIOGRAPHICAL SKETCH

OF
WARREN CHASE.

CHAPTER VII.—CONCLUDED.

Thoroughly converted to spiritualism by incontrovertible facts, and to social freedom by experience, observation, and the vast amount of testimony received, written and unwritten, he resolved to devote the remainder of his life and energies to these subjects if they could afford the support and education needed by his family. Changing his home once more from Michigan to the "fruit hills" of Illinois—and selecting a location in Cobden, Union county, in the lower Egypt of that great State—he and his companion, who had battled through such fearful struggles with poverty, transferred the care of the new home to the daughter and son-in-law, making a common home, thus releasing himself from domestic cares, so that he could devote his life wholly to the work that engaged his head and heart. In January, 1866, he engaged with Wm. White & Co. in the business of the *Banner of Light*, and took charge of their New York department, editorially, and the care of their book store at 544 Broadway, where he was confined to the business till May, 1869.

During this time he lectured constantly on Sundays in and near New York, and was one of the directors of the Spiritual Society in that city; made many valuable acquaintances—among them the notorious Brooklyn champions of sexual purity, Theodore Tilton, Henry Ward Beecher and Oliver Johnson. After closing up the business in New York, and still retaining his place as editorial correspondent of the *Banner*, he spent the summer traveling, and in the fall opened a book store, confined exclusively to liberal and Spiritual books, in St. Louis, Mo., but never obtained the cordial and hearty support of the old Spiritualists in that city, because he had two female partners in the business who were sisters and equal owners with him for two years, and until one was taken sick and unable to attend to the business as was designed. The business proving unprofitable for want of that cordial support which it deserved, he bought out the partners and suffered the loss himself, which took all his earnings for several years, but every debt was, as they ever had been, paid promptly and in full, he never being sued or prosecuted at law in his life, and for the last twenty years never having a bill presented for the second time for payment. Some of the pure Spiritualists thought it a terrible shame and disgrace to the cause for a Spiritualist and lecturer to go into business with one or more female partners in that business, and those not of his own family, but there was never a word of complaint from any one interested in or out of his family, nor any except the meddlesome enemies of social freedom, whose lives were often polluted with loose and impure practices, and who needed a thin covering to screen their own acts from public gaze. He conquered all these in St. Louis, and got up an excellent society to which he lectured two years successfully, and when he closed his business there was chairman of the Liberal Republican County Committee, and had been one of the Presidential Electors for the State in 1872 and nominated by the third Congressional district, including the north part of the city. He had conquered his enemies and was on the road to success, in all but the store trade, when he sold out and left the city to renew his itinerant labors. His successor made a short run, and soon failed having taken the wrong side on the social question and joined in the hellish hue and cry against Mrs. Woodhull. This made it necessary for Mr. C. to take back most of the books and give up the remainder of the notes and indebtedness, for which he received the assurance that it was the greatest and most generous act ever realized by the recipient. He moved his stock and filled it up with a new supply at Colfax, Iowa, from which point he has scattered them largely over Iowa, doing a vast amount of good in that excellent rural State of intelligent farmers. His partners, before the close of his business in St. Louis, moved to Kansas and later to Denver, from which place they parted—one going to the Pacific and the other East, all of the parties satisfied that even the advocates of woman's rights were not ready to sustain an effort to maintain in a business relation the equality of the sexes and woman's right to be a business partner with any man, unless he owned her as his wife. Many persons are ready to advocate social freedom and speak in its favor, but will not stand by and defend any

effort to carry out the equality and equal rights of the sexes in business or social life. The weak-kneed social reformers fell back in platoons from Mrs. Woodhull when the Y. M. C. A., under the instigation of Beecher's friends, lodged her in Ludlow and broke up her business, and such has been the case in many other instances of less importance.

For six years Mr. Chase took part in and co-operated with the national organization of Spiritualists in its annual conventions, beginning with the first in Chicago and closing with the sixth in Buffalo, when he felt that no practical good was being accomplished by it, but he returned to it and took part again in the tenth session at Chicago, on purpose to identify himself with and support all he could the work of its new President, Mrs. Woodhull, in her views of social freedom and sexual equality of rights and respect for both sexes in similar channels of life. This last move brought down on him the bitter enmity of most of the morally corrupt and socially sensual as well as the vulgar rabble that had begun to attach itself to Spiritualism, but lost to him no true friend that he thought worth retaining. Since that time to the present he has been more popular with the true and substantial Spiritualists and had far more work offered than he could perform, although a few insignificant societies repudiated him with other advocates of social freedom.

Mr. Chase is now the oldest public lecturer on spiritualism on the American rostrum, and has visited more places, if not given more lectures, than any speaker, and has, probably, done as much to shape the course and establish the theories of the Spiritualists of the country as any one living in the earth life. He has always been on the radical and broad platform on both the religious and social question, and refused all restrictions on his speeches. He is thoroughly anti-Christian, and opposed to most of its institution as he is to its marriage system, and asks, with thousands of others, that all especial marriage laws be repealed, and marriage left entirely to the parties to be regulated only by the general law of civil contracts, with a provision for record so as to the better secure rights to women and children in such recorded contracts, and yet give no man in such partnership any property in, or control of, the person of the woman, and he believes that nothing short of this can secure domestic happiness and social prosperity, and put an end to the terrible cases of sexual abuse and female destruction which now results from our marriage laws.

FREE LOVE IN "YE OLDEN TIME."

Speech of Miss Polly Baker, delivered before a Court of Judicature, in Connecticut, wherein she was prosecuted the fifth time for having bastard children. From the *American Museum* for March, 1787:

"May it please the Honorable Bench to indulge me in a few words. I am a poor, unhappy woman, who have no money to fee lawyers to plead for me, being hard put to it to get a tolerable living. I shall not trouble your Honors with long speeches, nor have I the presumption to expect that you may by any means be prevailed on to deviate in your sentence, from the law, in my favor. All that I humbly hope is that your Honors will charitably move the Governor's goodness in my behalf, that my fine may be remitted. This is the fifth time, gentlemen, that I have been dragged before your Court on the same account: twice I have paid heavy fines, and twice been brought to public punishment for want of money to pay these fines. This may have been agreeable to the laws, and I don't dispute it; but since laws are sometimes unreasonable in themselves, and therefore repealed, and others bear too hard in particular cases, therefore there is left a power somewhere, to dispense with the execution of them. I take the liberty to say that I think this law, by which I am punished, is both unreasonable in itself, and particularly severe with regard to me, who have always lived an unoffending life in the neighborhood where I was born, and I defy my enemies (if I have any) to say I ever wronged man, woman, or child.

"Abstracted from the law, I cannot conceive (may it please your Honors) what the nature of my offense is. I have brought five children into the world, at the risk of my life. I have maintained them well by my own industry, without burdening the township, and would have done it better if it had not been for the heavy charges and fines I have paid. Can it be a crime (in the nature of things, I mean) to add to the number of the king's subjects, in a new country that really wants people? I own it, I should think it a praise-

worthy, rather than a punishable action. I have debauched no other woman's husband, nor enticed any youth. These things I never was charged with; nor has any one the least cause of complaint against me, unless, perhaps, the Minister or Justice, because I have had children without being married, by which they have missed a wedding fee. But, can this be a fault of mine?—I appeal to your Honors. You are pleased to allow I don't want sense; but I must be stupified to the last degree not to prefer the honorable state of wedlock to the condition I have lived in. I always was, and still am, willing to enter into it; and doubt not my behaving well in it, having all the industry, fertility and skill in economy, appertaining to a good wife's character. I defy any person to say I ever refused an offer of that sort. On the contrary, I readily consented to the only proposal of marriage that ever was made to me, which was when I was a virgin; but too easily confiding in the person's sincerity that made it, I unhappily lost my own honor by trusting to his; for he got me with child, and then forsook me. That very person you all know; he is now become a magistrate of this county; and I had hopes that he would have appeared this day on the bench, and endeavored to moderate the court in my favor. Then I should have scorned to mention it; but I must now complain of it as unjust and unequal, that my betrayer and undoer, the first cause of all my faults and miscarriages (if they must be deemed such), should be advanced to honor and power in that government which punishes my misfortunes with stripes and infamy!

"I shall be told, 'tis like, that were there no assembly in this case, the precepts of religion are violated by my transgressions. If mine is a religious offense, leave it to religious punishments. You have already excluded me from the comforts of your Church Communion; is not that sufficient? You believe I have offended Heaven, and must suffer eternal fire; will not that be sufficient? What need is there, then, of your additional fines and whipping? I own, I do not think as you do; for if I thought what you call a sin was really such, I would not presumptuously commit it. But how can it be believed that Heaven is angry at my having children, when to the little done by me toward it God has been pleased to add his Divine skill and admirable workmanship, in the formation of their bodies, and crowned it by furnishing them with rational and immortal souls?

"Forgive me, gentlemen, if I talk a little extravagantly on these matters. I am no divine; but if you, gentlemen, must be making laws, do not turn natural and useful actions into crimes, by your prohibitions. But take into your wise consideration the great and growing number of bachelors in the country; many of whom, from the mean fear of the expense of a family, have never sincerely and honorably courted a woman in their lives; and by their manner of living, leave unproduced (which is little better than murder) hundreds of their posterity to the thousandth generation. Is not this a greater offense against the public good than mine? Compel them, then, by law, either to marry or to pay double the fine of fornication every year. What shall poor young women do, whom custom hath forbid to solicit the men, and who cannot force themselves upon husbands, when the laws take no pains to provide them any—and yet severely punish them if they do their duty without them;—the duty of the first great command of Nature, and of Nature's God—increase and multiply!—a duty from the steady performance of which nothing has been able to deter me; but for its sake I have hazarded the loss of the public esteem, and have frequently endured public disgrace; and therefore ought in my humble opinion, instead of a whipping, to have a statue erected to my memory."

NOTE.—This judicious address influenced the court to dispense with her punishment, and induced one of the judges to marry her the next day. She ever afterward supported an irreproachable character, and had fifteen children by her husband. Another account says her name was Sarah Oliton. —The Word.

THE PRINCIPLES OF THE "INTERNATIONAL" BECOMING "RESPECTABLE."

Dr. Busey, of Washington, D. C., presented to the "American Public Health Association," recently in session at Philadelphia, a report on vegetables, fruits, markets etc., from which the following is an extract:

"The market system in operation in many American cities embraces a large class of dealers known as "hucksters." They

Mrs. Chase

purchase from the producers fresh vegetables and fruits in large quantities, always overstock themselves in quantity and quality, preferring to carry over to another market-day the surplus, rather than lose the opportunity of accommodating a customer.

"They establish a monopoly so exclusive, by means of the system of renting markets, that the husbandmen cannot penetrate any nearer than the nearest curb-line or foot-walk. Competition is not between the dealers to secure the choicest and freshest products, but between the growers to secure a purchaser. Far from his garden with his wagon and team, the grower easily submits to a sacrifice rather than return with his perishable commodities.

"In brief, the system at present in vogue between huckster and grower regulates the supply by separating the producer from the consumer; enhances prices to the consumer without benefiting the producer; compels the consumers to purchase stale, if not deteriorated vegetables; because supply is controlled by middlemen, supply and demand do not bear their proper relationship; and consumers cannot make quality a basis of value, for the good and bad are mixed."

He advocated, in order to prevent the sale of such inferior vegetables, a system of competent sanitary inspection, and free markets for the producer!

The latter is just what the "International" has been advocating for years, and is a fundamental plank in its platform. Possibly, other ideas so recently denounced as "visionary," impracticable, disorganizing, etc., when advocated by Internationals or Communists, will be re-christened after being pirated without acknowledgment by their opponents.

When Fourier maintained that a system of guaranteeism should be established, as a transition from civilization to harmony, where government should guarantee employment or subsistence, or gov't farms or otherwise, to all who sought it, and when, after the revolution of 1848, "national workshops" were established in France, contempt, denunciation and armed suppression were the weapons used by "respectable" people to suppress the movement. Thirty years nearly have passed since Fourier's death, a quarter of a century has intervened since that revolution; and now in the country claiming to be freest on earth and unequalled in natural resources, 60,000 to 90,000 persons have been out of employment in New York City this winter, and philanthropists who have not examined these "visionary" projects, are at their wits' ends what to do with this surplus in a country that has thousands of millions of acres of the richest land lying useless for want of roads and water, which these same destitute laborers could give them.

And now a "prominent business man" of Philadelphia, (as per New York Tribune correspondence actually proposes that that city should "buy eight or ten farms" and "use the waste labor of the city to raise food and raiment for the poor," which is precisely what Fourier advocated fifty years ago!

"Close up the ranks; forward, march." A. CRIDGE.

BRUNSWICK, Mo., March 29, 1875.

Dear Weekly—I read not long since in a letter from Washington, a "society letter" especially "for ladies," a letter in which fabulous dresses of our social queens were minutely described, and the rare jewels made to glitter in the dazzled imagination of femininity, as though to dress and shine were the chief end of woman, no matter at what cost of time, talent, health and common sense.

How would "the gentlemen" enjoy a vivid description of their general make-up for one of Mrs. Grundy's "charming soirées," where, if the truth were known, the majority of the "grand crush" were bored to death. How interesting it would be to read in the papers how Senator So-and-So wore a three-thousand-dollar diamond in his immaculate shirt-front while his aristocratic little finger blazed with a seal ring of fabulous price. Secretary What's-his-name relieved the sober effect of the conventional black broadcloth and white vest with a sweet little lavender neck-tie and lavender gloves; while Judge Blank wore his lovely gray air floating free over his manly shoulders, over which the venerable locks descended from a graceful scallop over the left eyebrow!

But I've wandered from my original theme. I started to tell what I read in a Washington letter that set the sluices of thought in active operation. It was that a certain young bride had returned to the scenes of her youthful triumphs on a visit, and that she was "looking much paler and thinner than in the old girlish days."

Now, I don't think I ever knew a young bride that didn't look "paler and thinner" after the wane of the honeymoon. From effects causes may be determined. I shall not mince matters in this instance on account of prurient fancy, vulgar minds, mock modesty, ignorance, or prevailing ideas of delicacy. I simply know most young brides look pale and thin after a little time. They leave their girlhood's home in the bloom and sparkle of high hopes and health, and return in a brief time with that bloom turned to a fitful flush, that sparkle changed to a glassy shine, the inevitable forerunners of early decline of the womanly vitality, and the portent of all manner of "female weakness."

We seldom fail to note the trail of the Eden (1) serpent over the features of all the brides when the bond has been cemented long enough to permit woman's sacrificial love to engender the poison of marital license. The suppressions of years counterbalanced by the unbridled license of a few short weeks! What can we expect but that the bride shall return "paler and thinner" with the fountain of womanhood sapped—dried up as though a hot simoom of the desert had swept over it.

I know there are plenty of foolish victims of the sanctified lust of marriage beds who will cry "shame!" to me for thus holding open the door of their secret debaucheries, legalized by the blind and stupid laws. The hog wallowing in the mire dreams not there is a purer atmosphere though he turn the stomachs of numbers who are sensible of his filth. And perhaps all efforts to enlighten women of their most fruitful source of degradation is but casting pearls before swine. But are we not to sow the seed broadcast that some may fall on

good soil, and spring up and bear fruit, ten, twenty, fifty, nay, a hundred-fold?

Knowing what I do from the confessions of numbers, and the palpable effects upon thousands of women, shall I stand beside the reeking altars of "social sanctity" shouting hosannas to the Moloch, and covering its foulness with a veil?

I do not hesitate to say that there is no chance for a woman to be pure in our stupid social system. There is a great deal of the rankest corruption that passes for purity, because women are utterly ignorant of the first principle of life, and that ignorance is the badge of their virtue! God help them if they were all conscious of the foulness to which they are subject, if they could realize the abnormal condition they are in!

Ordained in her nature to be the priestess of true chastity, woman has prostituted in her fostered ignorance all the divine possibilities of her sex, and degenerated into what no female of the brute creation will consent to be while she can fight for her liberty—a minister to masculine lust, a very bodily slave to man whose gross appetites grow daily by what they feed upon.

The chaste instinct of womanhood is dead in the majority of married women—burned to a cold, hard cinder during the riotous rampant license of what is called the honeymoon, and women in thousands left stranded, sapped, depleted, sexless wrecks on the shores of time, upholding a ghastly death's head as the shield and buckler of what stupid fools call chastity.

Let any man come to the passive condition sexually that they know their wives are in, and if they would not give boot to be dead and buried they are not fit to live. Ask any man how long he would be content to occupy the place of his unresponsive wife, and hold himself the ready minister to the desire of another when every instinct was alive to a sense of repulsion, awe, and even be willing to take all the unwelcome consequences of conception, gestation and child-birth without natural recompense, then, perhaps, a man can understand a woman's God-given right to lift her voice against this cursed injustice that our sacred modern society deems so lovely and healthful for women; but a state of things that no man in his senses would tolerate for a day. O, man, if there is left in you any idea of compensation, "if damned custom hath not brazed it so that it be proof and bulwark against sense," I ask you to put yourself in woman's place in order to see the grossness, the vileness to which she is subject at your hands.

A gentleman said to me the other day at a public dinner-table, where two fine-looking old gentlemen, a judge and a lawyer, were in animated conversation, and whose whole appearance and manners indicated that the sources of life were not dried up in them: "What sort of an appearance do you think two old women would cut in the position of those two old men? Wouldn't they look like two of Macbeth's hags, repulsive and unattractive, suggesting coffins, winding sheets and worms, instead of a hearty dinner without tea?"

I replied: "Sir, if you have brains to think, since you have suggested an effect, perhaps you can go from that to a cause and learn why old women are so utterly unattractive in their old age." "Cause," said he, "God Almighty is the cause! And it is an original cause of the inequality of the sexes." Gods! I could have strangled him for that, and with him all his boastful, bloated sex!

How deeply I feel the dire effects of this sexual injustice on my sex God alone can tell. I feel it so deeply sometimes that I think a woman would be justified in exterminating any man so lost to all sense of decency as to exact the use of her body while in an unresponsive, passive state. Men are not conscious of the wrong they do—the monstrous, degrading wrong—neither are women alive to a sense of their deep damnation in submitting to such blind criminality and gross unchastity. They should take a lesson of the beasts in sexual purity.

I'm on the "sharp and ragged edge of despair" for womanhood. The world to-day is as ripe for destruction as Sodom and Gomorrah; and is there a single woman of us all would turn her gaze back upon the doomed fortress of her imprisoned nature, when once started in the enlightened path of freedom, to protect her own body and soul?

When I hear a woman express disgust of sexuality, I turn from her as I would from a painted corpse. She is conscious of the prevalent degradation, but not conscious she herself is dead; for if she were not dead all the dire effects of our pernicious system could not wear her from a reverence for the sexual principle in its purity.

How deplorable it is that many of the best and purest types of womanhood are in the depths of this most miserable misconception of virtue and purity, of their own needs and possibilities; flattering themselves that the more insensible they are to a sexual impulse the more acceptable they are of God. And so the evil results of a false system seem to them the eternal status of sexuality. They wonder when they look into a mirror at the faded, blighted, unattractive images it gives back, which, however, they try to account for because they have been extremely virtuous, which they think tends to make a woman ugly. And they look sideways at a woman who, after thirty, manifests any attractiveness, and they get their withered old heads together and determine among themselves "she is not all right," because she is not as sapless as they themselves.

O, woman, woman! there is such a thing as sexual purity, but it is not sexual deadness; that state is nothing more nor less than hideous debauchery, whether involved by the suppressions before or the disgusting license after marriage.

There is a great truth seeking the surface through all the dark slime of our present social system. Woman must be its herald; and not until woman is herself so pure that she can inspire men with absolute horror of contact with her when she is not responsive, will the first lesson be learned in the great truth that shall yet redeem the world from its sexual sins. The work is woman's; her body is sacred to her desire. Therein lies the secret of woman's power to bruise the head of the old serpent, and stand with her feet

on earth, her head in heaven; fit queen of men and mother of immortal souls immaculately conceived in the chastity of pure nature undefiled.

HELEN NASH.

LETTER FROM PARKER PILLSBURY.

TOLEDO, Ohio, April 20, 1875:

Editors of the Weekly—Your space is too scanty and valuable to be wasted on any but the very best contributions by editor, correspondent, or selection. I only wish to add a word, that my position may be known as still at the front; and I hope, also, quite near the foe, where I would ever be, to stand or to fall.

I failed in my duty and inclination also in not writing a month ago to thank Helen Nash for her brave, trenchant, scorching testimony against tobacco. What in hell or heaven's name has got into male humanity that it can so enslave, degrade, debase itself below, beneath all beast, reptile or vermin that walks, creeps or crawls the earth? The bare slavery to so vile a habit, to say nothing of its filthiness, its nastiness, is enough to make one ashamed of his kind. I was once such a slave, but am glad my deliverance dates back forty years, long before the editor of the WEEKLY was born. Oh, could the tobacco user but see himself as he is seen, and know the height and depth, the length and breadth of the woes and curses he inflicts on himself, his children and posterity, he would snap such chains, were it even by suicide! Helen Nash never wields the pen in vain: I am glad that for once she drew it on this behalf.

You have a right to demand in the WEEKLY that none speak who have not something greatly important, timely and practical to say, and that even then it be boiled down, distilled to the most sublimated essence.

Every day adds to the certainty that your work is that of prophet and apostle, perhaps at last confessor and martyr.

One thing seems clear—the day of judgment has come. Not "a section" of it, but the day itself. And you were commissioned the Angel Gabriel to sound the trumpet, calling dead sinners, states, churches, society, marriage, maternity, all human institutions, every one, to come forth and render up their account. PARKER PILLSBURY.

THE letter which we publish below was called out by the proposition to hold a social convention. That has for the time been abandoned, but the subject matter of the letter is too good to be lost, hence we present it to our readers, merely remarking that it comes from one of the most intelligent and radical thinking women of the age—one who but for the misfortune of having been an invalid for a long time, would have undoubtedly been actively engaged in the field of reformatory labor:

BROOKLYN, March 22, 1875.

Dear Mrs. Woodhull—I write in response to your request in last week's issue of the WEEKLY, that all lovers of progress should express to you their sentiments as to the desirability and feasibility of calling a World's Convention at this time, for the purpose of considering whether direct steps cannot now be taken to improve the human race; or, in other words, to discuss the question whether the time has not yet come for measures to be taken to introduce a "better human race on earth!"

To me the idea is so acceptable and appropriate that I think you have acted under a direct inspiration in suggesting it; for certainly nothing could be more desirable than to so improve our race as to secure to every child at birth a harmonious and noble mind in a healthful and beautiful body, which we all know should be their natural birthright. "Man (both male and female) is the creature of circumstances;" first, that of organization; second, that of education; and third, that of situation; but the greatest of these is organization. If all these conditions are good and wisely met, the inevitable product is good and noble people; but if these three indispensable and all-controlling conditions are neglected and bad, then the product is "total depravity," in the shape of bad men and women, the victims of human law and of crimes, disease and wretchedness without end; and of course the only remedy is to change the conditions of birth, training and after life—from evil to good. Strike the axe at the root of the tree of evil, dear friend, and waste no more time on trimming the branches, as of old. The time has come when the world has got to deal directly with causes, and no longer merely tinker effects, as both Church and State have hitherto done. Of course going down to fundamentals brings us face to face with the great new subject of woman as creator and savior of the race; for it is she, in her creative office, who "peoples the earth with men and the heavens with angels." Aye, and having so created them—her children—she must save them from their sins, and from themselves.

When you announced the other day, in a mood of sublime inspiration, that the "coming man" was to be woman, you struck a chord in the human breast that will vibrate from pole to pole. Of course we know the expression, "The Coming Man, or Woman," means the type of the future race, and not any especial individual; but could it be supposed to indicate an individual, I should suspect that individual was yourself; for you certainly lead the van of advanced inspirational thought in America, and we all know that America leads the world. And what is even still better if possible, is that you not only lead in the introduction of advanced thought, but you also lead in the application of those grand thoughts and principles to practice by embodying them into new social, political and religious institutions. All the signs of the times do indicate that the next step to be taken in vigorous radical reform is to inaugurate three distinct, all-important revolutionary and redeeming measures. The first is to start the second "Octave of Races," beginning with America, as a duplicate of the first octave, the first octave having been completed here on this continent. The second measure is to introduce in America the second form of Republic, the true Democratic, in contra-distinction to the present Aristocratic form; and the third and last of these

three great measures is to introduce the natural, universal religion, wherein justice and kindness shall be extended to every living creature, both human and animal.

In speaking of this subject—the improvement of the human race—I would like to make a remark or two on the "Law of Races." As I have just remarked, the next most advanced and radical measure in the field of reform, is to throw out to the world the idea that the first octave of races having been completed, measures must be taken to advance to the next step, or to the formation of the second octave. And the purpose of your proposed meeting is to do this very thing—to wit, to discover and arrange the machinery for the carrying out of this great idea. The harmonic number seven applies to the races of men, as to the colors of the rainbow, or to the seven notes of music forming the octave. And doubtless these octaves are arranged in piles, one above another, the end of one being the beginning of another, as are the octaves on the key-board of a piano; ascending from low to high, and back again from high to low, like running the scale from bass to treble and from treble to bass again. So with the races of men; beginning with the lowest (bass), the African, the scale runs up to the highest (treble), the American; and now, having reached that point, humanity, under your leadership, are about to retrace their steps, as it were, and are preparing to repeat the octave by running the scale down, from American to African again (in the way of improvement). By this I mean that the African or black was the first or baby race. This advanced to the second, the Malay or brown race. This grew up to the third, the Mongolian or red race. This grew to the fourth, the Polynesian or yellow race, finishing the races of Asia. Then crossing the Ural Mountains into Europe, we find the fifth, Caucasian or swarthy white race. Then crossing the British Channel we come to the Anglesian, the sixth or clear white race. And lastly, crossing the Atlantic Ocean, we meet the spirited and spiritual American, which is the seventh and last race as yet developed on this planet; thus completing the octave of the seven races. And now the process is about to be reversed, by the American race being duplicated or repeated on a higher plane, forming the first key-note on the next descending octave or series. Then the Anglesian will duplicate itself as the second note of the octave. Then the Caucasian will repeat itself on a plane of higher improvement. Then the Asiatic races, the yellow, the red and the brown races, will repeat. And lastly, the African will catch the impulse of progression and ascend to a higher standard, until all the human races will be lifted up upon a plane of higher development, after which the same process will be repeated back and forth, from low to high and from high to low, as from bass to treble and treble to bass again, until the whole earth becomes spiritualized, and mankind becomes developed from devils to angels.

Please pardon me for leading you into this labyrinthian path of thought; for of course I cannot expect to make myself intelligible in treating so abstruse a subject as the development of improved races of humanity in a few words on a sheet of note paper; so please excuse my faint attempt at it. Still we are all convinced that something has got to be done; and that quickly, or the race will decimate and retrograde.

The spirit world have introduced the most sublime principles of life and action for our regeneration and deliverance; but they find the human brain so low and barbarous, and the human body so diseased and malformed, as to be utterly incapable of either comprehending their high principles or of carrying out their instructions. Something has got to be done to remedy this difficulty before the redemption of the earth can ever be accomplished. And if you are to be the one to devise the method of doing it, invent the machinery and announce that the day of deliverance is to be ushered in, why, God speed you on your way and crown you with success, as you lead on the glorious "cause of reform" or the great "millennial movement." CORA A. SYME.

THE COMING TEMPEST.

BY DR. H. P. FAIRFIELD.

That there is a religious storm of persecution brewing is evident to every observing mind. The dark angry clouds begin to appear, and the muttering thunder is already heard in Boston, the grand hub of liberty.

The pious evangelical sinners of Boston are stirring themselves up to a solemn sense of their sinfulness for not having their God of wrath and jealousy in the Constitution. A convention of selfish priests and covetous Christians met in Tremont Temple to agitate the idea of dressing God up in sectarian garments and placing him in the Constitution of the United States as a preventive to further progress and freedom.

Blind and bigoted priests, infamous and devout disturbers of the peace! Will you never discern the folly and injustice of your intolerant dispositions? I am amazed at your stupidity. Have you forgotten the bloody history of religious disputes, quarrels and wars which have desolated many portions of the earth for the glory of God? Will you not learn wisdom from the experiences of the past? Put God in the Constitution and establish a national religion with laws to observe and defend it, and we shall all soon realize to our sorrow the orthodox hell and damnation, with plenty of fire and brimstone and clerical devils to feed the flame.

As yet there is no true religious toleration; every sect of Christians despise, hate or pity the adherents of a sect who differ in faith and worship from their own. It has been the peculiar tastes of theologians to pick out the most repulsive part of the Bible and preach it to humanity.

They have ever been faithful in trying to force the human mind into a silent submission to their peculiar religious claims. They overlook and shun the most attractive and truthful part of the Bible. "Let every man be fully persuaded in his own mind."—Romans, xiv. 5. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians, v. 1. The first and best principle is to let human-

ity embrace any form of religion; love and worship peacefully, in their own way, that which contributes to their happiness and usefulness. Can any sensible mind object to this? The beauty and purity of religion exists only in freedom, in love and good-will.

We overheard a conversation between two persons a day or two ago which so well illustrates the actual thought of not a small portion of society that we reproduce it:

A.—I wonder why Mr. Evarts has Stephen Pearl Andrews sitting among Mr. Beecher's friends every day in court?

B.—I have heard that it is considered that Mr. Andrews' presence lends respectability to their side of the case, and it is for this reason, and not that they expect to put him on as a witness, that he is there.

A.—I can't see exactly how that can be. It is well known that Mr. Andrews was one of the first to publicly assert the doctrines of free love.

B.—That is true; but it is also true that he was an invited guest to Mr. Beecher's house near twenty years ago, when nearly a hundred prominent persons were present to hear him state the then new theory. Ever since then Mr. Andrews has been a consistent and honest holder and advocate of this doctrine, suffering all manner of ostracism and contumely on its account. It is this moral courage, so strongly and strangely in contrast with the weakness and cowardice of his former pupil, that is required to give respectability and moral standing to Mr. Beecher's side.

Now that Gen. Butler is out of politics for a little while, even his most bitter opponents find room occasionally to say a good word for him. Since the adjournment of Congress he has been busy at Washington on a case where he volunteered his services in behalf of two orphan girls whose uncle was trying to deprive them of their lawful inheritance. Five weeks were occupied in it and Gen. Butler is credited with the most eloquent and effective plea ever made in that court. The instance is not a solitary one. A good many people know that the most brilliant woman upon the American platform recalls a similar service in her own behalf, when an unknown and friendless girl she first came before the people and was insulted by an aristocratic Boston newspaper, which utterly refused to right the wrong until Gen. Butler volunteered to take the matter in hand, when its apology was as abject as its insult had been inexcusable. Possibly if the General will only agree to keep out of the political arena, he will yet be smothered in roses by these folks, who, two or three months ago, could hardly find hard words enough in the dictionary to hurl at him.—Telegram.

BEECHER STRAWS.

HIS FRIENDS.

[From N. Y. Times, April 23.]

It seems scarcely probable that there are many persons, even in Brooklyn, who seriously believe that the press of the country can be bullied into joining the ranks of Mr. Beecher's counsel by threats of "stopping the paper." Newspapers cannot make black white, or white black; and if they express erroneous or unjust opinions, they will cease to have weight with the public. The effect of Mr. Beecher's letters, and of his "cautious" answers in cross-examination, can neither be added to nor diminished by the newspapers. Truth will tell. But when a private coterie undertakes to gag the newspapers by threatening to stop their circulation in Brooklyn or elsewhere, the only effect of its course will be to set people thinking that its case must be a very bad one, or it would never resort to such tactics to support it.

It is a very curious fact that none of the anonymous letters now lying about come from the Tilton side. They are all written by persons professing to be friends of Mr. Beecher—and surely no man of distinction ever had so miscellaneous an assortment of friends before.

To show the fine point to which his supporters are now reducing their operations, we may mention that whenever Mr. Fullerton has been mentioned in this journal as a skillful cross-examiner, we have instantly received three or four letters, in a disguised handwriting, heaping much bitter scorn upon our heads. All these letters are evidently written by one person, and all concur in extolling Mr. Tracy as a lawyer far superior to Mr. Fullerton in ability. It seems to us like comparing a cockchafer with a man—and of one thing we are quite sure, that Mr. Tracy's attempt to introduce the written essay into pleadings, as a substitute for the old-fashioned speech, fully justifies the severest condemnation which can be pronounced upon it. It is the work of a poor lawyer and a flabby intellect. We say this all the more freely, because we do not happen ever to have seen Mr. Fullerton, or to have received any communication whatever from him. We feel sure that he is too good a lawyer and too much of a gentleman to write anonymous letters to newspapers, or to incite his friends to write them; and we hope that Mr. Tracy could say as much for himself.

The public cannot be deceived in the long run—a truth which we have often tried to impress upon writers of anonymous letters, and sundry other persons. We have pronounced no judgment on Mr. Beecher's case, although it is not very long since we were accused of being published in "his interest." But we may safely say that when we think it right and proper to express an opinion on this or any other subject, we shall assuredly declare it, without the slightest regard to the threats of Mr. Tracy's friends, if they come from his friends.

BEECHER'S MEMORY.

[From the St. Louis Republican.]

Under the keen eye and skillful hand of Judge Fullerton, the astonishing frailty of Mr. Beecher's memory becomes more and more apparent. The memory of the distinguished witness is apparently constructed on the same principle of repression and release that we see exemplified in the children's toy, called "Jack in the box." When the spiral spring which constitutes Jack's "true inwardness" is shoved down

and fastened by the hooked lid, the vivacious puppet gives no sign of life; but when occasion requires the release of the lid, up jumps the aforesaid puppet as lively as a cricket. Its energies are wisely reserved until it can jump to some purpose. Very much in the same manner acts Beecher. He remembers nothing which it would be dangerous to remember; but when by accident a point is started which can be pushed to his own advantage, the suppressed recollection bursts forth like a water-spout, and deluges the subject with a flood of glittering generalities. We had always labored under the impression that a thoroughly innocent person was not obliged to resort to these tactics in order to establish the truth, and that the more minutely he was questioned, and the more abundantly he replied, the clearer would be his innocence. But it is painfully plain that old-fashioned rules will not apply to a new fashioned case, and that the laws of evidence must be materially amended to suit the latitude of Brooklyn.

It is more apparent now than ever that the correspondence between the different *dramatis personae* is the corner stone of the prosecution. These letters furnish conundrums which sometimes puzzle even Beecher to guess. For instance, the familiar "letter of contrition." The safety of the defense requires that this document should be accepted, not as a letter from Beecher to Tilton, but as "a statement" falsely prepared by Moulton and signed by Beecher without being read by him. Again and again Fullerton asked if he, Beecher, did not consider the document a letter, and again and again the latter replied in the negative. Then Fullerton produced a note from Beecher to Moulton in which the former speaks of "my letter through you to Tilton." Here was a clear case of catch, and the defendant tacitly acknowledged the not very soft impeachment.

Another instance, though not so strong, is equally suggestive. The terrible letter from Mrs. Morse to Mr. Beecher, beginning with "My dear son," and signed "Mother," asking an interview, and saying, "Do come and see me. I will promise that the secret of her life, as she calls it, shall not be mentioned. I know it's hard to bring it up, as you must have suffered intensely, and we all will, I fear, till released by death." Not only did not Beecher know what "the secret of her life" meant; not only did he not know what he thought about the strange missive at the time he received it, but he actually declares under oath, "My impression is that I did not even read it." Yet he carries the letter to Moulton "for safe keeping," and at the very time he—according to his own account—did not take the trouble to read a startling message from Mrs. Tilton's mother, he was straining brain, conscience and pocket to keep down the scandal which threatened to involve them all in common ruin. If any ordinary man should attempt to levy such a tremendous tax upon human credulity, the verdict of honest people would be very brief and very emphatic.

As to the "bird-singing" and "nest-hiding" in Mrs. Tilton's letter, which, to Mr. Beecher's great surprise, are also to be found in his novel of "Norwood," and which mean love and its accompaniments in the novel, and nothing at all in the letter—they, too, are conundrums which the public may solve to suit the individual taste.

THE EFFECT UPON THE PUBLIC.

[From the Winsted Press (Ct.), April 22.]

If anything has been made evident during the progress of the Brooklyn trial, it is what we presume to be a fact, that Mrs. Woodhull's free-love doctrines have been and still are practiced by many of the leading intellectual lights of that city. In fact, she is about the only one whose consistency has been sustained throughout the whole trial. The press all over the country seems to delight in stepping out of its way to defame her; and yet there is more to admire in the bold honesty she has manifested from first to last than in all the hypocritical blubbery and slobbering and artful dodging, denying and forgetting that seems to be the chief characteristic of the two principals in the great contest. It is not necessary to subscribe to her doctrines to admire her honesty and courage. The general public is not ready yet to accept her free-love nor pure enough to practice it, however much it may be practiced in the intellectual circles of our great cities; but if the general public will rob itself of the prejudices against the woman personally—caused, we believe, by cowardly newspaper slurs and groundless insinuations, for we have never yet seen a direct charge made against her, except the charge of being too honest for the age she lives in—it can hardly fail to see and admire her independence and honesty, which certainly have a more healthy look than the rotten gush and filthy undertow of high-life in Brooklyn as revealed by the scandal trial now in progress. She has evidently told the truth in the past and we are more than half inclined to believe that even now mankind in general is inclined to place more reliance on her utterances than on those of either the plaintiff or defendant.

THE ESSENCE OF BEECHER'S THEORY.

[From the Utica Observer.]

It is a very brief tale when reduced to essence, and runs something as follows: Beecher is absolutely innocent. Mrs. Tilton lied when she charged that he asked her to become a wife to him with all that that word implies. She repeated this lie to her husband, to Moulton, to Mrs. Moulton, to the Rev. Dr. Storrs, and to fifteen or twenty other persons. Nevertheless Mr. Beecher retained the impression that she was remarkably pure and saintly. In the atmosphere of that heaven to which he assigns her, the ninth commandment is probably obscured in a cloud of gush. The Moultons and Mr. Tilton are disposed of in a word—they are perjurers. Mr. Beecher's letters are to be accounted for on the hypothesis that he is a man given to extravagant language—a Hebrew prophet style of person; and that he is so excessively generous that it is only necessary to appeal to his sympathies in order to get him to step down and out for the benefit of his enemies who are conspirators, perjurers, infidels and fiends. That is his case. If he is innocent we pity him.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, MAY 8, 1875.

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A PUBLIC ERROR.

There is a class of journalists who, believing the charges preferred against Mr. Beecher by Mr. Tilton are true, denominate Mr. Beecher's conduct as a practice of free love. This does not by any means follow. What we have always claimed is that Mr. Beecher, and Plymouth Church in accepting him, accept the theory of free love as the true one by which to live; but we have never said that their lives are exemplifications of free love, for they are just the contrary. A free lover scorns and disdains to have anything whatever to do with enslaved love, or to maintain any relations privately that he is ashamed to avow publicly. Now, if Mr. Beecher had the relations with Mrs. Tilton that are charged, and if they were what he believed and described them to be, according to Mr. Moulton, he practiced enforced lust by "nest-hiding" with Mrs. Tilton while living with Mrs. Beecher as her husband. What we have claimed is, that if Mr. Beecher loved Mrs. Tilton, as he is said to have acknowledged that he did, and that if Mrs. Tilton loved Mr. Beecher, as it is proved that she did, their love was pure and natural; and that their continuing to live in bondage under the law, the former with Mrs. Beecher and the latter with Mr. Tilton, was the impure and the adulterous life; or, to state it in another way: If they two loved each other, as it is pretty evident that they did, and there had been no legal or other bonds holding them to different objects, would they not have come together just as surely as that love can draw people together, and would not their love have been pure and good? This is the question, and we demand that journalists when they characterize Mr. Beecher shall qualify their words by saying that he is theoretically a free lover, but has not had the moral courage to become one practically.

NOT BACKWARD BUT FORWARD.

The recent movement made by us in the direction of the religious side of our natures, has been interpreted by some to mean a return or rather a going over to the church; some even going so far as to say that it is the Catholic Church to which we have become allied. Once for all let us settle these apprehensions: We have not and are not going backward to any form that exists. We are going forward by an immense stride to something that does not yet exist, even in a fully-stated theory—to something that has been shown us of the Spirit—through which there shall be established upon

earth the reign of peace and harmony and ultimately of happiness.

The reason that we have taken up the Bible is because concealed within its imagery is hidden the truth that is to be revealed by the Spirit—the truth that shall make us and all men free—the truth that Jesus referred to when he said to his disciples—even to his chosen—that he had many things to say to them that they were not ready to hear—were not able to bear. And most of all would we say to those who stand with us on the basis of sexual freedom, that they should wait to see how these theories are to culminate and be realized in this new position to which we have moved forward. Sexual freedom is not possible of the present order of society—of present civilization. We need a higher order and a better civilization. Then purity shall reign and man begin to be restored from his fall through the sexual debauchery of Adam and Eve, which brought the knowledge of evil into the world.

POSITIONS PRO AND CON.

Judge Holbrook alludes to an unpublished article of his that he sent to the WEEKLY, as an act of suppressing the truth; and states that our readers are not likely to get at the truth in the WEEKLY on account of such conduct. Perhaps Brother Holbrook is not aware that the same arguments that he advanced in that article have been again and again published and answered in the WEEKLY. The WEEKLY is too small to permit of continued repetitions of the same subject matter. All of these arguments against freedom socially, are advanced upon the supposition that our premises are incorrect. We say overthrow our premises and there is no argument required to upset our theories. Let it be shown that our original declaration of freedom for love is fallacious—that "I have not an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change that love every day if I please," and the question will be settled; the declaration of independence refuted, and the rightful authority of law to control the affections, established.

To show the futility of any such thing, it is only necessary to substitute a word for love, about which there is no longer any controversy in this country; that is, change the declaration to another matter than love, and its truth becomes self-evident, thus:

I have an inalienable, constitutional and natural right to believe whatever religious theory I may; to hold to the one which I now believe as long or as short a period as I can; to change this belief every day if I please, and with this right, no one nor any law that can be framed has any right to interfere.

To deny this, is to deny the fundamental principles of republican government, and the denial is equally as positive when love instead of religion is the subject.

WHO WAS IT; OR IS IT HE?

Reverend Talmage, over in the saintly City of Brooklyn, has been waging an uncompromising warfare against theatricals and actors and their audiences. The fury, vulgarity and malignity of his brutal language suggested that there might be something the matter with Talmage, and we wonder if we have hit upon "that matter" in the following:

Some years ago there lived in Philadelphia a clergyman by the name of Talmadge, or Talmage, who left that city under the following circumstances: He one day took his wife and child—a girl of tender years—and his wife's sister "boating" on a body of water formed by a dam across a river. The general depth of the water above the dam was considerably more than enough to drown one who could not swim; but as the point of overflow was approached it became shallower, so that when within a boat's length of the fall it was no more than waist deep. Immediately below the fall the water was deep again. The sister, holding the child, occupied one end of the boat, the wife the other; while he sat in the middle, rowing. After moving about for some time he gradually approached the falls, when suddenly he dropped the oars, seized the sister and child and jumped overboard, leaving the boat containing his wife to pass over the falls. Of course she was drowned before help reached her; while he, carrying the child and leading the sister, made his way deliberately to the shore. At the coroner's inquest it was shown that the abandonment of the boat was either intentional or else an act of utter carelessness; since had he, when he jumped overboard, caught the boat instead of the sister with his hands, he could easily have saved all. The verdict was, however, on account of the doubt, that of accidental drowning, with a severe censure of this man. But this did not by any means settle the case, as there was vehement talk of prosecution for manslaughter; and when, in six months afterward, he married the sister whom he saved in preference to his wife, it became too hot for him, and he removed from the city to escape the rage.

It is surmised by our information, in which opinion we also join, that a man who could either do such a thing as this intentionally, or who could so lose his presence of mind as to make it possible, might be capable of resorting to the brutal attacks upon an honorable profession and upon respectable, honest people in which this Brooklyn Talmage has recently indulged. Are the hero of the boating business and he of the crusade against theatres one and the same; or are they two entirely distinct personages?

APPROACHING THE MYSTERY—THE END OF TIME!

Because it is given unto you to know the mysteries of the kingdom of heaven.—ST. MATTHEW, xii. 11.

And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins.—REVELATIONS, xviii. 4.

Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness.—II PETER, iii. 13.

And behold I come quickly.—REVELATIONS, xxii. 12.

HUMAN PROGRESS.

The chief fault to be explained and the greatest difficulty to be overcome in the writings of most reformers are, that they deal too much in dogmatic assertion. Seeing the truth they would put forward, they do not stop to think that anything more than the simplest form of statement is required to make it apparent to the understanding of everybody. They forget that it may have been even years from the time when they first received the earliest impressions or glimpses of what afterward, by long search perhaps, became unfolded to them clearly. A new proposition in reform, let it be in any department—in science, in art, in practical life, in religion—needs not only to be stated in terse and as nearly as possible self-evident form, but the relations of the terms of the statement need to be exhaustively argued so that minds that are not trained to grasping comprehensive, general principles and truths, may appropriate them by degrees as they are unfolded in argument. Argument bears the same relation to generalization that a working machine bears to the principle upon which it is constructed. An untrained person may not be able to grasp the capacity of principle, but may comprehend easily, the working of the machine in which the principle is outwrought. So it was not enough for us to state, merely that the three sides of an equilateral triangle represent the progress that humanity will make when it shall have arrived at its last angle, which stands for brotherhood; but it was necessary also that we should show that humanity has observed and is still observing the movements indicated by its three sides, and in so continuing to do, must of necessity arrive at that point—just as necessarily as a person traveling due east or west from a given point on the surface of the earth, must in time arrive again at the same point. The movements that humanity make are no less absolute and certain than would be those of the traveler. Indeed, it is a traveler moving from primitive to ultimate conditions. Having departed from the former, the latter must at some time be reached. The real question to be decided then is, has humanity made any advance from primitive conditions? If it has, then it is now somewhere on the line between that point and that of ultimate conditions. It seems to us that this statement is self-evident; and we hold that it is so when made in connection with the argument presented in our last number, and that it is impossible of refutation.

THE USE OF PROPHECY.

If this be so, then we have established one part of what we proposed some weeks since, when we stated that the facts of the evolution of society, harmonize perfectly with the voices of the prophets of old, who spoke of a time in the future when peace and harmony should be inaugurated in the earth—when the great human family should be instituted—when there should no longer be cause for tears and sorrows anywhere in the world—when the veil that has been cast over the face of the world should be rent in twain and lifted from humanity. In view of this, may we not now ask our readers to acknowledge with us the claims that we made for the Book of Prophecy? Thousands of things have been ignored and cast aside by the people as worthless, which afterward have been found to be of immense service, while as many thousands more have been trodden under the foot of man for ages, and then suddenly found to be of value. We agree with those who have cast the Bible aside as a useless thing, that, under the interpretations that have been put upon it, and the use that has been made of it to enslave the consciences of the people, it may have been a bane to the world. But if it is now found that it does contain the foreshadowings of the better conditions to which scientific discovery and logical research assure us that man must attain, why may we not with profit search out its prophecies, and endeavor to learn what they mean, with the view of thereby obtaining valuable aid in securing what is there promised?

FAITH.

If it be found that there are certain good things set forth in the Bible that have not generally been recognized as practically attainable by man, and these stand side by side with other good things that have been already realized, ought it not at least to be considered a legitimate inference that the former may also be some time reached? If a lesser good has been attained, the facts of evolution demonstrate that the greater good will also be, since a constant going forward must gain the point where it exists. If there were absolutely no faith in man that there may be better things than now exist, there would be nothing to induce him to make efforts to discover them. Faith is the mother of invention. Every new attainment made in any department of life, every new contrivance to add to the comfort or to benefit man in any way, is a direct result of a faith that more comfort or benefit than is enjoyed at a given time, is possible. Even the scientists of the materialistic school, who pretend to scorn and laugh at the faith of religionists, who deny that there is a God, a Creator, be-

cause they cannot handle him, and place him in their crucibles, and reduce him to elementary parts, are themselves led on by a faith that is as blind and as beautiful as that which sustains their brothers whom they affect to despise so much, because they have no reason or logic from which to derive, or upon which to base their hope.

Faith, then, as must be seen, is a universal element in man, inciting him to new efforts when those already put forth are crowned with success, or have ended in failure. It is not in good taste, neither is it consistent, for the persons of one class to despise those of another class, because their faith does not lead them in the same directions in which they go. To our understanding, they who profess to have no faith, to be led by nothing save demonstration, are less consistent than they are who seemingly have nothing but faith. The difficulty with those who call themselves religionists is, that their works do not justify their professed faith, and, therefore, their faith is dead; that is, they have no faith, they have only the shadow of what once was; while it is quite impossible to do works for the attainment of which there is no faith in the workers. The test of faith, then, is works, since without them it has no existence.

DELUSION OR HYPOCRISY.

This is the condition in which a large part of the professed followers of Christ are now engulfed. They have no faith in what Christ taught, because their works do not indicate the possession of any faith; and it is the want of faith demonstrated by the absence of works and the consequent exposition of the hypocrisy upon which their professions rest, that has brought so-called Christianity into disrepute among scientists and thinkers. As an illustration of what we mean, we say that there can be no clearer proof of hypocrisy or delusion than that of professed Christians who claim to have salvation; to believe in Christ when the tests of such salvation and belief as stated by Christ himself are wanting. "And these signs shall follow them that believe," said Christ, "In my name they shall cast out devils; they shall speak with divers tongues; 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." And again: "He that heareth my word and believeth on him that sent me hath everlasting life." And again: "If a man keep my sayings he shall never see death." Now, these are the tests of salvation and belief, and no person has any right to claim to have salvation or to believe unless they have these evidences to support the claim; and until there shall some one appear in the world whom these signs shall follow, there can be no one who believes as Jesus required those to believe who are saved. Nevertheless, professing Christians in the face of these positive declarations of Jesus, and in the face also of the absence of the other tests—the signs that shall follow those who believe—go on asserting that they have been saved, and that they believe. They build their churches and congregate weekly, setting themselves up as the sheep whom Jesus has separated from the goats; just as if there were nobody who could or who would discover the pretense or the delusion as the case may be, and bring them to condemnation. To prevent this they assert that there shall be no criticism of their position, and that any who questions them or their belief, or the efficacy of their teaching, are infidel. But we call them from all this action back to the words of Jesus, and again ask them if they believe as Jesus commanded—if they are saved as Jesus provided?

Now we do not profess to believe as Christ taught that they must, who are "passed from death unto life," but we have a rational faith that such a condition is attainable, and it is for this reason that we are now pressing upon the world a consideration of what complete salvation really means, and are calling attention to the methods by which it may be gained, that we hold ourselves in readiness to demonstrate are the only ones by which it is possible to be gained, and this brings us again to where our previous article closed.

BROTHERHOOD.

We said that the triangle completed, represents one-half of the truth; that is, one-half of the whole truth about strictly earthly conditions; and also one-half of the truth in another sense entirely. We will first consider the former relation. It will be remembered that at the point where the individual and the universal man meet in conjunction, is where brotherhood and fraternity are not only a possible but a necessary result. The individual has advanced along the line of fraternity, from the base line of liberty, to a point where that line intersects the line of equality, along which line manhood has advanced from the same base toward the same point of conjunction. Humanity having arrived at that point of intersection has passed the point where it is necessary to maintain the equality of the people by law, and the condition is recognized by them as inherent and natural. The individual having arrived at the same point, is capable of fraternizing with all individuals without the intervention of legal authority—from choice rather than from compulsion or necessity. This is the condition that individuals must occupy before it is possible for a brotherhood to exist; but where such individuals are congregated there is, of necessity, a genuine brotherhood.

Now, what are the relations that must obtain in a perfected brotherhood, and do they cover everything that needs to be adjusted to harmonize everything? Clearly not. The conditions of a common brotherhood involve the relations that pertain to the individuals of a community as individuals; to individuals in their brotherly and sisterly relations. Each person in a given community may love every

other person in the community as he or she loves himself or herself, and every need and want of every person may be equally supplied from a common source, and all may be harmonious and peaceful. All this may be reached, and still one-half the truth be yet unsealed. The relations between all people as individuals may be perfectly adjusted, and the relations between the sexes be still unsettled; and there can be no happiness—there can be only peace and harmony, wanting happiness—so long as these relations are unadjusted. So a brotherhood may exist, as it does at Oneida, and there may be no real happiness, no genuine heaven, after all, and the saying, "Seek ye first the kingdom of heaven, and all these things shall be added unto you," be unfulfilled.

HAPPINESS.

The conditions that must exist in a perfect brotherhood where there is no happiness may be well illustrated by the condition of thousands of people scattered here and there over the earth, who have everything that there is in the world that ministers to physical needs and wants, even every comfort and luxury that money can obtain, but who are still wanting in happiness, who still have an unsatisfied longing in the heart which no sum of money or what it can purchase can ever fill. So may all individuals or members of a community have every physical want supplied and still have an unsatisfied desire in the soul. It seems to us that this must be evident to all; and, being so, it must also be equally evident that man's needs and wants are something more than the ministrations that the external world furnishes—such things as are now secured by purchase and sale; and it is just this something more, that has been ignored or wanting in all attempts to establish communities. People "do not live by bread alone, but by every word that proceedeth out of the mouth of God;" that is, by ministering to all the needs and wants of the being, physical, mental and spiritual, as their demands arise. And those people who have any wants that are not met, fail to live in the fullest sense of life to just the extent of this failure. It seems to be almost unnecessary for us to argue here that happiness depends upon things quite outside the pale of physical needs and supplies, indeed, almost wholly if not quite so, upon the very thing that may be wanting in a complete brotherhood of material interests. And this is what we mean when we say that the triangle may be completed by the arrival of man at the third angle of conjunction, and happiness still be among the things to be attained.

POSSIBILITIES AND PROBABILITIES.

It is true, however, that among a people—male and female—where freedom, equality and fraternity are recognized as the birthright of each and every individual, the condition for every possibility is really inaugurated. That is to say, among a people where these principles are admitted, and where they are lived, practically, by every individual member without constraints of any sort or kind from others, the possibility exists for every one to seek for what he needs to complete his happiness; and if this also exists, of finding it without rebate.

CERTAINTY.

But for the time we will drop the pursuit of this half of the truth, upon which happiness for humanity on earth, specially, of which only we have as yet treated depends, and consider that half which relates to humanity universal, both in and out of the body. Humanity in spirit is a counterpart of humanity in the body. It is composed of individuals who live and are governed by the same laws that govern us, although they operate in a different sphere. When individuals are transferred from the material to the spiritual sphere, they are changed only in regard to the form in which they live. Their characteristics, intelligence, and indeed all their mental and spiritual developments are the same. As it is these developments that determine their positions here; as it is these that denote how far along the line of fraternity they have advanced toward the third angle of the triangle, so also do they determine their location in the spirit sphere. That is to say, when individuals go from one to the other sphere they gravitate to the same distance from the base line that they occupied previously in the other. This must be so, or else there is no such thing as relative positions along the line of evolution.

But just here there comes up a question as to whether the spirit world develops toward us as we do toward it, or whether it grows upward or toward another and still more ethereal plane of life. The answer to this question depends upon whether a generally accepted theory be true or false. If there is ever to be a state answering to the doctrines of resurrection as set forth in the Bible, or to that of materialization, as represented by the latest developments of modern spiritualism, then the fact is, that while we evolve toward the spirit world, it is also evolving toward this world; while people in the form are becoming more nearly allied to the spiritual, those in spirit are approximating more nearly to the material; while the spirits are preparing to again assume, or take on, the physical form, mortals are being prepared to assume, or take on, the same form; or, in other words, the two worlds so long severed are to be again united. And this is the mystery, or rather the condition through which this unity is to be ushered in; is the mystery sealed up in the Bible which shall be revealed when "the spirit and the bride say come. And whosoever will, let him take of the water of life freely."

We limit our references to the Scandal this week to the "Echoes" and "Straws" printed in other columns.

FREE LOVE vs. SLAVE LOVE.

For two years we have persistently kept before our readers the most exhaustive analysis of the logical meaning of free love. Were we to continue to do so, we could say no more than we have said, though it might be clothed in different language. There are but two positions possible of the whole question. All love must be free, since love that is enslaved in any way is not love but lust. Hence it is as we have said often, all intercourse between the sexes that is not a result of free love is enforced lust. All people have got finally to accept these terms and range themselves under one or the other of these designations as Free Lovers or as Enforced Lusters. For our part we want love to be free, want no love that is not free. Those who want the other kind; those who want slave-love; those who want to force their lust on unwilling slaves, are perfectly welcome to the enjoyment of their degradation.

Having said all there is to be said on this subject, it was useless for us to spend our time and talent in rehashing threadbare arguments. If any have not learned what free-love means from what we have already said, there is no reason to hope that they might by our continuing to repeat what has been so often repeated. There can be a no greater error made than to imagine that we have labored and suffered as we have, merely to break down the slavery by which love is held in bondage, and to establish freedom in sexual matters. No, indeed! We have always regarded this as a step necessary to be taken in order that the real point might be gained in order that conditions might be inaugurated in which a better race can be evolved. A better race cannot be born of love that is enslaved. Bond-women will always bear children in bonds to sin. Free-born children must be the progeny of free women—of free, and not slave, love.

We are aware that there is a class of social freedomists who do not see anything beyond the freedom for the sexual relation. These people live in their sexual natures only, having no conception of the infinitely greater happiness that will come of a wise use of freedom to the end that a higher order of humanity may come upon the earth. We want freedom for the good that will result to the race; if there are those who see in it only an opportunity for mere selfish enjoyment, it is not our fault but their misfortune.

A PART OF THE TRUTH AT LAST.

We copy the following extract from an editorial in the New York Herald of the 20th inst., on the women who held a meeting in Union League Hall to protest against the commemoration of the battle of Lexington under the terms that are usually applied to it. As a candid statement of a determination of men to not give women political equality, it is the weakest thing that we remember ever to have seen in a great and really influential paper:

That there are grave questions involved in this complaint (taxation without representation) must be admitted, for taxation is not a matter of sex, while representation is. A woman may not vote a tax, but she must pay it. It would open an endless field of discussion were we to inquire how far responsibility to the State is equally imposed upon the sexes and how far a property owner is disqualified by being a woman. But did it ever strike these fair ladies that their sex, in being deprived of the ballot, is really paying the penalty of its greatness? The female sex already possesses too much power, and if it were allowed to vote would be irresistible. Man, desirous of retaining some privileges, has seized upon the ballot-box, and in this tyranny pays woman the highest compliment in his power. He palpably admits that he is afraid to give any additional opportunity of reducing him to utter subjugation.

Now, what is the real meaning of this open confession? The denial of the principles upon which the revolutionary war was fought, is admitted. Taxation without representation, which was then declared to be a tyranny not to be endured by men from men, is admitted to involve "grave questions," when it is applied to women by men. "It would open an endless field of discussion" to attempt now to show the logic of the difference between the two conditions. Our forefathers didn't stop to argue with their oppressors; but men, to-day, go upon the proposition that women will do so; and hence the decision of men to deny the question. It is the old argument of "might against right."

But what is this power, for the possession of which men are in duty bound to hold women in political slavery? Of course it is not political; nor can it be financial; hence it must be social. But do these men forget that they have used their political tyranny to make laws by which women are reduced to social slavery? Women are not only denied political and industrial equality, but they are also, by false pretences, deprived of the control of their own persons. This deprivation is ostensibly made in the interest of virtue and purity; but while the law was enacted and is administered by men against women with the strictest care; while women are damned, socially, if they so much as overstep its boundary lines a single hair, men pay no regard to it whatever but pursue their fleshly lusts *ad libitum*.

We are compelled to confess that we cannot see the power to which the Herald refers, except that it be this—and when it is brought down to a point, we presume that this is what the writer meant really, although he would, doubtless, deny it if charged with it verbally.—The power that women have over men is a sexual power—that is to say, women can rule men as they will, by the full use and play of their sexual power. This is, in fact, the only power that women have over men, and this even, men have limited by legal restraints so much that it is restricted almost wholly to money-getting, as a means of physical support,

comfort or luxury. Come, now, all you writers upon this subject, tell us if you can if this is not true! and then tell us again, if you can, of the cases where women have power over men that is not that of one sex over the other? and then, still again, tell us why men have degraded this power to the lowest depths of vulgarity and obscenity? Greatness, forsooth! Greatness, indeed! but it is a greatness of the opposite kind from that attributed to woman by men. It is the greatness of the infamy to which women are subjected by men by being held in slavish bonds by their political and law-making usurpations—held in servitude to minister to man's physical lusts and to bear him heirs when they can find no means to escape the natural results of his unbridled lust, against which there are no laws to protect woman, but from which she endures more torment and suffering than from all other causes combined.

When next the *Herald* fulminates against the power of woman, let it say candidly that if she has any such power, it is because it has been beyond the possibility of man to crush it, and thus tell the truth for once.

OUR BRETHERN OF THE PRESS. IT IS MY OX THAT IS GORED NOW.

The fact that the voice of the Press of the United States, on the principle which it was the fortune of the Editor of this journal to represent in a recent case, seems to be all one way, is to us a matter of the heartiest gratulation. It is not alone because it saves us money; it is not alone because it saves us from unlawful imprisonment. Both these dangers we might easily have shunned by declining to print any exposure of the rascalities at Washington. We knowingly and considerably risked our purse and person in laying before the public the malversations in office which were costing the people right heavily. The powers that be made strenuous efforts by perversion of the authority of the court and abuse of its process to lay hands upon us. Under these circumstances our chivalric brethren of the Press have made our cause their own and the cause of the country. The journals which have stood with us foremost in the front rank, the *Times*, *Tribune*, *Evening Post* and *Herald*, in resisting the advance of tyranny, to our dying day we can never forget.

And so the Press rises to the comprehension and assertion of its own dignity and power. And all petty and despicable jealousies and rivalries are buried deep in the strong current of the brotherhood of the Press—the brotherhood representation of the rights of the people!

No newspaper office in the country should be unadorned by the portrait of the independent Judge, who, in the straight path of judicial duty, has done so much for popular rights. The name of Blatchford should henceforth become a household word, and never be forgotten.

Our contemporaries will please accept the warm expression of our thanks, and the assurance that whenever an attempt shall be made to render one of them a victim, the sword of the *Sun* shall be the first unsheathed to defy tyranny and maintain the freedom of the Press.—*N. Y. Sun*, April 24.

We trust that there will be nobody found in the country who will not rejoice with the *Sun* as principal, and with the *Times*, *Tribune*, *Evening Post* and *Herald*, and with all other papers, that there is one judge in New York who has a proper sense of what is demanded of him as an occupant of one of the highest judicial tribunals of the country. Certainly, no one more than ourselves honor the man who has the honesty to set himself against the infamous rings of this country. We expected this of Judge Blatchford. When Mr. Dana was illegally summoned to Washington as a witness in a case about which he knew nothing, he did right to refuse to go; and when he was arrested for contempt of court, and appealed to the court over which Judge Blatchford presided, we also expected that he would be released.

But let us go backward a little to the latter part of 1872, and see what, if anything, these same papers—this *Sun* and these others that now join in its congratulations—said about a somewhat similar case. It will be remembered that two women publishing a paper, having come into the knowledge that a certain distinguished divine was charged with a long line of practices at variance with his teachings from his pulpit, printed these charges in their paper, as Mr. Dana has printed the irregularities of the Washington ring in the *Sun*. These women were not summoned to appear before a court, for the purpose of getting them into the jurisdiction of another court where they could be charged with libel, as was the case with Mr. Dana; but they were seized upon illegally and cast into prison, upon a preposterous charge of circulating obscene literature through the mails, and were there held under exorbitant bail for more than a month.

Did any of these papers that now talk so patriotically about the liberty of the country being endangered have any remonstrance to make against that outrage actually perpetrated upon the freedom of the press? No! indeed there was no public danger then! They were only women who were in jail, for having publicly charged a "revered citizen" with social irregularities! They were not male editors of a daily paper who had charged any one with political dishonesty, as Mr. Dana has done. Money losses to the people are a subject of altogether too momentous import to be compared with moral or social delinquencies; hence the *Sun* can talk about its devotion to the public welfare at the risk of imprisonment, etc., and the other papers can sound its praises, as well as those of Judge Blatchford, for interfering to prevent the accomplishment of the outrage.

We warned these male editors when they looked complacently on the incarceration of these women, saying not a word against the outrage, that their turn would come next. They heeded not the warning; but now they begin to feel the effects of their former silence in outrages upon themselves; upon those who are not women; upon those who have the hardihood to expose the rascalities of revered citizens outside of the ranks of clergymen.

But thanks to the God of Justice, that this same honest and conscientious Judge Blatchford was in his seat to prevent

the final consummation of the intended outrage. The women were not sentenced to Sing Sing for ten years, as the jackal that barked after them expected they would be, and as they were not, the proposed warfare against the freedom of the Press was nipped in its bud. Had that outrage been consummated, it would have been impossible for Mr. Dana to have dabbled in the exposures of Washington frauds without having been taken forcibly to Washington, to have answered before its corrupted courts and juries for daring to interfere with the practices of any of its "revered citizens." We refer to these facts merely to let these "great dailies" know that their failure to stand up for a threatened liberty, when represented in the person of two women, is not and will not be forgotten, even if they attempt now to make amends for the delinquency, when some of their own editors of their own sex are in danger. Then, it was only two women, who had attacked their God, who was too sacred to be touched; now, it is one of themselves who has attacked a man. Of course what they could not afford to do in the former instance, it is their bounden duty to do in the latter case. This kind of journalistic justice may last a decade longer; but we doubt it. In the meantime, if the people are not already sick unto death of the iniquitous systems under which we live, and are not yet ready to begin to inaugurate the reign of love to take the place of law; of brotherhood for family and clique isolation, and if they want another President, let them nominate and elect this honest and conscientious Judge.

SCANDAL ECHOES.

The necessities of the prosecution do not appear to be so desperate as to call for the extreme measure of placing Florence Tilton on the stand to testify against her mother. As a *dernier resort* it would be a painful proceeding, but considering the strength of the plaintiff's position and the weak impression created by the main witness for the defense, it is questionable to say the least.—*N. Y. Herald*, April 26.

"A man is a parasite who stands by me in my joy and in trouble deserts me. Such a man is a parasite and not a friend."—*Henry Ward Beecher*, Plymouth Church, Sunday, April 25.

A curious story was current yesterday in Brooklyn in regard to a row that had taken place in the *Eagle* office during the morning. The venerable President of the *Eagle* Association, it is said, bounded into the editorial room of that paper, determination on his brow and anger in his eye. He protested in the strongest terms against the way in which the scandal was being treated by his paper. It was, he said, "being made ridiculous in the eyes of every man of sense" by the course it was taking. He had had occasion once before to discharge an editor for upholding Mr. Beecher. He was right then, and he was right now. The editors attempted to explain, but it was useless. The old man would not be appeased with explanations. It is a remarkable fact that yesterday afternoon's issue of the *Eagle* did not contain a word that might be construed in favor of Mr. Beecher or adverse to Mr. Tilton.—*N. Y. Times*, April 25.

The last pitfall set for Mr. Beecher was laid for his unwary feet during the very last few minutes of his cross-examination. Mr. Fullerton led the defendant on so quietly that he confessed to having been greatly alarmed at the state of his health in 1873. He did that, however, in his direct examination, and it did not seem a very vital point—so the audience sat and wondered at the lawyer going over so much old ground. Mr. Beecher followed his interrogator as innocently as a lamb follows the butcher to the shambles, and he admitted that he had been threatened by and was even now in some danger from apoplexy, and during that period of trouble about the scandal that would not lie down and sleep, he had often thought sudden death at hand. Having got all this on the record in black and white, Mr. Fullerton exhibited a policy of life insurance, granted about that time of supposed danger to the pastor of Plymouth church, for a large sum, on the express and solemn representation of Mr. Beecher that he was in full health and had no tendencies whatever toward ailment or disease of any kind whatever. Here was a contrast of fiction and fact that was most striking, and as Mr. Fullerton threw down his papers and announced that he had finished with the witness, there was a smile on his face which seemed to say, "I have not only finished with him, but I have finished him also."—*N. Y. Herald*, April 25.

Beecher penned his own condemnation.—*St. Paul Dispatch*.

Beecher's explanations are devoid of a satisfactory basis.—*Milwaukee Times*.

He is a hypocrite and a criminal of the first water.—*Petersburg (Va.) News*.

Henry Ward Beecher is one of the very worst of men.—*Pittsburg Gazette*.

Henry Ward Beecher has fallen beyond the hope of resurrection.—*Dayton (O.) Journal*.

The fall of Satan from heaven to hell was hardly more horrible than Beecher's.—*Terre Haute Journal*.

We are forced to the conclusion that he is as guilty a man as walks the earth.—*Duluth Herald*.

Let a suicide's grave hide from mortal view the last wreck of the once eminent Beecher.—*Bloomington (Ill.) Pantagraph*.

It is evident that the great preacher, by his evidence, has weakened rather than strengthened himself.—*Cincinnati Enquirer*.

Such gigantic, wholesale, continued perjury as there is in this trial has probably never been known in the history of courts.—*Cincinnati Gazette*.

In some points in Mr. Beecher's testimony there is "a singular forgetfulness" that strikes the reader as at least unsatisfactory.—*Pittsburg Chronicle*.

The effort to influence opinion in his behalf, and to sway newspapers in his favor, is a confession of weakness which the brethren should not make.—*New York Sun*.

BUSINESS EDITORIALS.

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

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THE Fifth Annual Convention of the American Labor Reform League will be held in Masonic Hall, Thirteenth street, New York city, Sunday, May 9th, at 10:30 A. M., and 2:30 and 7:30 P. M.; and on Monday, the 10th, at 2:30 and 7:30 P. M., the Monday forenoon session being given up to the American Anti-Usury Society. S. P. Andrews, J. K. Ingalls, Mary A. Leland, E. H. Heywood, L. K. Joslin, Wm. Hanson, H. H. Day, E. M. Davis, Edward Palmer, Mrs. M. E. B. Albertson, Wm. Rowe and other speakers are expected.

DR. N. H. DILLINGHAM, No. 21 Indiana place, Boston, in addition to his general practice, has neatly fitted up his house for the reception of women, where they can be successfully and scientifically treated for all forms of disease; and for a resort during gestation and confinement. In addition to his experience in the practice of midwifery and diseases of women, he is now qualifying his excellent wife to fill his place when he is necessarily absent. Ladies, and men in authority are invited to call and inspect, and decide as to his fitness to do justice in such cases.

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

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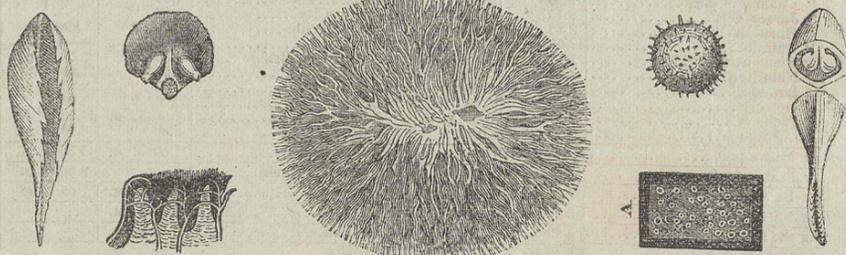
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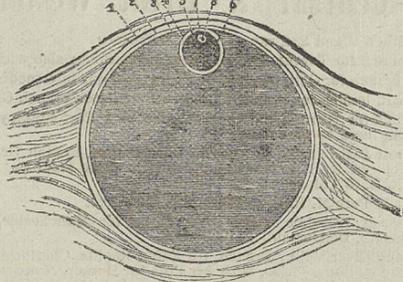
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