

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

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TWO OR THREE NOVELISTS.

"Everybody," it is presumed, has read "The New Magdalen." "All the world" is more or less interested in George Eliot. Wilkie Collins and George Eliot are two radically differing authors.

Wilkie Collins, in the "New Magdalen," has startled a somewhat apathetic society. In Grace Roseberry and Horace Holmeroff is made clear the prevalent type of that sounding brass and tinkling cymbals, which passes current for pure virtue; a sham morality that is dead, like faith without works; the kind of morality of current value, which rides in a carriage to church to worship a God who is "no respecter of persons;" a pretence of piety which holds not the merit of being even the shadow of the substance.

We all have free choice of our ideals, no matter what are the outward bonds and conventional rules. Who would not prefer to be Mercy Merrick, with her high conceptions of the good and the true, though fallen into the depths and ragged edges of shame, remorse and despair, than a narrow-souled, petty-minded, conventional machine, such as Grace Roseberry is? Such women as she hold the base coin denominated virtue at a much higher price than the outcasts among whom Mercy Merrick fell as among thieves, in that they succumb in most instances only to the highest bidder in the matrimonial market, and sell themselves to respectability instead of *against* it.

When Mercy Merrick protests in bitterness of soul that she is "tired of hearing of the virtue of women who have never been tempted," she unmasks the sham pretensions of all the Grace Roseberrys in existence. With that sort of adamantine virtue, which is absolutely above suspicion of temptation, this world has nothing whatever to do. The bloody sweat of dark Gethsemane falls in vain upon fossilized morality of that super-Christly stamp. There is no grace in the soul that has never been tempted. It is counted better to have sinned and suffered through the divine grace of repentance working in the heart, than to be impervious to temptation. Any Mercy Merrick is farther on the road which leads salvationward than the barren soul which says to her in her penitence and grand aspiration after a purer life: "Stand aside! I am holier than thou."

But is that rare nature portrayed in the character of Julian Gray the mere coinage of Wilkie Collins' brain? Or where did he find the type? Such a man as Julian Gray would be worth a pilgrimage to find, though he snubbed his bishop and whistled opera airs in the street daily. A nature so attuned to sympathy, with a noble, penitent soul, must have the hem of his garment touched by the sorrowing sinner. Thank God for the pure religious faith in human nature that gave the "New Magdalen" to the world!

Considering George Eliot with Wilkie Collins, and "Felix Holt" in comparison to the "New Magdalen," Wilkie Collins seems a king in very truth by grace of God, while George Eliot reigns a queen by acclamation. George Eliot is a rare woman—no doubt the greatest living novelist; but her books, after suggesting the rarest possibilities of character, disappoint the aspiration of the reader who is looking for an example above the conventional rule.

She may be of the Thackeray and Dickens school, which aims to portray men and women as it finds them, but finding them altogether too consistent with the author's cynicism. But she rather seems to me like an author who possesses a most iconoclastic ideal, which she seeks to fit to prescribed ideas and prevailing customs. Hence the sense of a great want somewhere which fills the flattered fancy of the reader, as page after page lures him on but to be disappointed in the result.

Those writers, who, like Dickens and Thackeray, aim to paint every-day men and women, would do better to give us extravagant ideals, like Bulwer or George Sand, to keep them from making caricatures of their kind; while those who possess a rich ideal should be careful to hold the white garments of their best conceptions out of the dirt of commonplace fallacies.

It is hard to have dear Mr. Pickwick rendered ridiculous even upon his best occasions. One must feel a spite toward Thackeray for getting that rare old hero and gentleman, Col. Newcome, a little tipsy one convivial night when the wine went round, and then permitting him to get laughed at by a fool. Though the "fool" got a glass of wine in his bosom for the affront, still we never feel the insult atoned for.

Reading "Middlemarch" and "Felix Holt," one is pursued through the volumes by a phantom of unrest—a shade of disappointment—and at the end one sighs and says, "What did George Eliot create those rare possibilities in Dorothy Brook and the young doctor for?" "What did she make Felix Holt a Radical for?"

When we put down her books we are at a loss to know where we have been with George Eliot. Reading "Consuelo" and the "Countess of Rudolstadt" one knows one has been to Utopia with "George Sand." Reading the "New Magdalen" we feel we have been at the feet of Jesus of Nazareth with Wilkie Collins.

George Eliot holds a prop under tottering idols, while she suggests slyly to the initiated that there will be some rich developments when the idol does tumble down. She don't seem to possess any particular God herself, but she propitiates other people's Gods. No part of a Catholic herself, she puts the "Blessed Virgin" in capitals. A rank iconoclast in her own life, having personally snubbed Society's dearest idol, she nevertheless embitters noble lives in her books for non-conformity to social edicts. Not sacrificing herself to conventional Molochs, she yet mercilessly lays out her heroes and her heroines on the reeking altars. Her round men and women are for ever in the square places, with the flat men and women pointing their lean fingers at them.

"George Eliot" has got material in her heart and brain, and she has got the eye in her own life to give the world a rare work of future possibilities, built on the facts of the past and the present. She has made a sham society lower its turned-up nose at a willful disregard of its most "sacred" rights, and even Mrs. Grundy is "at home" now to "George Eliot."

Wilkie Collins and Chas. Reade do not display so deep a cynical insight, so profound an analysis of motives, so searching a sweep of worldly wisdom, but their deep-souled faith in human nature is more than a match for philosophic brilliancy. What has been the bitterness of "George Eliot's" life that she has dropped dead sea-apples all through her pages? I shall continue to read her books, but not in simple faith that I shall love my kind better for them. But all such books as the "New Magdalen" leave the impression of faith at the foot of the cross. The true standard of greatness is after all in the heart. Christ needed not to elucidate problems in Euclid to enable him to sympathize with sinners. The one pearl of great price is a heart full of love to one's fellow-sinners, and such a heart do we find in the pages of "Wilkie Collins."

HELEN NASH.

WHAT IS TRUTH?

This question was asked the Nazarene centuries ago, but as he did not answer it, we are inclined to think he either could not, or thought it best to leave it an open question for each individual to answer for himself.

In all ages of the world there have arisen sects and divisions, each claiming truth especially revealed to them. If we inquire what is truth, they refer us to their God, their Bible and their creed. The Baptist informs us that truth is a belief in three Gods in one: faith in the atonement, and baptism by immersion, and membership in his church. The Methodist informs us that truth is in his manner and form of worship. The Presbyterian differs from his Baptist and Methodist neighbors in forms and ceremonies, and believes that sprinkling is the true form of baptism; while the Quaker informs us that truth consists in silent worship and the baptism of the Holy Ghost. Now, amid such conflicting beliefs, how can truth be arrived at, since each sect differs in one of the grand essentials necessary to constitute a Christian, and to inherit eternal life.

Said a church member to us a few days ago, "Are you still a believer in Spiritualism, and an advocate of the Free-Love doctrine, according to the gospel of Woodhull? My advice to you is to make your peace with God; renounce Spiritualism, and forever reject the false and abominable teachings of a woman who is turning the world upside down, and who will call down the wrath of an offended God upon her own soul and those whom she is leading astray." We replied, "Spiritualism is our anchor, our comfort in sorrow, our strength in life, and our positive knowledge of the future. It is no blind belief, it is no delusion, it is an actual verity. We have no peace to make with God, or need for a Jewish Savior, who, boasting of all power, had not sufficient to save himself from

his enemies, the cross, or death. We consider the teachings of Mrs. Woodhull lofty, consistent, and to live up to them would make humanity truer and better. We have received more knowledge and learned higher truths through the noble little woman you call Woodhull, than from all your Bibles, churches, or creeds, since the world began. Our advice to you is, seek truth outside the church. Worship no longer an unknown God; earn your own heaven, save yourself, and go without fail and listen to the grand utterances of Mrs. Woodhull the first opportunity which presents itself, and answer to yourself the question, What is Truth?"

Our sister wished us to return to the church, but, as we had no desire to be again in leading strings, we concluded to press on in our inquiries after truth, and the laws governing us. To this end we asked of the granite rock, the mineral, vegetable and animal kingdom, and as our inner life is unfolded so do we comprehend its truths, laws and forces.

We interrogated the ocean and her deep rolling anthems inspiring us with admiration and deep reverence for the rich and varied truths she so faithfully chanted. We inquired of the waving forests, the singing birds, the blooming flowers, and found each struggling to understand and illustrate truth for itself. But when we come to man, we find him confining his thinking, reasoning powers within the narrow confines of a church creed. We find him stultifying his soul's growth, limiting his freedom of speech, blindly accepting the sayings of a salaried priest, who informs him that reason is carnal; that he must rest contented with knowing only Jesus; that truth is within the church and its saving ordinances. Foolish man thus to trifle with his demanding nature, and suffer himself to be led into the ditch of damnation, which is ignorance.

In the writings of Dick, the Christian philosopher, we find that his aspirations, enjoyment and employment upon entering spirit life would consist in travelling from sun to sun, from star to star, from system to system, viewing the magnificent architecture of worlds piled upon worlds. Spurgeon, the eminent divine, upon reading Dick's aspirations, said he could employ his time during a portion of eternity much better than that. He said he wished to look five thousand years at the right hand of Jesus, and five thousand at his left hand. He would spend ten thousand years in looking at the right foot, and ten thousand at his left foot, and twenty thousand at his wounded side. Now, we candidly think, none will envy him his fifty thousand years of monotonous gazing at one object. For our part, we would like to roam with Dick through planetary spheres, learning the customs and occupations of the different inhabitants, learning also of their laws and aspirations. We would like to visit the various workshops where the ingenious mechanics are employed; the studio of the artists, the sculptors, and the grand old masters of music.

What is truth? The answer is as broad as the universe. There can be no absolute truth, for that which may seem as truth to-day will to-morrow assume a broader aspect. As the mind of man expands he goes out in his longings for higher truths. He questions causes, searches for laws governing forces, and thus is he constantly arriving at truth which is the soul of things.

MARY M. D. SHERMAN.

ADRIAN, Mich., Feb. 16, 1875.

"WHAT IS IT?"

BY WARREN CHASE.

What is it that makes a man a tyrant over the women of his own home, and a gentleman to all women he meets out of it? What is it that makes a man kick his wife out of doors, and refuse all further intimacy with her after she is sexually intimate with some other man, while he is constantly seeking, planning, contriving and securing sexual intimacy with other men's wives, and even with females in houses of ill-fame? What is it that makes a man enraged with a murderous intent to kill a neighbor who has gained the confidence and sexual intimacy of his wife, while he has done the same thing to that neighbor's wife? Is there anything rotten in Denmark, or in our marriage system? What is it that so terribly pollutes a woman in her intimacy with a pure man, when she could not be polluted by sexual intimacy with the most loathsome and diseased libertine if he was her legal husband? Does the statute or church ordinance make an act a virtue or a crime by its sanction or condemnation? Is an act in marriage, that pollutes and demoralizes a woman made sacred and holy by the sanction of the marriage certifi-

M. J. Fournance

cate? Does an act that produces no moral, physical or spiritual injury become a virtue with the marriage sanction, and a horrible and degrading crime without such sanction? Is marriage the philosopher's stone that can turn all lust into love, and all sexual pollution into a virtue? Is there any such thing as rape, adultery, pollution, prostitution, or licentiousness between parties in marriage? We believe there is far more than between those not married. If Glendenning had been married to Miss Pomeroy, and the same results and death had followed their intimacy, would there have been any crime or wrong? What would have been the moral status of the parties if Mrs. Tilton and Beecher had been man and wife, or if they had both been divorced from other parties and free, or both never married? Would the actual effect on the parties have been any different. Is it the morals of the parties, or the *moral* of the public that suffer? What is the moral status of the public that so eagerly devours every vulgar word or thought growing out of this scandal? Can such moral standard be lowered much by free love? If Tilton went after strange women, was not Elizabeth as fairly entitled to a bill of damages as he is against Beecher; or did she not own him as he did, or does, her? If both Tilton and Beecher went after "strange women," which polluted Elizabeth the most, or did one pollute her and not the other? If she loved and sought the society of Beecher as much as he did hers, was she not equally guilty with him and ought she not to pay half the fine? Is not Tilton in favor of woman's rights?

But to return from these notorious cases to the starting point. What is it that makes so many men cold, indifferent and neglectful of their wives and daughters, and so polite, attentive and accommodating to other women? Is it not because there is ownership for quality, and lust for love, in the man? A lady told us the other day of a clergyman and his wife visiting at her house, and discussing in her parlor the subject of kissing. She defended it as innocent and harmless; he and his wife strongly opposed it as dangerous and leading to moral depravity. She soon after retired to the dining-room to look after the supper when he followed her, and putting his arm around her attempted to adopt her theory on the sly. No, sir, said the lady, step into the parlor with me and let your wife see you do it and you can kiss me, but not behind the door nor in the dark can you adopt my theory. He begged her not to expose him, and she did not, for there were several in the parlor, and she thought the personal rebuke sufficient; but we think he should have had the full benefit of his conversion before them. Most ministers who oppose free love in public can be converted, or are converts, in private, and often get snubbed by social reformers, whom they mistake as being of their kind. We have had many of these parties exposed to us by reliable testimony, and some who stand as high as Beecher have not fallen, because the charity of parties whom they have sought sexually has excused them; but they will pass through an open door soon, and be seen as they are, and without masks.

GOLD.

It is in the power of every person to produce; some one thing, some another; it is unchecked, free production and transmission that is wanted, not more gold. The only possible way that more gold could benefit mankind would be to have it found in quantities (opposed by both science and policy), to make it as cheap as iron, to break the iron rule of those who now check production and transportation, by holding every other interest in tribute to the monopolists of gold. If all were allowed to produce whatever of value they choose, whether it should be wheat or shoes, flowers, statuary or ornaments, iron, silver or gold, food, clothing or implements, whichever the nature of their surroundings admitted, and do so untrammelled, receiving for that production (when stored in public warehouses) a certified acknowledgment of the value of the same (measured by a universal standard made of some substance which is in itself of no intrinsic value except as a measure of value) to be used as a circulating medium. This kind of money would relieve the oppression and stagnation at once and everywhere, making universal plenty. To have this there is no need of finding and coining the so-called precious metals; (always difficult, laborious and restricted by its very nature and surroundings, therefore chosen by those who desire to rule), only made so by an imaginary rule imposed by tyrants; other things, as wheat, cotton or iron, are really of more intrinsic value, and would be of far greater legitimate consequence and value, if allowed their just consideration, than either gold, silver or diamonds. The very essence of the devil, and a more torturing hell than can be imagined, are created by the financial system of to-day, and its conductors and managers.

Of what value, except an imaginary one, is the golden pavement of the New Jerusalem, compared with iron "Russ" or the asphaltum, an article as common and cheap as clay in some places, but an article of really more utility and value than gold. Whisper it not in Gath, tell it not in Judea, that there are a thousand things that are of more value than gold; for upon the day thou tellest thereof, the name of master and servant must be abandoned, and some new and disgusting nomenclature adopted, for no one will bow down to us and obey our slightest behest as now, for all will be equal, each will have to serve themselves or go unserved. No! stop! there is a coin that can be used, a coin of value untold. I will describe it. A Nevada judge was lost in the mountains of Nevada, wandered for days without food and became delirious. In that condition he was found by a lowly, despised squaw; all her efforts were expended in endeavors to lead him in the direction of his home, to food and water; but in his delirium he struggled to go in the wrong direction, to the desert again. The wretched female savage ran, ran miles, for help to bring this human being succor. When she found it—found her husband and returned—the judge had wandered miles into the desert, sank upon the sand and expired. Eventually his remains were recovered by his wife and friends, together with his gold watch and valuables that were upon his person, untouched by these wretches who found the man; but another thing was found in the possession of this

squaw, the coin mentioned. This poor creature was the possessor of a coin that would beggar an A. T. Stewart, or even a Rothschild, to purchase—the coin of universal good-will and brotherhood. With this coin, when it becomes current, can be purchased all that the wants of mankind in their sorest need and distress may require, that cannot be obtained by the other currency suggested.

FREDERICK MOULTON SHAW.

LOS ANGELES, April, 1875.

WOMAN'S SPHERE.

She was not form'd for man to rule
With firm relentless hand;
She was not form'd a chattel slave,
To be at his command;
She was not form'd to be the means
Of bearing down a name
Unto an off-spring curs'd, debas'd,
That cause her spirit shame.

She feels her rights, but she is bound
By those whom passions hold;
She knows her claims to earth and heav'n;
For this her heart is bold.
She presses through the flood of thought,
Sarcasm, scorn and ire;
She holds her way undaunted, firm,
Enrob'd in Love's attire.

She knows when reason, justice pure,
Shall place within each heart
Those living truths which guard the soul,
Then slavery will depart,
And Freedom can her course pursue,
Sustain her glorious cause,
While Wisdom helps to form anew
The Father's broken laws.

Then priest or priestcraft ne'er can stay
Equality or right,
But man shall own and bless the cause
Which gave to earth new light;
And, through her powers for good and right,
Life's burdens shall decrease;
While 'neath her influence, chaste and pure,
Lies and crime shall cease.

—Shaker and Shakeress.

THE ORGANIZATION AND FUNCTION OF THE BRAIN.

By an examination and analysis of the human brain, it is now conceded to be a combination of at least thirty-five complete and distinct organs, each acting independent of the rest and exerting power over all in proportion to the degree of development. The size of the faculties determine the measure of their power, and the influence each or several exert upon the action of the body may be found to depend upon two primal causes. The first, on pre-natal conditions; the second, on the circumstances surrounding the individual, exerting an external influence to contract or expand these organs in a greater or less degree. To one of these causes, or both can be attributed every evil that now exists.

The United States pays annually sixty millions of dollars for the discussion of moral questions, and yet no advocate of things divine dare make the assertion that the present unfortunate condition of the race is the direct consequence of blind ignorance and superstition; that a corrupt and false social system is covering the divine form of woman with shame and ignominy, and exposing the strength of manhood to disease and death.

In looking at the propensities incident to various temperaments, it will be found that no one faculty of the brain can well be dispensed with; that each and all are requisite to the mental and physical needs of mind and body, while they furnish the propelling forces of the human mechanism. To deny the use and exercise of any one of these endowments is to impute nature with disorder. They are all good, in so far as they are equally balanced or bad in proportion to the extent which they subserve and enslave the rest. A man devoid of amativeness is as deficient as the person in whom there is no veneration or conscientiousness. If amativeness by hereditary transmission be so largely developed that the faculties of the intellect must give place to the exercise of this passion, he in whom this abnormal propensity exists is as devoid of perfection as though wanting an arm or an eye. By the power of attraction he will exercise this proclivity, to the exclusion of some one or all of the other faculties.

It is an object of no surprise that earth's inhabitants resort to methods of systematic self-destruction. The masses are brought into this breathing world scarce half made up, unfinished and deformed, with a superabundance of a occipital brain—animal propensities out of all proportion; they must perform minister to gratification of lust. The conditions which surround their growth are such as to augment the disorder they have received by birth. Placed in a barren soil, they maintain relations with mind and matter at variance with all the laws of unity and order. As the parent has but one incentive, is moved to get wealth, place or reputation, so the child inheriting the like propensity, will transcend the order of universal law to conform to special commands and unnatural requirements. We are the products of lust and avarice, living in a world where acquisitiveness is the bone of contention. Do you quest on why from the marble of a giant we have hewn a pigmy? Out of wrong conditions is it possible to produce a lofty species of human life? In sexual selection, we ignore the law of vital affinity and think to escape nature's exacting penalty. A nation labors with its physical and moral wrecks. Procreated at the fountain head in imbecility, born under a shadow of darkness, and sent forth in pain, they wander ghostlike here and there, and fill the earth. Man, created in the image of his Maker, is the only contradiction of eternal fitness.

Goethe has said, "Surely what is best hath found us, or we will somewhere find the best." The best hath not found us yet, though the dawn of a new day is now at hand. Modern social relations have been found inadequate to meet the demands of the times. Napoleon Bonaparte has said, "Unless

we go with the age it will drag us." Blind delusion will no longer satisfy the soul. Generations to come will divest the mind of empty shows, and know the truth. "Untrammelled thought hath waked the nations, and mankind perceive that vice is discord, war and misery, that virtue is peace and happiness and harmony."

D. G. CHITTENDEN.

LOOK AT THIS!

This gem of the mine, below, which our Christian neighbors complacently smile upon and wink at as the "gospel truth," because it comes under the head of legal marriage, I want the readers of the WEEKLY to ponder over again, and take from it a fresh impetus to fight for freedom for woman; in other words, for "sexual emancipation," if the whole car of Juggernaut, in the shape of popular opinion, rides over them with its banners flying. Read the following:

About thirty years ago, while lecturing in one of the Western States, I was for a few weeks the guest of a wealthy farmer. He was a man of considerable intellect and nearly sixty years old. His wife was about the same age.

The old lady with much sorrow in her voice, and many tears in her eyes, told me how she had loved her husband, as a woman only can love. She had toiled early and late to help him gain a home and borne him fifteen children, four of whom were imbecile, and one did not smile until it was four years old.

She said that to save herself from his sexual abuse she had often fled in the night from his bed to that of her grown-up daughter, only to be dragged back by her husband, and forced to submit to his demands. He broke her arm once with a cart-whip, and often inflicted blows upon her person. Even when declining years should have made her venerable, she has spent many nights in out-houses and beneath haystacks, hiding from the tyranny of him who had promised to love, cherish and protect her!

What if the instances of cruelty to the slaves in the South were not so prevailing as to condemn it for nearly half a century? The number was sufficient, even alongside of the real acts of kindness which the slaves met with many times from their masters, to curse it at last, and send it to its sure doom. One "poor old Uncle Tom" was enough to confiscate every State in the South, and set on fire at last the conscience of every man who trod free soil.

I never think of woman-slavery but my whole soul is filled with its counterpart, negro slavery. The slave-mart, the degradation, the utter helplessness of the negro bears fit comparison to the servitude and abjectness of my own sex under the rule, and held firmly in the leash, of marriage contracts. Tell me where is the difference? And tell me again is it less improbable that war and bloodshed must be the arbiter in the coming struggle of woman to free herself from bondage? It will be a socio-religio-political war, and in it the curse that rests upon woman will be remanded to the lowest hell of human device, from which it sprang. Talk of virtue, when woman to day has to brave juries and potentates and hell itself to be virtuous! Out upon a system which consigns lust-begotten children to mad-houses and a life-long idler, through the sexual savageness of even one such "husband" as this man, who made the night hideous with his orgies! Prate of intemperance as the "fatal scourge" when rape and child-murder and woman's suffering from man's licensed passion stalks unrebuked in our churches and best society! Vengeance is written on the tablet of my heart for the curses that it has heaped on this one woman's body and soul. Think you, ye respectables, did she ever sign for freedom? Perhaps not, because no good (?) man or woman in the community would have listened a moment to her leaving home, and asking if there were not a law under which she could say her sexual nature was her own! Why, the pulpits would have been horrified to have her solicit their eloquence to plead for her. She would have been told, and she knew it, that "home was the best place for a woman, and bearing children a Bible injunction, and marriage gave the husband the right, etc., and to go home and bear it as well as she could; but help her they could not, for the man was her husband." This is the logic in plain facts, and plain words. Let us have facts, more facts, till they dam up the stream of oppression, and then burst the flood-gates, and submerge the whole country in their terrific sweep. Do you think me "horrid" and cruel, you wives, who decorously "submit yourselves unto your husbands," and have every thing safe, smooth and bright for you on the sea of life? What if you are a happy wife, is not the system accursed which hands over the most of married women to the insatiable lust and cruelty of men who happen to have a larger development of the animal, and no wish or power to control the virility and passionate demand of their sexual natures? The Bible says: "Think of those that are in bonds as bound with them," and I do! Do you think I would submit to a cruel husband for a day? No! and you, perhaps, would not; but there are thousands who do, and dare not do otherwise. It is for such that the angel world has sent Victoria Woodhull, and yet her own sex receive her not, and she walks the earth a martyr woman, of whom the world is not worthy."

CHARLOTTE BARBER.

"TRUTH" IS ALWAYS STRANGER THAN FICTION!

Dear Weekly—Still the war goes on! The views which you utter concerning "free love," are read from Maine to Florida, with different degrees of approbation. It is a race for life—but you must have been convinced ere now, that there is no possible abatement to your popularity. People—the unthinking and conservative—will continue to condemn you and your views. But what care you for them? Have you not shown yourself as a freethinker, a free-distributor of views which no other woman in the land has had moral courage to do? If these views prove inconsistent to others, what care you? Let the war go on! Continue to put forth your doctrines, which sooner or later, will be read with avidity. You will always be popular in spite of all the multitude can do to overthrow you from your present position—a position that has been most nobly maintained throughout. Helen Nash has already proved your supporter, and many others will gradually be convinced that your doctrines are possible, and not impracticable rubbish.

I like your spirit; you seem to enter into the work before

you with a will and a determination to succeed. Success has already crowned your noble efforts in behalf of our enslaved wives. The country wants a million such women; and the question is asked, "Why are there not more of them?" the answer is, "Because they all lack the moral courage to espouse their own cause." Hundreds of wives, aye thousands of them to-day, were they permitted to speak their own thoughts—would advocate your cause. Many people are against you, as you well know, especially at this time, because of your connection with the Tilton-Beecher muddle. As the WEEKLY of May 1, 1875, was put into my hands, the vindication of yourself against the charges made by Woodley impressed me, inasmuch as I knew Woodley's statement to be false at the time. As you say—and I know it to be true in each particular—no WEEKLY was published at 44 Broad street during the summer of 1871—and no WEEKLY was given to the public between June 22 and Nov. 2—which fact you can establish beyond a doubt. No other inference can be drawn from it, but that the negro Woodley perjured himself. Is it possible he was hired to make this erroneous statement knowing it to be false? This is a question which he should answer, for I call it the grossest blackmail. If people will persist in overstepping the bounds of common honesty and veracity they will eventually only hurt themselves.

As I said before, continue in your noble work as you have done, and prosperity will soon smile in your face.

HENRY WINCHESTER MOREY.

BOSTON, April 24, 1875.

LICENSED.

BY PROF. J. H. COOK.

Licensed your manhood to barter and sell,
And against justice and love to rebel;
The truth to reject and in darkness to dwell.

Licensed to live by your learning and wit;
In Church or in State in high places to sit;
For humanity's good you care not a whit.

Licensed to plot, scheme, plunder and steal,
In ways that are popular, legal, genteel;
Get something for nothing, come woe or come weal.

Licensed by custom, by law or by creed,
Natural growth to stunt or impede,
And sanction society's wrong and misdeed.

Licensed to spoil and to poison the air
By your foul emanations, here, there, everywhere;
For the rights of the decent "a fig" you "don't care."

Licensed some woman's form to enslave,
And soon lay it low in a premature grave;
There's no one to pity, and no power to save.

Licensed your animal self to transmit;
Children, unloved and unwelcomed beget,
Full of disease, repulsion, regret.

BROADWAY HALL.

In H. W. Beecher's sermon of April 18 occurs the following passage:

"I am a firm believer in the divinity of Christ," said Mr. Beecher, "but I think there is truth outside that belief. If my son should say that the grandeur and spirit of the old church that came down from Christ, and has gone on increasing through all the ages, had so captivated his trust that he could not find peace outside of its fold, would I think him hopelessly lost? No, I would take him by the hand, lead him to some priest in whose faith and truth I could trust, and I would commit my boy to his teaching. There is truth enough in that church to bring my boy to heaven, and we will discuss differences when we get there."

Truth cannot be condemned by a just deity, therefore he who conscientiously denies Christ may be saved; at the same time the doctrines taught in the Catholic Church are vindicated as substantially correct. If the above positions be sound what need of a creed? some might say, and we believe that all must admit that creeds change. Five such alterations are recorded in the Bible itself. The faith of Abel; the advance in the time of Seth, when, we are told, "men first began to call on the name of the Lord;" the patriarchal dispensation, under which all were forbidden "to eat flesh with the blood thereof, which is the life thereof;" the Mosaic dispensation with its voluminous laws, and finally, the Christian dispensation under which some of those laws were quoted, repudiated and changed.

If creeds change it is only proper that churches should also. We are, therefore, glad to hail the advance made by the Pastor of Plymouth in the above quotation. His is now a church whose doors are open wide enough to admit all mankind. The philosopher Darwin, and, perhaps, Dr. Darwin's respected progenitors, may there find entrance. This liberality cannot be attributed to mercenary influences, as in the case of the learned Doctor, inasmuch as the entailment may be said to have been cut off. All classes, savage and civilized, believers in all creeds and in all gods, or conscientious repudiators of all deities, ought therefore to rejoice in the charity exhibited in the above extract.

We fancy, however, that orthodox Christians will be apt to feel horrified on reading the above admissions by the Pastor of Plymouth, though to the WEEKLY they appear to be more in conformity with the charity inculcated by the great Nazarene than any that can be now found in any other orthodox church, either Protestant or Catholic.

WOMAN.—A woman has no more bewitching grace than a sweet laugh. It leaps from the heart in a clear, sparkling rill; and the heart that hears it feels as if bathed in an exhilarating spring. Have you ever pursued an unseen fugitive through trees, led on by her fairy laugh? We are pursuing that wandering voice to-day. Sometimes it comes to us in the midst of care or irksome business, and then we turn away and listen, and hear it ringing through the room like a silver bell, with mind. How much we owe that sweet laugh! It turns the prose of life into poetry, and flings showers and sunshine over its darkest hours.

IN MEMORIAM.

In Janesville, Wis., on the 12th of April, was born into spirit life, Miss Kate Wheelock, aged 20 years. Our pen cannot stay itself from writing a few words of tribute to the memory of this beloved sister. A cousin, but also a child of our home by adoption at the age of seven, she grew up with us the sweetest household treasure of us all, until our love for her almost exceeded the love for those of closer kin. She possessed a most rare and lovely character, and it is but fitting that we should name some of those intrinsic excellences, that she may stand out as a bright example for others to emulate and follow. During the thirteen years that this sweet girl was a member of our home, under no provocation whatever was she ever heard to speak an angry word or give harsh answers; was never heard to complain or express impatience over trials she had to meet, or obstacles to contend with; was never heard to severely criticize or speak ill of a human soul, but with unflinching kindness and charity, always found a good side to everybody. She was the embodiment of truthfulness and goodness, and was remarkable for the maturity of her womanhood, and the perfect naturalness of her life and conduct. She was brave and independent in spirit, courageous enough to do her own thinking, and to act in accordance with her own convictions. When Victoria lectured in this city, she was brave enough to go and hear her, and to openly express her approval of the lecture, though her associates assured her it would disgrace her if she did. She was a firm believer in the glorious truths of spiritualism, and the light of our beautiful faith opened her inner vision to the realities of spirit life. She always lived in the sphere of harmony, and music was the chief love of her brief life. And though for us her voice is stilled forever, her lips mute, and her hands chilled beyond the power to touch or to caress, yet we know that she liveth and loveth still, and that her exquisite voice brings joy and cheer to the hearts in that other home circle "beyond the river," whither the tides of time are fast drifting all who loved her.

From her sister, ELVIRA WHEELLOCK RUGGLES.
JANESVILLE, Wis., April 18, 1875.

VALCOUR ISLAND, April 19, 1875.

Various rumors having gone to the public in relation to my imprisonment, brought about by Orren Shipman, I am induced to state that the whole affair was of much less importance than was at first reported. An imprisonment of ten days is a pleasant diversion in one's life, especially when the cause of imprisonment is so poorly based as it was in this instance.

Hoping to avert his inevitable doom in bankruptcy, and believing that I was instrumental in bringing that result about for the purpose of procuring the property for the community through the creditors at a fair price, Mr. Shipman instituted a suit against me in trover, and thrust me into prison. But in the trial I obtained a verdict of no cause of action and judgment against the plaintiff for costs. These unpleasant controversies have enabled our enemies among the secular press to circulate the rumors that our community has failed, which is by no means the case, as we will be enabled to show to the satisfaction of our friends ere long.

JOHN WILLCOX, South Plattsburg, N. Y.

PENNVILLE, Ind.

Woodhull and Claflin—Inclosed you will find three dollars to renew my subscription to your valuable paper the WEEKLY. Please accept with it my congratulations on your worthy efforts in behalf of woman.

God speed the day when women all over the world may see and know as you do that there is a great, a pressing need for each and every one to come boldly forward and claim the freedom of soul and body which has so long been denied them.

I am yours for truth,

DIANA WRIGHT.

SHEFFIELD, Eng., April 15, 1875.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Dear Friends—As you so kindly invite every one who has well defined ideas on the subject of the natural relations of man and woman, I take the opportunity of contributing my mite. I consider that we have out-grown the present laws governing the liberties of the sexes, and that a legal or religious ceremony is utterly useless. Here in England the over-populated condition of large manufacturing towns is distressing. The man's wages do not keep the family in the sheerest necessities, and the woman has a trade at which she labors while producing children, attending to her house as best she can; and the conditions of the lower class of working people is worse than that of the plantation negroes before the war. The paupers are increasing in number, and the upper class women are agitating for the ballot, and bid fair to have it. Great effort is being made to educate the masses. The boarding schools are numerous. Compulsory education working well. But what can be done to elevate the middle-aged married women from their wretched condition?

There is one woman of 35 years who is gaining the gratitude of the mothers of the present day by teaching them how to limit the number of their children by the observance of a physiological fact, which she has proven to be efficacious where both parents unite in their wish to have no more family, and this is easily put into practice. Many an overburdened mother has already profited by the idea. Can you do anything to spread the fact in your valuable paper? Surely every woman should know how to protect herself, and your WEEKLY is the only paper which speaks out plainly and boldly on these subjects in spite of M.D.'s or D.D.'s. If you can put the information in proper form, and give it to the public, you will only be calling forth gratitude from the suffering thousands who are learning more from you than any one now before the public how to live happily, purely and well.

Bless you a thousand times for your tract, "The Elixir of Life," loaned me by a friend. Future generations will, indeed, rise and call you blessed. I would I could send you a thousand pounds.

Thanking you again and again for being so brave as to take the stand you have for humanity, and against "Mrs. Grundy," I am yours for all true reform and progress,

JANET SPENCER,

Stalker Place, Sharron Vale, Sheffield, England.

PRESS ECHOES IN THE BEECHER SCANDAL.

MR. BEECHER CONTRADICTING HIMSELF FLATLY.

Beecher has shown himself to be the most forgetful and untrustworthy witness, measured by the simple rules of common sense and of law, that has yet testified in the case, unless those negroes can be excepted. In a carefully prepared written "statement," he purposely created the impression that Mr. Moulton threatened him with a pistol, and thus extorted from him Mrs. Tilton's letter of retraction. He swears on the witness-stand that the showing of that pistol was purely accidental, and had nothing to do with the surrender of Mrs. Tilton's letter. As a lie is the intent to deceive, Beecher has lied once on his own testimony. Beecher, in his statement, represented Moulton as a blackmailer, and purposely caused that impression to go abroad. He swears that he did not so regard him—all his testimony shows that he did not, and shows that this theory was merely the trick of lawyers. He swears that the lawyers forced him to utter lie number two. Innocence needs no lawyer's tricks. Having, in effect, sworn that he lied in calling Moulton a blackmailer, and having sworn that he lied in representing that Moulton threatened him with a pistol, we are prepared to believe that he has not altogether clung to the truth when he has said he didn't.—*Cincinnati Enquirer*.

MR. BEECHER'S FRIENDS DISAPPOINTED.

There is a good deal of disappointment pervading all classes that Mr. Beecher has not more clearly explained his damaging letters; but as they are very difficult to explain, perhaps he did the best he could. And upon the whole, it is safe to say that he did as well as any one could under his circumstances. We think he has failed to change the opinions of those who were previously convinced of his guilt, and the issue still remains unsettled, and probably will thus remain, whatever shall be the verdict of the jury. We wish we could give Mr. Beecher a stronger indorsement than this, but we cannot do so conscientiously.—*Rochester Democrat*.

There has never existed a man with such a miraculous facility for throwing open the sluice-gates of gush. Upon the slightest provocation he deluges everybody about him with the flood of his emotion. He makes of every man's shirt bosom a pocket handkerchief for his woes, and is undeniably the champion weeper of the world. What a beautiful and child-like nature a man must have who spends the major portion of his time in crying and kissing! A pendulum eternally oscillating between the extremes of woe and joy.—*Boston Journal of Commerce*.

It is evident that a serious inroad has been made on the defense, and unless he recovers the ground gained by the adroit and masterly tactics of Mr. Fullerton, his friends will have reason to look forward to the result with anxiety. To one in his position, where everything depends upon the satisfactoryness of explanations, forgetting is confessing.—*New York Graphic*.

Whatever verdict the jury may render in the case will not effect the verdict of the country at large, which will be, that free love thrives in the atmosphere of Plymouth.—*Newark Advertiser*.

Plymouth Church has, by its pettifogging conduct in the case, written its name in eternal infamy. The world will stand aghast at the proclaimed immorality of these latter-day saints.—*Southwest*.

CLIPPINGS.

A DRESSMAKER'S apprentice speaks of her cross-eyed lover as the fellow whose looks are out bias.

A CLOSE observer says that the words which ladies are fond of are the first and last words.

A NEWSPAPER biographer trying to say his subject "was hardly able to bear the demise of his wife," was made by the inexorable printer to say, "wear the chemise of his wife."

It is said that the new postal cards are to be made of material that will protect the secrets of the writers—at least they are to be *in violet*.

Two Irishmen traveling on the Baltimore and Ohio railroad track came to a mile post, when one of them said: "Tread aisy, Pat; here lies a man 108 years old—his name was Miles from Baltimore."

"Now let us talk about your business affairs," said a Connecticut girl to a young fellow after he had proposed marriage to her in a long address filled with expressions of passionate love.

SHE'S a regular coquette, is Miss Pacific Mail. Do you notice how she jilts her first love for her second, and don't consult Pa-na'-Ma on the subject, either?

OLD-FASHIONED lady: "Mr. Editor, please to print me a piece against the foolish fashion which the women have of pinning their veils closely about their faces." Editor: "Never, madam! When we pitched into their bustles and panniers they got their backs up higher than ever. If we now fly at their faces it will avail nothing. Fashion, madame, is an impregnable fortress, whether you attack in front or in the rear, and woman is its commander."

THIS is how Mary Kyle Dallas says it feels: "Take a man and pin three or four large tablecloths about him, fastened back with elastic and looped up with ribbons; drag all his own hair to the middle of his head and tie it tight, and hair-pin on about five pounds of other hair and a big bow of ribbon. Keep the front locks on pins all night and let them tickle his eyes all day; pinch his waist into a corset, and give him gloves a size too small, and shoes ditto, and a hat that will not stay on without torturing elastic, and a frill to tickle his chin, and a little lace veil to blind his eyes whenever he goes out to walk, and he will know what woman's dress is." My!

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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 23, 1875.

SUBSCRIBERS finding bills folded in their papers will please consider them notices of the expiration of their subscriptions and requests to renew. Promptness in renewing is especially requested, and will be appreciated by us. Those who do not wish to renew should notify us by postal card or direct their postmaster to inform us that they no longer wish the paper. Those who cannot conveniently remit now, but still desire the WEEKLY, will be given a reasonable time in which to make their payments if they will so request.

WHAT IS THE KINGDOM OF GOD?

For the kingdom of God is not in word, but in power.—I CORINTHIANS, iv. 20.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I B. D. iii. 16.

Seek ye the kingdom of God, and all these things shall be added unto you.—ST. LUKE, xii. 31.

Then cometh the end when he shall have delivered up the kingdom, when he shall have put down all rule and all authority; then shall the Son himself be subject, that God may be all in all.—I CORINTHIANS, xv. 24, 28.

Blessed are they which are called unto the marriage-supper of the Lamb.—REVELATIONS, xix. 9.

THE KINGDOM.

The kingdom is a significant expression. It is fixed, definite. It is not a kingdom to be somewhere, some time, and of whatsoever character; but it is the kingdom of which sort there can be a single one only—that one for which all look forward as a more perfect condition for mankind in the future; that place, condition or existence into which all people are to be gathered ultimately. All are aware that the chief feature of religious effort has ever been to so prepare the people for death, that at the coming, at some indefinite time in the future, of the great day of judgment and resurrection, they should receive the sentence—"Well done," "enter in." But science having established the fact that a condition of suspended existence for the soul is an utter impossibility, we have been compelled to look for some other method in which this great day of the Lord is to come than that usually accepted by the Church, which method must be in accordance with the now well-established doctrine of general evolution, by which all other things in the universe are developed.

Such an investigation as this indicates would have been impossible, except as a matter of theory, until within the advent of modern Spiritualism. The facts connected with its development, fraught as they are with the most tremendous interests of humanity, have not only made this investigation possible, but have actually led the way in which it is to be made. If a time come when two spheres of existence, always before separated by a great gulf fixed between them, begin to communicate with each other, and then to approach and to appear to each other, the fact of development toward a common point, or of progress toward a given centre, is thereby revealed. So when Spiritual communion so far advanced that the presence of spirit bodies became known to the material senses, it was patent that the two existences were not widely separate; was evident that the

"great gulf" had become narrowed, and nearly, if not quite, spanned.

Now, here was a fact upon which to base a proposition. What did or does it mean? Look back to the diagram of the two triangles, and there see in the culmination of their two apexes the reply—a coming together, a unity, a reunion of what had been separated. It should be borne in mind that this diagram does not represent distances and separations of space or direction, but distances and separations by virtue of different degrees of growth; different states of development. Persons going from the earth to the spirit sphere, are as far away from full development, or from the ultimate condition in that sphere as they were in the one left; and they must approach it by growth in the same way as do those still remaining in the earth sphere. It seems that this must be evident to everybody who considers the question; indeed, that it is self-evident.

THEIR CULMINATION.

But this brings with it the necessity of accepting another fact which has scarcely ever entered into the thoughts, and never into the creeds, of man. If by progress it is possible for those in and those out of the flesh to arrive at the same condition, then the existence in which both shall exist when it is attained must be the same. To a certain degree this fact is illustrated by the present existence. There are various conditions in this life—some low and material, others high and spiritual—the difference between which being a result of the different degrees of actual development, and this determines absolutely the materiality or the ethereal of every human organization. This same line of development, carried forward to the ultimate, must of necessity take the individual to that point of spirituality, or ethereal, or refinement, or purified materiality, over which the spirit exercises absolute control. At the same time that those in the earth sphere are developing into this condition, those in the spirit sphere are also developing toward the same condition from an opposite direction; that is, while mortals are becoming materially spiritualized, spirits are becoming spiritually materialized, while to be materially spiritualized and spiritually materialized are one and the same thing; they are the perfect harmonization and blending of the two natures of man. Resurrection or materialization is the term used to indicate the arrival of spirits at this condition, and spiritualization that of mortals. The understanding of these two opposite methods of arriving at the same condition reveals another mystery that has been concealed in the sayings of Jesus. He said that by certain methods of life, that is by understanding and living the whole truth—being led by the spirit of truth indicated by Him as a perfect belief in Himself—people should never taste of death, meaning, unmistakably, physical death; or, in other words, their bodies should never see corruption, should grow into the immortal state without passing through death and the resurrection. Nothing can be clearer than that He taught these two modes of development. He said, St. Luke xx., 34 and 36: "They which shall be accounted worthy to obtain that world, and the resurrection of the dead, cannot die any more." The doctrine of evolution says, that they who grow into the perfected material state, and they who materialize from the spirit state, cannot die any more.

St. Paul's teachings were also very explicit upon these points. He said that death is an enemy to man which is to be destroyed; in fact that it is "the last enemy that shall be destroyed;" and that "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then death is swallowed up in victory;" that is, is destroyed. He also taught that there is no immortality except through the resurrection. He said: If in this (the earth) life only, we have hope in Christ, we are of all men most miserable; for if there be no resurrection, then is Christ not risen, and if Christ be not risen, then they that are dead are lost. So here again is found a perfect harmony between the two methods of knowledge—that of spiritual comprehension and of intellectual investigation; or that of prophecy and of science, which two methods, when blended into unity, correspond to the unity and blending of the earthly and the spiritual, and naturally accompany them; in other words, spiritual comprehension and prophecy are the methods by which the spirit receives and gives; while intellectual investigation and scientific research are the methods by which the uninspired mind learns and teaches. In this again—in the fact that the truth about the final condition of man, is beginning to be discovered by both methods—is the evidence of the near approach of that condition—the discovery being its John-the-Baptist, while the culmination will be the Christ itself.

THE TWO NATURES.

Man, everywhere, is conscious that within him there are two conflicting forces, and that out of the struggle between them, comes the government of this life. These two forces are the Spiritual and the Material—the inner and the outer—and the standard of life is determined by the dominance of one or the other of these. Stated by the theory of evolution, their action may be formulated as follows: At birth, each person inherits certain qualities and capacities of body and mind with which he begins the journey of life which is peaceable, quiet and joyous; or stormy, irritable and miserable, in the exact ratio of the harmony or the discord between these two natures. The material (in biblical terms called the carnal) nature has its exemplification in the beasts. Their life represents the harmonious and natural condition. They have natural appetites and passions belong-

ing wholly to the material, which when adequately supplied, they are perfectly satisfied. They live on, finally decaying and dying as if in accord with the highest purposes of their nature, rather than by any conflict within them, as is the case with man who dies of disease, this death being the triumph of the material forces in the struggle between them and the spiritual, or between the two natures; a disease in man being a result of this warfare for the supremacy.

Paul, in reasoning upon these natures, said: "If I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I see a law in my members (body) warring against the law of my mind." Here again is found still further evidence of the same general truth of which we are treating. The degree of subjection to the law of the body determines the status of the individual; demonstrates how far along the line of evolution he has progressed from the base line of humanity toward brotherhood, where there is no longer any conflict between the law of the body and that of the spirit. The development from one to the other, being the Spiritual conflict by which the body is brought into harmony with the spirit, and this conflict being nothing more or less than the natural progress of the individual according to the law of evolution, which carries him forward and upward from the conditions in which he is born toward the point of complete harmony within himself, when and where only he can be in harmony with his brothers, the human family. From this it will be seen that general harmony or brotherhood must come as a result of the harmonization of the individuals of whom the brotherhood consists. In other words, there must be brothers before there can be a brotherhood, but when there shall be brothers, then there will be a brotherhood.

THE TWO TRIANGLES.

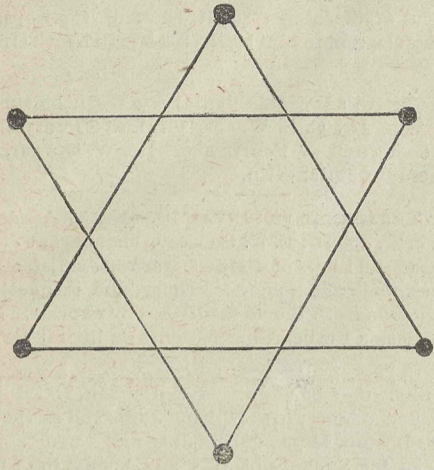
The two triangles represent the spirit and the earth sphere; and their coming together represents the union of the two in one. The union of two making one, let it be in whatever department of nature, is the natural marriage; is the union of the two sexes; is the uniting of the positive (the male) with the negative (the female). This coming together—this marriage—of the two spheres, will not be different in kind from the general marriage. Indeed, it will be the first complete and inseparable union ever formed, because the opposites thus brought together will be the first perfected spiritual and material types of being—the spiritual standing for the positive or the masculine, and the material for the negative or the feminine sides of life. That is to say, when there shall be a spirit perfected materially, and a person in the form perfected spiritually, then there will be a marriage of them, which will forever unite the two worlds into one; which will represent the two processes by which immortality is attained, and which will spread until the whole world shall be saved finally and absolutely, salvation meaning immortality and nothing else; and immortality meaning the power over death; or becoming superior to death as was Jesus, exemplified by his rising from the dead.

The spirit or the person having attained the immortal condition is represented by the complete union or coming together of the two triangles, or the double triangle. In such an one the spirit sphere is represented perfectly blended in the material sphere, and this condition is the kingdom of heaven. The kingdom of heaven then is the immortal condition, to have which is to have salvation. Having this key with which to solve the otherwise meaningless passages of the Bible, its significance becomes clear. Death is the great and final enemy which is to be overcome. Having been brought into the world by the effort inherent in man to discover the hidden mysteries of the universe, it has been an universal inheritance in the language of the Bible, or as a legitimate and necessary result of which in the language of evolution. For this desire for knowledge man has struggled and suffered through the centuries, but is to be finally restored to the original condition of harmony and happiness. He has run the gamut from that condition through all the harmonies and discords of the scale, to repeat its harmonies (speaking in musical terms) in the higher octave. He has ascended from the plane where the individual was at harmony with himself in the purely material sense, as the brutes are harmonious, and has struggled all the way up between the influence of the law of the carnal and that of the spiritual, to finally reach the place where these two become one, adding to the glory and beauty of the outward form, the diviner symphonies of the internal spirit, which having subdued all things unto himself surrenders the conquered kingdom up to the Father, so that He may be all in all. This spirit is the Christ that the Father hath sent into the world that through him all might be saved—who suffers on the cross of affliction, dies and is finally raised from the dead to become the fruits of the resurrection and to inhabit the kingdom of God, where the tree and the river of life shall feed his people eternally.

THE STAR OF BETHLEHEM.

When Jesus was born the star in the East guided the wise men to the spot where the young child lay. He was the star in the east that had arisen to become a light unto the whole world. He was the first perfected man, who by virtue of the purity of his birth, inherited the kingdom from the beginning. He was the perfect man physically, and the perfect man spiritually. He represented both the earth and the spirit sphere, and was, therefore, the first and as yet the only begotten Son of God, and by being such became the

Saviour of the World; because every one who enters into the Kingdom, and becomes a son of God, having been born as Jesus was born of the spirit, must go in by the same way—by the same door—by which he went in who, in this birth, is made the elder brother to all who shall follow. The diagram to represent the Son of God—the Christ—is the following:



which is the double triangle or the six cornered star—the star of Bethlehem. It is the two triangles grown together—the two worlds permeating each other, utterly, in a perfected blending, or, in the language of the Ancients, it is the living Lord. Jesus is so far the only individual who is represented by this star. Standing, as it does, for the unity of the spiritual and material, none can come within its sacred light until their material natures become subject completely to the rule of the spirit, and when this comes then they to whom it comes are no longer subject to the law, but to grace, to whom all things are lawful, and to whom all power is committed. Such are they who are of the Kingdom of Heaven, having become the sons and daughters of God.

LESSONS OF THE BEECHER TRIAL.

The desperate struggle between Mr. Tilton and Mr. Beecher, now in its fifth month, has demonstrated at least one thing conclusively. We are aware that our people have always considered their system of court-practice so nearly perfect that it is not susceptible of improvement. It is our opinion, however, that this is a delusion, and perhaps one of the worst ones from which we suffer. It is a most singular fact, connected with our institutions, that the people hug to their breast many, even barbarous, customs, thinking them to be perfection in their kind, and one of these is our administration of justice.

Everybody knows, in the first instance, that the real truth never is told from the witness-stand. Especially is this true of the Beecher trial. Witnesses, before being permitted to testify, are sworn to "tell the truth, the whole truth, and nothing but the truth," but they no more than take the stand and begin to exhibit their evidence, than they are compelled to break their oaths by the objections of lawyers and the rulings of Courts. How can a witness tell the whole truth unless permitted to go on in his own way to tell his whole story? Take Mr. Henry C. Bowen as an illustration: Suppose that he had been allowed to read and explain the writing known as the "Woodstock letter;" can any one doubt that facts would have been developed which would have had a marked effect upon the issue of this case? Here was a letter in which Mr. Bowen made the most serious charges against Mr. Beecher. It was this letter that led to the confidences between Mr. Bowen and Mr. Tilton, and these again that led to the writing by the latter of the letter demanding Mr. Beecher's retirement from Plymouth Church, of which Mr. Bowen was the bearer. This interview has been made a subject of investigation in the trial, and a part of Mr. Beecher's defense rests upon this interview between himself and Mr. Bowen. Now that the facts which led to that interview are ruled out, the whole truth about it can never be learned by the jury. Their admission would also have explained clearly the reasons for the conduct of Mr. Bowen at that time, which now stands inexplicable.

But there is another side to all this. The above illustrates a point where the suppression of a part of the facts results in keeping back a part of the truth, which in this case it may be assumed was favorable to Mr. Beecher. But there is another kind of suppression that operates just the reverse of this. A fact, standing by itself, may be frequently so modified by antecedent or subsequent events, or by both, as to be entirely changed in its bearing. If cut off from these, it may mean a great deal more than it would connected with them. Thus an act may be stated, but the reasons that led to it suppressed. So, in either of these cases, the whole truth is not told; indeed the witness is not permitted to tell it, although he is required, before beginning to testify, to make oath that he will do so. It seems to us that these practices should be remedied, and that witnesses should be allowed and required to tell all they know in the first instance, and should then be cross-examined to test the correctness of their stories.

And this leads to still another serious defect in our methods of administering justice, which is more forcibly illustrated in our criminal jurisprudence and practice. Here the entire system is clearly wrong and in opposition to justice. The public is made the prosecutor, and is represented by an

attorney, styled the prosecuting attorney. These officials proceed almost universally upon the theory that they are to secure the conviction and not the acquittal of those who are brought before them and charged with crime. Indeed, this is the result of their practice, since they endeavor by every possible mode to suppress such testimony as is favorable to the defendant. Doubtless many persons are convicted of crimes of which they are not guilty, and suffer the disgrace of imprisonment unjustly on this very account. Especially is this true of the many poor persons, to defend whom properly requires the expenditure of large sums of money, which they do not have, while pitted against them are the whole power and wealth of the State, besides, frequently, the influence and wealth of those who suppose they have been injured by the defendants.

It is not a too severe criticism of this practice to brand it as barbarous, simply, and as utterly unworthy of, and a disgrace to, the enlightenment of this day and age. All trials for all causes, especially all trials for criminal causes, should be conducted purposely to arrive at the truth. There should not be two sides to any case. All trials should be conducted by the attorney for the public, whose duty should be not to secure convictions, but to establish the facts. If his efforts lean to either side, they should lean to that of the persons on trial, because, being charged with crime, the influence of public opinion is against them in its effect upon the jury.

It is clear that an immense revolution would be effected were all our court proceedings based upon these principles of public justice. At least, if it must be considered that there are two sides before a court in an inquiry into any cause, civil or criminal, they should both be represented by a public officer, and not by private counsel on one side. If it is held that a person is innocent until found guilty, then he should have the same means and equal opportunities to establish his innocence as those used against him have to establish his guilt. Not to have these is to have entirely unequal conditions between the contesting parties. Even in civil cases trials before courts and juries would be diminished fully one half if people were required to bring their causes for action before a public tribunal to be adjudicated wholly by public officials. Private counselors are the real cause of the larger part of civil actions. They live from their practice, and they induce their clients to bring actions when they know they have no case, or, having a case, that they have no competent proof.

When we look over the country, and see the great number of lawyers, courts and court officials, and then calculate the expenditure necessary to support them, a sum total is presented entirely beyond common acceptance. Some years ago the costs of civil actions in one of the Western States were calculated and compared with the amount of judgments recovered, when the balance was largely against the latter. We have no doubt the same would prove true everywhere. It seems to us that this is a sweeping condemnation of the whole system, because, if true, it then costs the public more to support their courts than is recovered by their practice.

JOURNALISTIC HONOR.

It is the almost universal custom among editors in this country to say whatever they please derogatory to, or in abuse of, any new and unpopular doctrine, and to refuse to print any and all replies or defenses. Some weeks ago the *Sun* contained a lengthy editorial of this class from which we selected a single paragraph, and made, as we thought, a very temperate reply. Of course it was not printed, nor did we expect that it would be. The *Sun* can publish long dissertations, characterizing the morality and tendency of free love, giving its own ideas of it, but it cannot afford to publish a plain statement of it as it is held by its advocates to be, which shows clearly that it is endeavoring to cover up the real issue, and by so doing to keep women under the control of legal and slave love; or, in other words, subservient to man, sexually. The following is the communication referred to:

WHAT IS THE LOGICAL INFERENCE?

To the Editor of the *Sun*—In the *Sun* of this morning I find the following in an editorial entitled "The Road Toward Free Love:"

There really is only one logical result of breaking down the rigid restraints which the experience and custom of decent society impose, and Victoria Woodhull has reached it and planted herself on the unsavory conclusion. For her audacity in following up her premises so logically, and willingly accepting the conclusion, she so far deserves a much higher respect than those who enjoyed the loose practices yet dared not consort with her in their ultimatum. If a religious and spiritual excuse can be found for promiscuous kissing, so also a like warrant may be reasoned out, or rather, in the Brooklyn language, felt out, for what such kissing is apt and pretty sure to lead to.

Whatever may be the "logical result" at which this hints, there can be no doubt about the logical inference that is conveyed. While thanking you for the personal reference, I must beg to dispute your inference, and I do this in behalf of my sex, against the innate purity and virtue of whom this inference is directed. You say, virtually, that if free love were the rule of society, that promiscuousness would follow as the "logical result." With this I take distinct issue, and affirm that such a result is not possible of woman's nature. The practice of free love would be its substitution for the slave-love that now exists. It would relieve the world of all the commerce that is now enforced against the will of woman, and of all unwilling child-bearing that spreads misery, vice

and crime broadcast over the world. Those who can see in the advocacy of free-love a greater scope for debauchery only, do not see the issue at all for which its advocates contend. This class of people, however, do not insult these advocates only, but also universal womanhood; since they say, in substance, that if free love were the rule, woman would be less pure, less virtuous than now. Do the opposers of free love ever stop to think that purity and virtue are innate in the individual, and not a result of the observance of a law; that they are natural, and not legal qualities?

I undertake to maintain that a free and independent womanhood would never marry for a home or position, or sell itself in prostitution; and I lay this before the conscience of every pure woman, and ask each to bear me out in it, and by so doing defend themselves against this attack made upon all women.

The difficulty now is that woman is virtually compelled to barter her sex in distasteful marriage, when the other kind does not present itself in time, or else in prostitution for support. I venture to say that not one woman in a hundred—nay, not one in a thousand—would endure undesired commerce if all women were equally protected and supported as Jesus taught, in brotherly and sisterly love, having all things common. This is the Christian doctrine, although it is fashionable to follow it in theory only, nowadays.

Of course, so long as the teachings of Jesus are repudiated and competition is the rule of society, woman being denied her equal part within the same, she must and will revenge herself upon society by sacrificing her innate sense of virtue and purity to obtain her equal share of the supports of life; but once let her assume an equal position with man, and no such vicarious course would be even seemingly necessary for her to follow.

In conclusion, I commend these questions to mothers, wives and daughters: Do you see if there were no slave-love in the world that you would be happier, purer and more virtuous than you can possibly be while your love is controlled by law or custom or any other thing? And do you not also see that all love must be free; while that which purports to be love, which is not free, is not love but lust?

VICTORIA C. WOODHULL.

50 BROAD STREET, N. Y., April 19, 1875.

THE BEECHER TRIAL.

The evidence in this case is very nearly completed. The rebutting testimony will probably be ended to-day—Tuesday—after which the sur-rebuttal, which will necessarily be brief, will be offered, and then will come the great efforts of the lawyers. It is understood that Mr. Evarts will sum up for Mr. Beecher so far as to fully review the evidence and place it properly before the jury, while General Porter will descant upon the personal portion, the position, relation, and influence of Mr. Beecher. Mr. Beach, it is also understood, will do the whole of Mr. Tilton's case. The most brilliant efforts of which each of these eminent men is capable may be expected on this occasion.

Since our last issue there have been some unexpected denouements, which may have important bearings upon the result. Mr. Tilton, very unexpectedly, called Mr. Bowen, who testified to some facts about the delivery of the original letter from Tilton to Beecher, which were flat contradictions of Mr. Beecher. Mr. Tilton also called Mrs. Woodhull and Colonel Blood, who, after being in attendance for four days, upon each of which it was expected that they would be placed upon the stand, were dismissed without being called to testify. In rebuttal there is but little scope for testimony, as it can be confined to special points from which the cross-examination cannot depart. It is difficult, perhaps, to determine the reasons that operated first to call, and afterward to dismiss them; but, doubtless, it was considered that their testimony would be damaging to both sides.

But having being dismissed by the plaintiff without examination, Mrs. Woodhull is now subpoenaed by the defendant to appear and produce "all letters, books, papers and documents, in any way relating to any matter of difference between Mr. Tilton and Beecher." In our opinion, Mr. Tilton having opened the door for conflicting testimony by putting Mr. Bowen upon the stand, without knowing exactly what his evidence would be, committed a sad blunder by calling, and then dismissing us without examination. It gave notice to the defendant that he was fearful, and the defendant has taken advantage of this to call us himself.

Could we have gone upon the stand and told the whole story as we know it, there would have been some satisfaction; but to be put upon the stand when there is no opportunity to testify to anything save what the party calling may desire, is a limitation at once annoying and most unsatisfactory. We shall see.

THE RIGHT SPIRIT.

In the *Irish World* for April 17 there is an able and exhaustive editorial of four columns, entitled "Worldliness of the Church," in which it is manifestly shown that the true spirit of Christianity—the simplicity of early Christians—is ignored by the Church, and that pomp, form and ceremony have taken its place—the spirit has departed, leaving nothing but empty form. We excerpt the following to show the general drift of the article:

Will His Eminence, Cardinal McCoskey, introduce among us the old world style and fashion? It would seem this is to be. Immediately after the fact of his elevation to that dignity was made known, a pair of splendid black horses and a magnificent coach bearing his coat-of-arms were ordered for him. The cost was:

Coach.....	\$3,000
Two horses.....	2,000
Harness.....	500
Total.....	\$5,500

Five thousand five hundred dollars for a parade equipage! As much as a poor workingman, at \$10 a week, could make in eleven years. And the average workingman at that same has to feed a wife and four or five children and try to keep the landlord's sheriff from the door, too. Well, if in all this the simple faithful have nothing to gain, "society," at least, will have some cause to rejoice.

"DAWN VALCOUR COMMUNITY."

TO MY RESPECTED AND ESTEEMED FRIENDS, VICTORIA, TENNIE AND COL. BLOOD:

I send you our new circular, containing my invitation and offer of all these beautiful lands as a free gift for a community success and for reconstruction. Please read Mrs. Shipman's history of the past failure and you will know the plain, honest truth. My statement in the circular is virtually an offer to you for this great work, so that the world may have a community of the right stamp. Without reserve I offer the estates, and hope you will count them your home, and grant your efficient aid and control.

Believing the course you advocate is on the side of virtue, honesty and truth, I appeal to you. Will you give these objects and aims your personal attention. Will you be our pillar of strength against wrong and to favor the right. I will answer questions and cheerfully give information.

I am very truly yours,
ORREN SHIPMAN,
Box O. S., Winooski, Vermont.

COMMENTS.

It will be seen from this proposition that Mr. Shipman is apparently in earnest in his desire to have a community formed upon his property, since he now proposes to give it unconditionally for that purpose. It is not our place to judge of the right or the wrong of the movement that has failed. Undoubtedly there was misunderstanding on both sides. This offer of Mr. Shipman goes a great way, however, to establish his honesty of purpose, let the misunderstanding be what it may. We have a well-founded conviction that Mr. Shipman's desire to have his property used for community purposes will be gratified, though he may have to wait awhile patiently for such a consummation.

HOME TALK.

BY J. H. NOYES.

We are making a great present to the world at great cost to ourselves, and that present is, the liberty to think and speak about marriage as about other subjects. Hitherto, marriage has been considered beyond the reach of discussion; it has not been allowable to think that there could be any serious wrong in it. There has been the same kind of feeling about its sacredness that there is in the old countries about kings. And what is curious, this idea of the unapproachable sacredness of marriage is kept up in full force among people who are practically disloyal to it. How many do we know that are fighting behind the fortifications of that institution, firing away at us with ammunition belonging to it, and yet, practically, are utterly disloyal to marriage—more so than we are.

The really good object of marriage may be stated as the production of family blessings. There is a certain amount of courting, kissing, embracing, amatory conversation, sexual intercourse, begetting, bearing, nursing and educating children, all of which come under the general head of family blessings. I accept it as the natural, legitimate business of human nature to produce these blessings. But the question is, how to produce them of the very best quality, and in the greatest quantity. Can they be best produced by families in pairs; or by larger partnerships? We will assume that in each case the object is the same, and that the estimation and appreciation of the object is the same; and then the simple, practical question remains, which is the best way to secure this object; by dotting the world over with little families consisting of pairs, or by larger associations?

Perhaps there has not been experiment enough in larger associations to settle the question; but people assume that it is to be done in pairs. I consider that as unwise as it would be to say that all the business in New York city must be done in firms of two. As human happiness depends in a great measure on these family blessings, I believe that a vastly greater amount of happiness could be produced by large corporations, than by individual pairs. The world must have liberty to test this question; it must have liberty to try all sorts of families, and not be confined to what may be called the one-horse family. It is just such a problem as that of the railroads. We have got beyond thinking that a one-horse wagon is all we can ride in; we have conveyances nowadays which will carry six or seven hundred people at once; and the world must certainly have liberty to find out which combinations are best for producing family blessings.

We are presenting the world with that liberty at our own cost—the liberty to think, try experiments, and discuss this great subject of the production of family blessings, without any holy horror of new inventions. We shall have to stand and take the thrashing of the whole world in this matter until we get that liberty and can present it to mankind. Every malicious whipster can get up and give us a castigation for heresy, corruption, licentiousness and all that sort of thing. But we will not be discouraged; we shall have this liberty, and shall give it to the world. It cost Paul a great deal more than we shall lose, to present to the Gentile world the liberty of the gospel and of being saved from Judaism. He had to be whipped and stoned for daring to give the world the liberty to believe in Christ.—*Oneida Circular.*

BLOOMINGTON, January 24, 1875.

I am sorry that my articles upon children's rights disgusted a few of your correspondents. I never read the honest thoughts of any reformer with disgust. If a person sincerely believes in anything, they have the right to advocate their doctrines through pulpit, press and rostrum, and the only weapons we should use against them should be by means of free speech and free press.

The teachers of the United States, who represent advanced ideas, have unanimously adopted the Kindergarten method of instruction as the true method of developing the youth. But the sum and substance of the Kindergarten system is to give intelligent answers to all questions prompted by nature. But how shall we get at nature in its purity? Let us suppose a case under this system: One of my critics is given charge of 500 children in their infancy. She has assistants enough to see that all their wants, food and raiment, are furnished by the government whence they came. She is to give them purely scientific knowledge, and no social, political or religious rules are to be made until there is an absolute necessity for them. She is to give them a full knowledge of every part of their bodies. One part is not to be called clean and another unclean, but every part is to be considered beautiful and good for the purposes for which it was created. Everything goes well. They master the rudiments of their education. Hereditary weakness is partially corrected by a thorough system of gymnastics, and hereditary dishonesty by mutual trust and love of justice. They have passed into their teens, full of life, joy and happiness. The modest teacher has thus far been able to discharge her duties without "disgust." But now a change comes over her proteges. The young masters begin to show unmistakable signs of manhood, and the misses are not slow to reciprocate. Only one of two courses is now open to the prudent teacher. She must stamp out all this spontaneity of affection; brand all sexual instincts as infamous, and enact the legal rigmarole of license, marriage and divorce, or else she must allow Nature to take her own course, and meet difficulties as they arise. What would some of these difficulties be? First, probably, rape. From the nature of the case, there is no crime against woman, as woman, except rape. And this, we apprehend, would not prevail after a race of people had been properly generated. But wherever it did take place it should be punished by the most stringent penalties. The second difficulty would probably be a too rapid increase in the population. Now, when we look at the vast uncultivated regions of South America, Africa, Australia, and our own country, when we think of the tons of produce hoarded from year to year to be speculated upon, we can easily see that the reason of equal, destitution and want is not that there is not enough in the world, or that there are more than can be provided for, but because the necessities of life are barbarously kept from the poor and recklessly squandered by the rich.

It would be well, however, under the circumstances, for the diffident teacher, upon the occasion of the first birth, to gather her large family around her and give them some specific rules and wholesome advice how to keep the population within easy means of support, reminding them that they are to be self-sustaining after reaching the years of accountability. These rules for checking the too rapid increase in population should exclude any practice which would have a tendency to weaken either parents or offspring.

I will now notice more specifically some points in the unalarming doctor's criticism: "My soul rebels against the idea of love and sexual gratification being considered as one." And yet she never knew of mutual love between man and woman that did not result in sexual gratification where legal hindrances and Madam Grundy did not prevent it. "The tree must not be sapped at the roots if you would have perfect fruit in their time." I do not wish to make the chaste doctor blush, but I must show her how the tree of youth is sapped, girdled and scorched at the present time. Not one young man in ten but what is guilty of masturbation before reaching his fifteenth year. Added to this are buggary, sodomy, etc. The young ladies are a shade better, but still bad enough. Now, I propose in the place of these ruinous, unnatural practices, which now disgrace our youth, to substitute a moderate, natural, healthful use of their sexual organs.
J. I. F.

ALEXANDER, New York, April 23, 1875.

My dear and valiant Sister—I am glad every day that I live to see the banner of social freedom wave, and that a woman's hand lifted it to the breeze, and that she planted the staff in the hearts of fathers and mothers, husbands and wives, sons and daughters of earth.

What though they bleed, agonize and die. Have not hearts bled, hopes been crushed, and countless millions of lives been laid upon their burning altar of legalized selfishness these thousands of years, and woman not permitted to protest; mothers daily compelled by law to witness the nailing of their sons to the cross, and the prostituting and ravishing of their daughters, till the smoke of their consuming life fills the atmosphere through all the grades of human life! I pray God the tocsin may not cease its trumpet tones, till every child of earth shall know the way of life.

Yours truly,

MRS. A. E. BROWNE.

BIG INVENTION.

Lloyd, the famous map man, who made all the maps for General Grant, and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished so as to stand washing, and mailing, for 30 cents, and plain for tourists 25 cents, or mounted with rollers ready for the wall, and delivered post-paid anywhere in the world, on receipt of 50 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. Send price to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

BUSINESS EDITORIALS.

DR. SLADE, the eminent Test Medium, may be found at his office, No. 18 West Twenty-first street, near Broadway.

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

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

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WARREN CHASE may be addressed at Cobden, Ill., during May, and at Independence, Iowa, during June, and at *Banner of Light* office, Boston, Mass., during July and August. He may be engaged for Sundays of July and August in or near Boston.

A BLESSING.—When the food is well chewed, the gastric juice of the stomach more easily dissolves it, the blood is more speedily and completely formed, and the body nourished. Brown's Camphorated Saponaceous Entrifrice, sold by all druggists, heals the gums, strengthens the teeth, and enables man to masticate properly.

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

E. D. Wilson, Secretary.

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

DR. R. P. FELLOWS.—This distinguished magnetic physician stands to-day one of the most successful spiritual physicians of the age. He is now treating the sick in every State of the Union by his Magnetized Powder, with a success which is truly remarkable. M. Heasley, Wheeling, W. Va., says: "I can now hear the clock tick and strike for the first time in three years." T. Blair, Woodstock, Ill., says: "I have been up on crutches for the first time in six months; I feel almost young again." M. A. Charlton, Allgheny City, Pa., says: "My bronchitis and catarrh difficulty is perfectly relieved." All from the use of this powder. What better evidences are needed to demonstrate its wonderful power. \$1.00 per box. Address, Vineland N. J.

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

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

"OUR BOY" AND "OUR GIRL."—This is the title of a pair of very beautiful oil chromos placed upon our table. They are companion pictures, the subjects being a little boy and girl. The little boy, with chubby face and curly locks, looks really the personification of a fond mother's hopes, while the golden tresses of the little sister fall gracefully over her delicate little face, neck and shoulders. By a closer examination it will be readily observed that they are the very highest work of art in oil chromos, and one would almost think them the work of the artist's brush, or real oil paintings. They are sold at the very low price of five dollars per pair, and are furnished only by subscription. Tiffany & Co., of Buffalo, are the publishers. Their agent will call upon our citizens and give all who may wish for these rare gems of art the privilege of obtaining the same. We bespeak for them a large sale. Send orders to D. Doubleday, 684 Sixth avenue, N. Y.

AN honest old gentleman from a rural county, who came down to New York to spend the Sabbath with friends, was asked by one of them what the people up his way thought of the Beecher scandal. He replied that he never tried it, and didn't know anything about it—that he and all his neighbors burned kerosene.

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The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries.

To serve this great want, THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT.

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It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.

2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.

3. A new industrial system, in which each individual will remain possessed of all his or her productions.

4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.

5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.

6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.

7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited. The WEEKLY is issued every Saturday.

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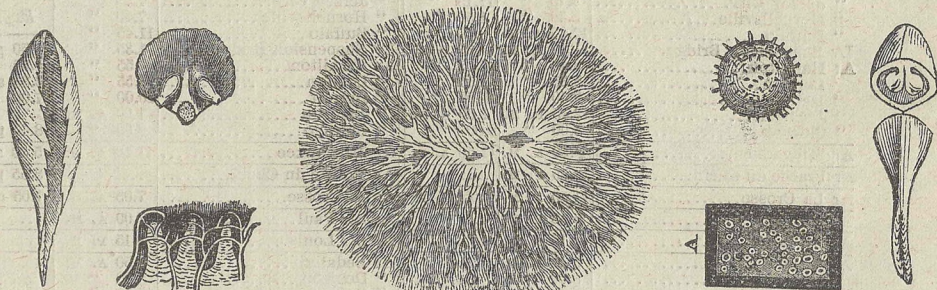
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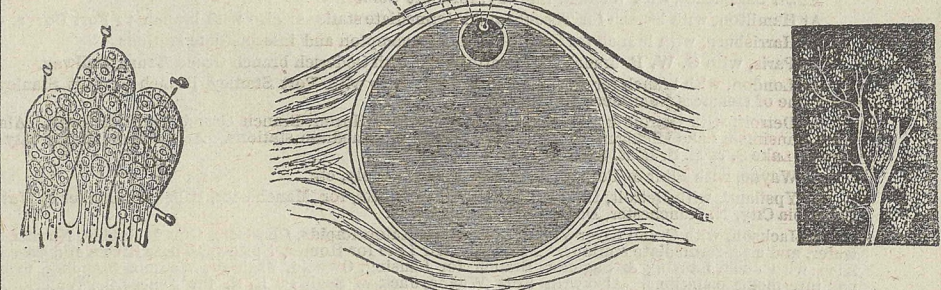
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