

# WOODHULL & CLAFLIN'S WEEKLY.

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

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*The truth shall make you free.—Jesus.*

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

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

## THE MISSION OF MODERN SPIRITUALISM.

BY J. BALL.

Already the influence of modern spiritualism is felt throughout the civilized world. The relations of men to each other are affected by it, and will eventually be radically changed. The present conflicting interests of capital and labor will be harmonized; the law of nature will be substituted for the legal bonds which now unite man and woman in wedlock, and the religion of humanity will displace the superstitions which now infest society.

Modern spiritualism is essentially an adjuster, though not a leveller. True worth will be recognized wherever it exists, and right will rule instead of might. Legislators will be guided and sustained in their efforts by the wishes of the people, and not by the bribes of monopolists and swindlers; and all offices of power and responsibility must be under the virtual control of the public vote. National jealousies must be abated, and all nations enjoy the reciprocal rights of free trade, and offer the rights of free citizenship.

When men come to understand, not from faith in any system or person, but from undoubted knowledge, that their own well-being, both now and for all time, depends upon what they really are, and not upon what they seem to be, they will be less eager to grasp at a "little brief authority" for sinister and selfish purposes, or to take any unfair advantages of their fellow-men. Spiritualism demonstrates that man is essentially the same in character and intelligence immediately after death as he was immediately before; death brings about a change of place and circumstances, but not a change of character.

The commercial interests of society are at present in anything but a satisfactory state; and the antagonism which in recent years has been manifested between labor and capital has been most disastrous in its immediate result. The rights of capital have always been maintained as opposed to the rights of the laborer. In the nature of things capital can have no right to unjustly oppress labor; but it has been doing so. Under the present system capital is necessarily accumulative, its power is daily centering in fewer hands, and becoming more oppressive and unjust toward the great body of the people. A change must come soon, as things cannot go much further in this direction.

All great reformatory movements are toward the rights and liberty of the individual, and in this direction must all the friends of reform bring their efforts to bear. The trades' unions which exist in most or all of the leading nations of the world show what power can be obtained by judicious combinations; but the power they have acquired has, for the most part, been misapplied, and they have, therefore, done little for the benefit of the working class. This error should be corrected at once, and co-operation, not coercion, be the watchword of the future. Nothing of any great benefit will be done for the working classes till it is done by themselves. They must inform themselves of the nature of the reforms necessary to procure their just rights, and then energetically carry those reforms through.

Each man must begin with himself, and not expect others to do everything for him. Great organizations cannot be formed in a day; they always grow up from small beginnings. The great trouble with liberals is that each one wants his own way; but this cannot be, for each one must merge a part of his individuality for the good of the whole. The simpler the form of union, and the less the restrictions compatible with co-operative effort the better will it be, as it will come less into collision with extreme individualism. Besides, every man, woman and child has the inherent and natural right to do just as they please, provided they do not infringe upon that right in others; but as it is impossible that everybody can do as they please, at least in the present state of society,

some restrictions must be laid upon them; but these restrictions of individuality should never exceed what is just and necessary for the good of the whole.

Modern spiritualism is a liberator as well as an adjuster. Not only does it bring justice in its train, but it carries the love of justice into every heart which yields to its influence. And when we are prepared to be just not only in act but in thought toward each other, this earth will be like a "little heaven below" and all its people angels in disguise. One half the evils we suffer from are caused by our own ignorance of ourselves, and the other half by other people's ignorance of us. We are irritated and angered when other people misjudge us, and yet we are continually misjudging other people. Why is this? Simply because we know and better understand the circumstances surrounding ourselves than we do the circumstances surrounding others. It is one of the truths inculcated by spiritualism that vicious and debased lives have been more or less biased in their evil course from pre-natal causes, themselves resulting either directly or indirectly from ignorance, and over which they had no control. This being so, it follows that popular acceptance of any religion or custom is no proof that that religion or custom is true, because it may be, and most likely is, the result of transmission and a false education. This is the case with christianity. Its founder was an independent investigator, but his followers are not such. Any result arrived at by two independent investigators is more worthy of belief than anything which has mere popularity to support it. Now, nine out of every ten independent thinkers have come to the conclusion that christianity is not what it claims to be. This is, at any rate, enough evidence to set every christian to do his own thinking. Every spiritualist has become so on his own evidence, and I say firmly that modern spiritualism has more independent evidence in its support than anything in the history of the world which has offered itself for the acceptance of mankind. Christian spiritualism is an anomaly; for christianity is of God—supernatural, while modern spiritualism is of nature—natural. Everywhere the supernatural is false, the natural, true; while God, in the light of modern science and modern spiritualism has "melted into air, into thin air."

It is quite possible there are some spiritualists who yet believe in christianity, and who, were they compelled to make a choice, would prefer their christianity to their spiritualism. By such spiritualists is the cause dishonored. But although spiritualism sweeps the universe clear of all such Gods as men have been taught to worship, still I do not like the term Atheism; for although modern science has demonstrated that outside of nature there is no such thing as a designing artificer, yet what there is inside of nature we cannot tell. I prefer to be called a spiritualist, a name significant of what I do know, to being called an atheist, which is significant of what most probably I never can know. But whether we call ourselves liberals, atheists, or spiritualists we must ever stand ready to receive whatever we are convinced is true, and believe nothing on the strength of its general acceptance.

There are few who will dare to say that the present state of society in any part of the world is satisfactory. In spite of the great influence of christianity, with its prayers and exhortations, its Young Men's Christian Associations, its charitable institutions and its acknowledged respectability—in spite of the good example of all good men and women, and the good precepts of most hypocritical pretenders, most men do not love their neighbors as themselves, and a vast number of them are neither truthful nor honest. Now, surely it is a fair question to ask why dishonesty and hypocrisy are so prevalent. It is in answer to this question that ignorance through christianity replies that man is naturally depraved. But wherever the answers of christianity to any question have been brought to the test of Nature, they have been proved erroneous, and it is a fair presumption that her answers to many questions of the deepest interest to the welfare of the human race, now waiting a solution, are also erroneous. We must look elsewhere for a reply. If a man wants information in astronomy he examines the stars; if in geology, he examines the crust of the earth; and so if we want to understand what human life is, we must examine human life in all its relations.

In the light of modern spiritualism, the past history of the world loses much of its mysteriousness, and becomes more natural. The gods and demons, which haunted, inspired and terrified men's souls, have been reduced to human spirits, and we have lost nothing by the change, but gained im-

mensely. And since no infinite power ever pronounced a curse on man to earn his bread by the sweat of his brow, it is time that we understood how to satisfy the demands of Nature, and secure justice for all. But not only will natural law right the wrongs of the laboring classes, it will eventually regulate all the social relations by which man is surrounded. It is evident from the adaptability and equality of the sexes, that their production is governed by law. It is also evident from the strong attraction existing in the opposite sexes for each other, that their union is natural. Under what conditions must this union take place? It will not be saying too much to say that on the right understanding of this question depends mainly the happiness of every man, woman and child. And I suppose that no question of vital interest to mankind has received less attention from thinkers, and is therefore more under the control of ignorance and prejudice, than this one of the relation of the sexes. If we are determined to be governed by prejudice, the present state of things will never become much better; but if we will make an effort to look steadily and calmly at the subject, we shall soon arrive at a better understanding of it.

[TO BE CONTINUED.]

## THE MARRIAGE CEREMONY—WHENCE DERIVED.

In our previous article on marriage the challenge is plainly made to all whom it may concern, to show that any religious rite or ceremony was ordained or practiced by patriarchs, prophets or apostles, or by Jesus, the divine founder of Christianity. Whence, then, did Jews and Christians derive the custom; or when was the occasion changed from one of hilarity and mirth, of dancing, feasting and drinking, to one of solemn religious observances? For an answer to this as well as many other questions on religious observances we must visit Rome. Here we find long previous to the era of the New Testament the worship of Venus had become so popular that her aid was invoked on all occasions of love or marriage, her good offices sought to be secured not only by costly offerings and sacrifices, but by participation in rites which historians prudently pass over unnamed. Nor was the worship of Venus the only means used to propitiate the deities of love, and bespeak their favor against the curse of barrenness. Relics of a worship more sensuous if possible, and more indelicate to even allude to, are yet found in some parts of the East where it has maintained itself for thousands of years. The Roman conquerors not only captured empires and kingdoms, but religions as well, and added to their list of titular divinities those of every nation which they subdued. Then, as now, the Pantheistic wife bowed before her favorite divinity to beseech the gift of maternity just as the Italian women do to-day. The maid on the eve of marriage paid her devotions to the object of her worship that she might not bear the reproach of being a childless wife.

What more natural than that the Jews after they had become the slaves of the Romans should adopt some of their customs of worship, even if they persistently refused to accept their gods? But, as regards the adoption by Christians of these ceremonies there is less doubt. When Christianity fought for the ascendancy in pagan Rome it adopted some methods of success which are still in vogue in the Roman Church. One of these was partially conforming to the usages of the people they sought to proselytize, and then gradually changing the character of that usage so as to give it a Christian character. We have an instance of this in the observance of February 14, which day was esteemed by the Romans as sacred to Venus and her worship.

The good fathers, instead of exciting the prejudices of their neighbors by inveighing against the idolatrous and sensual practices of that occasion, adroitly adopted that day as a holy day, consecrating it to a real or imaginary Saint Valentine; and to this day, after sixteen centuries, it still shows a commingling of the heathen and Christian in its character. St. Valentine never proved strong enough to crush out St. Venus. The 1st of May was sacred to the worship of the Goddess Mai, whose character was not very different from that of her sister divinity last named.

The youth of both sexes culled floral offerings to present at the shrine, and tripped lightly in the dance, with songs, to her honor. A queen or priestess was chosen, whose reign extended throughout the year. "The fathers" wisely forbore to knock their heads against the practice, but gradually substituted Mary for Mai, and the continuance of a part of the observance to this time proves their sagacity.

W. J. D. Journal



In a word, what they found too deeply rooted to hope to eradicate they accepted, gradually and cautiously abstracting the heathen features and supplying those having at least a Christian name. Thus with the religious ceremony now considered so necessary to marriage; without warrant of Scripture or Christian authority, springing from a heathenish and obscene origin, it became engrafted upon Christianity by the wily politicians of the Church, and is now regarded as of equal authority with the commands given on Sinai or the oral teachings of Jesus.

Could many of our young ladies, who would be horrified at the idea of a marriage without religious ceremonies, trace back the custom to its source and witness the forms in which it originated, we can imagine the blushes which would mantle their fair brows, and the alacrity with which they would choose a Scriptural marriage. In another article we will try to show the difference between a true and false marriage, and their effects upon the world.

T. S. COTTON.

## GEMS FROM FOURIER.

## V.

## FREE-WILL—LIBERTY.

\* \* \* Since one understands by free-will the faculty of forming a healthy judgment disengaged from illusory suggestions.—(II, xviii.)

There is no other path to unity but by harmonizing the two impulses, that of God, which operates by attraction, as is seen in the stars, and in animals, and that of man, which should operate by reason or science in accord with attraction.—(II, xxviii.)

Some have believed that God was all, and man nothing; others that God was nothing, and man all; a result of pride in the one case and humility in the other. To reach theories of equilibrium, throw off half the pride of philosophy and half the humility of theology; you will then realize the conception that attraction must be placed in the balance with reason; that man must be an associate, not the valet of God.—(II, xxi.)

I have not been stopped by the subtleties of the schools on free-will. I have not read and shall not read them.

Religion, to the use of which men are counselled, is to seven-eighths of them but a refinement of punishment, a constraint added to want; and free-will, in its accepted sense, is but a warrant of punishment in this world and the other; for in yielding without reason to natural and attractive impulses, we shall be punished; and in yielding to reason, which directs us to resist our passions, we experience double torment, constraint and want.—(II, xl.)

When balance and option shall be regularly established \* \* \* there will be free-will in divine or direct impulse, which is attraction, and in human or indirect impulse, which is reason. To the latter will no longer be assigned the impossible task of moderating attraction, but only to enlighten and direct it in the options and graduations of the affluence of pleasures which will be at hand [in the combined, co-operative or unitary order, in contradistinction to the present discordant, competitive methods pivoted on the isolated household.] Reason will then be heard, because it will serve and refine attraction. To-day, as reason tries to confine attraction, it is trampled under foot.—(II, li.)

In harmony (a social condition to be reached by scientific co-operation in which unitary domestic life replaces the wasteful and discordant isolated household) we have no need of reason as a moderator, since moderation is born from the affluence of pleasures.—(II, lvii.)

Remark.—Even in present society this law that "moderation is born from the affluence of pleasures" may sometimes be seen in operation. Cultivated and aesthetic persons, having within themselves great resources for a variety of enjoyments and having access to congenial society, rarely go to excess in any pleasure. Diversity insures temperate enjoyment. Intemperance and dissipation are mainly found where the characteristics and conditions are the reverse of the preceding, and are certain to disappear in harmony.

## TABLE OF THE FOUR EXERCISES OF LIBERTY.

Compound positive; convergent direct...2 elements.  
Simple positive; divergent active.....1 "  
Simple negative; divergent passive.....1 "  
Compound negative; convergent inverse..2 "

Liberty, in its fourth exercise, is the compound negative, or the two elements frustrated. Civilization knows only this fourth liberty. Its raw, rough, but just reason shows only misfortune (as resulting from gratification of desire) in its miserable condition. In vain philosophy and theology intervene to prove, the one that privation is the road to heaven, the other that privations are the happiness of the wise. The people are deaf to this scrawl of subtleties, and exclaim everywhere that they are very unfortunate and desire to be rich that they may deliver themselves to pleasure. Philosophy replies that gold and silver are vile metals; theology that we only need grace and indulgences. The people kick beautifully against these learned teachings, and persist in desiring riches and deploring privation.—(II, lix.)

Let us not lose by discussing a free will the moments destined for its enjoyment.—(II, lv.) A. CRIDGE.

## DUNGEON ROCK.

BY LOIS WAISBROOKER.

Sister Victoria:

What brother Middlebrook says of the "Presidential campaign, which the same spirits undertook to engineer" and your comments upon the same, lead me to say a few words upon spirit-pledges in general—and of the above-named place in particular.

For myself, I do not believe that truer words of inspiration were ever uttered than those of Watt, in which he says:

"God moves in a mysterious way  
His wonders to perform,"

then adds in comment upon the tendency to unbelief:

"God is his own interpreter  
And he will make it plain."

Many and various are the comments made upon the folly of those who "follow blindly" the dictation of spirits, when the fact is that those who are thus led are generally the most stubborn, the most incredulous, the most unyielding natures. They are those whom the world cannot subdue, those over whom wealth, fashion, popularity have but little or no influence; those who have the stuff in them of which good timbers can be made for the temple of progress, if they can only be hewed and straightened.

I am particularly struck with the amount of evidence it required, in the shape of tests given through different mediums' communications that came from parties between whom there could be no collusion, before Mr. Marble could be induced to undertake to open the cave which had been closed by the earthquake of 1658, the cave then becoming a dungeon, thus giving the name, "Dungeon Rock."

Instead of seeking for evidence to encourage him to undertake the work, he continued to resist the evidence given, absolutely forced (so to speak), to yield; but once commenced, nothing could turn him back, and now from his home on the other shore he still comes with words of encouragement to his son, urging him to continue the work, asserting that the treasure will yet be found, and at the right time to accomplish the greatest amount of good.

The treasure for which they are seeking is said to have been deposited there by Claudius Morello, the leader of a band of pirates and an Italian, and to have been taken from the Spanish government. An excavation, about 7 feet in diameter, has been made into this hardest of rock to the distance of 145 feet, it being commenced by Hiram Marble, June 5, 1851, and since his death been continued by his son Edwin; the son having really done the greatest share of the work, working from time to time as means and strength have allowed.

There is one thing apparent to all candid thinkers in reference to this matter. Something more than the idea of mere personal gain has held these people here all these years, even till father and mother have joined the unseen hosts, and he who came with them as but a boy, not yet twenty years of age, has begun to turn the downhill side of life.

Dungeon Rock is in the western part of Lynn, and about two miles from the city proper, and has become one of the places of resort in the vicinity that counts Lynn, Swampscott, Nahant and Marblehead among the favorite watering-places in the region of Boston, it being some twelve miles from the latter place and three and a half from the beach. The lookout from the top of the rock is very fine; while the house in which the family reside, and the grassy plot in front, together with the rocks and the pines, make it one of the most romantic places that I have ever visited.

I will close this article with a remark I heard made since I commenced it, by one who had just come from there: "It is the greatest curiosity I ever visited;" adding still further, that Mr. and Mrs. M. are devoted to the cause of freedom; and if the treasure is ever found, such workers as you and I, Victoria, will not want for means to do what our souls so desire to accomplish.

My Dear Mrs. Woodhull—I have been reading an old book, "The Poems of the Earl of Rochester," written two hundred years ago. Appended to them are songs and poems by other illustrious writers, and among them the following, which I thought so appropriate for the WEEKLY that I copied it and send it to you. Whether or not it is as old as my Lord Rochester's works I cannot tell. The book from which I copy it was compiled by St. Everemont, and printed in 1709, about thirty years after Rochester's death. The book is therefore 166 years old, so whether the song is as old as the poems of Lord Rochester or not, it is at least of a very respectable age. I give it you as nearly as possible in its original dress of spelling, capitals, etc.:

THE  
MAID S COMPLAINT!  
A  
SONG.

BY STEPHEN CLAY, Esq.

I.  
Custom, alas! does partial prove,  
Nor gives us ev'n Measure;  
A Pain to Maids it is to Love,  
But 'tis to Men a Pleasure.

II.  
They freely can their Thoughts explain,  
But ours must burn within;  
We have got Eyes and Tongues in vain,  
And Truth from us is Sin.

III.  
Men to new Joys and Conquests fly,  
And yet no Hazards run;  
Poor we are left if we deny,  
And if we yield, undone.

IV.  
Then Equal Laws let Custom find,  
Nor thus the Sex oppress;  
More Freedom give to Womankind,  
Or give to Man kind less.

## UNION FALLS MUTUAL HOME.

JULY 29, 1875.

True and Tried W. & C. Weekly—Inspired friends of the new era, whose living oracles of truth, astounding and startling disclosures are resurrecting a dying race, I hasten to redeem my promise amid flaming persecutions, for the conflict is raging with unabated fury. On my arrival home I found the highways barricaded, and our diamond dwelling at Union Cataract laid in ashes with all its contents.

A celebrated artist, who was painting some gorgeous views of our magnificent waterfalls, lost his sketching apparatus and all his unfinished paintings.

The Governor had visited our grounds with his cabinet in response to our petition; Sinnickson had thundered his truths from his cell in the county jail. The eyes of the foe were opened; they saw they were arousing a power that would sweep them away with the besom of destruction. The white Quaker elephant was in their hands, whom they have christened the swamp angel. How to get rid of him is now their study.

We have sent them word that we are ready for arrest or battle, but the stillness that precedes the whirlwind and of death seems to reign on the grounds. They have no thought of arresting me or of committing further depredations at present. Victoria's prophecy has proved true that peace would reign on my return.

Robert is singing in his cell like a caged bird, and sends us encouraging lines of glowing poetry. Many columns he has published in the surrounding papers; is being interviewed by the reporters of the city press, while we are moving surely on to the goal of our destiny.

Our Secretary is striving with her might to satisfy the world-wide curiosity you have awakened regarding our communal home. The incarceration of our printer has increased her labor. He refuses to have us bail him, preferring to let the enemy do its worst and suffer for the truth and right. He is a brave and noble spirit, a true martyr at heart.

Our enemies are quaking with terror; it is thought that the most of them will leave the country. The Governor has evidently discomfited them.

We feel your glowing spirit and remember the prophetic words of encouragement regarding us. We learn that Lant is imprisoned and look for a movement on the part of the thundering Train. We are fortifying for war; will soon be ready for battle, to die for the truth, if need be. God speed your work; you have kindled a fire that must burn up the world.

I inclose a poem on the voice of the seven thunders, published in '53. Am delighted with your marvelous speeches, with the fury of your focalized truth which is sharper than any two-edged sword. You are blowing the trumpet in Zion, calling the cohorts of freedom to arms, sounding the bugle of true and lasting reform, wielding the lever that must move the world. God speed your work; do not faint nor falter; write, speak, and spare not, with the eloquence of an avenging God, for the world is ripe for destruction and few are living worth saving.

Tell your resurrected readers of our misfortune and inability to respond to their many wishes save through your glowing columns. They must read and re-read the WEEKLY if they would solve the mystery of life and know the meaning of this movement. Christ must come through woman; she is the soul of the new era.

Say to all who would live the truth, come on with your tents and bedding; our dwelling is laid in ashes, but the earth is not consumed. It rains now without ceasing; our roaring cataracts echo the voice of many waters; the music of the spheres are opening up our heaven; the Eden of the Lord glows with grandeur on the mountain unto which all nations will surely bring their treasures.

E. Z. WICKES.

## ASTONISHED.

We scarcely need say that we were astonished to find the following in the *Cincinnati Commercial*. We more than half suspect that the initials "H. N." stand for a name that frequently appears in the WEEKLY; while the crispness and vigor of the sentences still more clearly indicate their source:

MRS. WOODHULL'S DOCTRINE.

JULY 26, 1875.

To the Editor of the Commercial:

In your issue of the 24th is an article on the "Gospel of Gush," copied from the *Buffalo Express*.

Now, I protest it makes me mad when you editors continue to misrepresent Victoria Woodhull in your columns, in spite of that which is clear evidence to the contrary of what you assert.

How often must she reiterate, and those who know her, deny for her, that assertion of the *Buffalo Express* about her promiscuous doctrines?

Have you the sublime courage to publish what she does advocate? You editors are fast and sure to publish the assertion that she advocates promiscuity. Will you, as only one of the fraternity, manifest any sense of justice and also make public through your columns a direct denial of that assertion?

Mrs. Woodhull has never given a sentiment to the world that could have been construed into the meaning her enemies have put into her mouth.

She knows that promiscuity is an outcropping of all the social systems since "Adam was a little boy." She knows promiscuity is, therefore she does not "advocate" a fact. She advocates freedom as a corrective of an ingrained and growing evil that, in her opinion, is augmented by restriction.

Whether she is correct or not is not the question. The question lies in journalistic injustice to her and her principles.

She has said over and over that promiscuity is the lowest stage of human sexual development; and she does not fail to define the word promiscuous, so that there need be no mistakes made save by the willfully blind and bigoted.

She further asserts that the promiscuous plane is the common one, whether the promiscuous nature is sated on one, or a dozen, or a hundred, or two or three thousand women.

Let social scientists of "acknowledged" respectability deny the above, not a mere "looker on in Venice," for the sake of hunting a woman and her principle down, and setting a "few barren spectators" to howl at her heels. H. N.

Dear Weekly—Allow me to allude to a little blunder in your article on "God," in No. 243. Speaking of Dover's powders and their constituents, you instance saltpetre. Now, saltpetre has no part in Dover's powders; and even if it had it is never obtained from bones of animals. Sulphate of



potash is quite wide from saltpetre. What you possibly had, and surely should have had, in mind was James' powders—a fever powder used in allopathic practice, composed of oxydized antimony and phosphate of lime, which latter, when obtained from the phosphoric rocks of Estremadura and used in its composition, renders the powder inert and worthless as a remedial agent. That from animal bones is alone effective, and for the very reason given in your elaborate article—namely, its having passed through organic animal forms. And I fully agree with you that probably its efficacy would be largely increased if taken from human bones. So much for chemical and scientific matters.

And now a word speculatively in regard to the hand of God in creation, which you essay to make appear evident through many passages in the same article. Starting with the formula that "external form is the exact measure of internal force," I hold that each material particle exists only as the form of the thought of the individualized, intelligent spirit interior to that form—underlying it, so to speak—and that the universe is but an aggregation of thinking spirits, individualized and distinct, projecting their forms externally for the very purpose of affecting the consciousness and appealing to the sympathy of other spirits; and such, and of such only, are the visible forms, mis-called material and substantial, while in reality they are verily evanescent and fleeting. The real material and substantial things are those which, in the exercise of inherent power, project upon the vision of other like beings the forms of their thoughts, born of volition. And so we come by a short cut to the question, "What and where is God?" These infinite armies of spirits are necessarily eternal and self-existent, uncreated and imperishable. The question, "What and where is God?" has no place. Let us waste no words about it.

Yours,

S. B. BULKELEY.

## WHO GET THE HIGH WAGES?

BY A WORKINGMAN.

TO THE GRANGERS AND TOILERS:

Brothers and Sisters—Did you ever think of it? Think and be roused up to indignation and co-operation. Who are always paid the very highest wages, and never cut down—always cash and no store pay, nor county orders? A certain class is so favored, even in the hardest times, and in such a blessed and famous land as ours; while large multitudes of honest, willing producers are out of work and out of bread! That extra nice and favored class never soil their most respectable fingers with any hoe, spade or plow, to plant so much even as a hill of white beans or squaw corn. And yet their own handsome wages, salaries and fees are regular, sure and prompt as the sunrise, without delay or bother. That class are your office-holders and professional men—dead-heads—over the whole broad country. They live in the grandest houses, wear the finest and most stylish clothes, and drive the richest liveries, and then tax you and me to pay their heavy bills.

The big wages of this fat, happy and lazy class, for nation, state, county, city and town amount to millions on millions, continually drawn from working-people's pockets. It is a flooding river of taxation, vast as the mighty Mississippi, constantly rolling and swelling to the great ocean reservoirs (treasuries) at every state capital and at Washington. We may call it a cruel juggernaut, and every workingman is forced under its ponderous and bloody wheels. Yet, lucky is the scheming wight, so cunning, cute, sharp and tricky as to fawn his sly way into this charmed circle of office-holding and professions. He then gets the luxuries and revels in the honey, while, poor working and grubbing devils, burn gun-powder on the Fourth of July, so proud that a hundred years ago, our brave grandfathers thrashed out those detestable red coats! Oh, look at us; ain't we most pitiful and silly fools? What, indeed, have we workers to boast of, except that we shake the bush, while others (loafers) grab the pretty bird and eat the luscious fruit?

Who ever heard of a president, governor, congressman, legislator, lawyer, doctor or minister volunteering to reduce his own pay? Never. The boot is on the other leg. Only common workers and factory operatives are ever expected to do any such thing. A hundred thousand dollars a year to Henry Ward Beecher and starvation to a million weaving, sewing and cooking girls! The officials and professionals must all receive full price for the least service (mighty little sometimes), and some even demand advance salary, if not "back pay." But there is no monopoly nor extortion in all this, of course, not the least shadow! It is Democratic, Republican, Christian, Jeffersonian, Madisonian, Jacksonian, Grant-onian, or whatever you please. Only manage some how to gather up the clean cash from the honest poor, who are always ready to work—when they find a chance.

That is the difference, my kind friends, between the top and the bottom classes, between workers and non-workers, producers and non-producers. This difference is as old as the "oldest inhabitant," and it grows wider and wider, until now it has become a real "bloody chasm." The few high up in the rich clover-blossoms of beauty and comfort; the many—the millions—down in the dust of helpless vassalage—all in the name of justice and equal rights!

Where is labor to-day? A beggar in the streets. Where is money? A God, a king. Money dresses up, rides in a carriage and goes to Congress, then taxes labor to pay the high wages and heavy costs. Money, though a blockhead, always wins against labor and brains. Don't we all know this? How will it be on election day? Labor produces all wealth, and yet goes in rags, travels on foot and sleeps in a hovel. And why? Just simply for lack of unity and co-operation among the workers. Nothing else. And who is to blame? All of us. We don't stand up for labor; we don't, we don't, we don't.

Now, brother workers who expect to vote, let me beg of you not to allow your ballots to count against unity and equal rights, and thus prove the ballot-box a mere party-trap to catch fools.

CHAMPLIN, Minnesota.

## WHOSE CONSENT MUST BE OBTAINED?

BY WARREN CHASE.

It is not yet decided whether a wife has a legal and religious right to blow her nose without the consent of her husband, nor whether she has a right to use or control any organ of her body without his permission. We contend that under the present law she has not, as she is his property body and soul during life; and that as the husband is not the property of the wife, the law does not work both ways alike. If a woman is not a wife, whose consent must she obtain to use her body? A widow, whose husband is dead, thereby making her a legal social and religious widow, writes us that she has been magnetically treating a married man greatly to his benefit, as all parties even his wife admit—a man of wealth and influence sufficient to do as he pleases in such matters—and she says (I suppose he told her) that his ailments were largely attributable to inharmonious social relations. She does not say that even his wife complains, though probably she will. But the awful widow! all her friends have deserted her, which proves she had no real friends. Even her children discard her, and she is scandalized of course. She ought first to have got the consent of the minister, then of her children, and then of all the neighbors, and to be sure that she would only do just what they all consented she might do, and not soil her reputation, they should have appointed a committee to witness the treatment. All widows and maidens should be guarded and closely watched lest they do something to tarnish their moral character. The clergy are the best guardians, since it has been proven in the Beecher case that they are above committing any act inconsistent with their profession, which is largely hypocrisy. Why, there might be such a terrible act as a "paroxysmal" kiss if no witness were present, and that would be horrible unless it were given to a clergyman; it would not hurt him nor the female giver.

We are sorry for our lady friend, but as the law is and the social status, we do not see how she can escape condemnation, since the functions of a widow or a maid are under the guardianship of the public for protection, not for use, and those of a wife belong to her husband; hence women have no rights of person in either case. We men are lords of creation, and of course have rights for ourselves and the right to control woman and make laws and rules to protect her, since she is incapable of self-protection. Poor souls! With bodies not their own why should they blow their noses without consent of owners and masters? The female slaves of chattelism were little worse situated.

## THE SALE OF DAUGHTERS.

The public marts for the sale of young ladies are now in full operation. It is the height of the season at fashionable watering-places. Hither worldly-minded, ambitious, scheming women repair with their marriageable daughters, in pursuit of what are deemed "eligible" matches—that is to say, matches in which, for the sake of social or pecuniary advantages, the hand is given unaccompanied by the heart.

It is in vain to appeal to such women. The motherly instinct appears to be eradicated from their nature. And yet they are engaged in an undertaking but little elevated above the slave-mart. They are bartering away the whole future of the lives of their own children. For these forced marriages, springing, not from love in the heart, but from base business calculations, are sure to end in misery.—N. Y. Ledger, Aug. 14, '75.

## WHAT DREADFUL MYSTERY IS HERE?

The Boston Gazette says: In a private letter our Paris correspondent says: "A few weeks since I met an American gentleman who is living here. He is a man whose reputation in America is as wide as the United States. He spoke to me for hours of the miseries of American families living in Paris. He himself is wretched. I every day expect to hear that he has committed suicide. I determined to write a letter for the Gazette on those miseries. My first sentence was, 'Don't envy American families living here.' I had not written two pages before I saw it could not be published. Everybody here would have applied the proper names to the incidents related. I should have revealed many families' secrets, and I should have caused widespread distress. I threw the manuscript into the fire."

"SHOW YOUR HAND!"—A few days since a gentleman called on us and inquired how he could be served with the Investigator? He was asked where he lived, and he gave the name of a city not far from Boston. He was told that the paper could be sent to him by mail, and he could get it at the post office, as did our other subscribers at the same city. "Why," said he, "do you now have any subscribers there?" We turned to our book and showed the names of seven. "Well," said he, "I am well acquainted with those men, but never knew that either of them took the Investigator, nor was it until recently that I heard that there was such a paper published. Had I known it I should have had it before."

He subscribed, and seemed very glad to know there were others in his city who were inquirers as well as himself, but remarked that if people had light it was not good policy to place it under a bushel, nor to hold sentiments of which they were afraid to stand by, and let others have the privilege of replying if they could. A very sensible remark, and worthy of being remembered.—Investigator.

## NOTHING LIKE IT.

To those who are inquiring of the price of the above when published, I would say that I cannot tell exactly, but not higher than Helen Harlan's Vow, as it was originally published on good paper and well bound, to wit, \$1.50. Shall make it less if I can, but do not propose to publish a cheap edition.

LOIS WAISBROOKER.

SEVERAL young American ladies are at present in Paris, studying the art of displaying their ankles without appearing to do it intentionally.

WHEN the good Bishop heard many exclaiming, and expressing great indignation against anything: "Oh! oh!"—he would say, smiling: "It would seem that this is a great crime of which they are all guilty. How frightened hypocrisy hastens to defend itself, and to get under cover."—Victor Hugo.

WERE we to strip our sufferings of all the aggravations which our over-busy imaginations heap upon them, or all that our impatience and willfulness embitter in them, of all that a morbid craving for sympathy induces us to display to others, they would shrink to less than half their bulk; and what remained would be comparatively easy to support.—Julius Hare.

ON the outside cover of a Bible lying on the cabin-table of a Hudson River steamer, are written the following lines:

"This holy book neglected lies,  
No soul with it communes;  
While scores of souls sit round about,  
With *Heralds* and *Tribunes*."

"MY SON," said an American father, "how could you marry an Irish girl?" "Why, father," said the son, "I'm not able to keep two women—if I'd married a Yankee girl I'd have had to hire an Irish girl to take care of her."

It is even worse than it seemed at first glance. For, while it is palpably true that 35,000 young men in this city cannot marry on their salaries, it is also true that at least 35,000 married men would give \$1,200 a year to be single again, and where the social system is going to is what we would like to know.—Inter-Ocean.

"THAT woman," said a physician to his friend, pointing to a coquette, "has never been friends with me since I attended her husband." "Indeed! Then I suppose you had the misfortune to lose him?" "No," said the physician dryly, "I saved him."

A YOUNG lady after reading attentively the title of a novel called "The Last Man," exclaimed: "Bless me! if such a thing were ever to happen, what would become of the women?" "What would become of the poor man?" was the remark of an old bachelor.

OUR friends in the West, now that they are busy with their harvests, must not become utterly oblivious to our needs. They must not forget that there is no distinction in times with us; for all times are alike. We require just the same remembrance in mid-summer that we do in mid-winter. The price of a year's subscription is so small that those who can ought not to let a week pass after receiving a bill for the renewal of subscriptions without making the required remittance. Indeed, if those who think that they cannot well give it immediate attention would stop and remember if all those to whom we send bills were to think the same, and should act upon the thought, they would see that we should soon be unable to issue the paper at all. The proper way is for each one to imagine that he or she is the only one who will remember our needs. If this were to become the rule we should be able to return to the original size at once.

We must request those who are sending in their questions upon points that they do not understand, or else that have not come up regularly in the development of the revelations, to exercise a little patience. Our space is very limited, and besides there is a regular order in which the various parts of the subject ought to be discussed, some of which parts, in which many of the questions proposed are involved, have not yet come up. We are desirous of meeting all objections as quickly as possible, and shall endeavor to make all points plain in due time.

## "HAVE YOU SEEN IT?" YES! WE HAVE.

We desire to call the attention of our readers to a really important invention that has recently been put before the public, an advertisement of which will be found in another column. When we recommend it we do it from experience, and we do not hesitate to confirm all that is said of its merits by those whose cards are printed in the advertisement. It is so simple that anybody can learn it, being able to write perfectly after a few moment's explanation of the management of the machine. Of course speed can be acquired only by practice; but at the slowest rate any one can write twice as fast as with the pen. The price of these machines, shipped, is \$125.00. We have had one two weeks, and could not be hired for money to do without it. Our experience we feel sure will be that of every one who has one. Moreover the owners of the patent are progressive men, who intend to use a large part of the profits accruing from the sale of machines, in reform. We will receive orders for machines at the same price that they are sold by the general agents. The small commission that we make will be applied to the support and spread of the WEEKLY. So let all who want one of the really best inventions of the age send in their orders to

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THE New Jersey State Association of Spiritualists and Friends of Progress will hold their third quarterly convention for 1875, in Vineland, on Friday, Saturday and Sunday, Aug. 6, 7 and 8, three sessions each day. Prominent speakers will be in attendance to address the people. Persons coming from New York City and vicinity will obtain excursion tickets at Pier No. 8, North River, at greatly reduced prices, good from the 5th to the 10th, inclusive. An opportunity is also afforded to attend the celebration of the anniversary of the settlement of Vineland, August 9. This will be one of the most important conventions ever held.

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

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

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

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

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

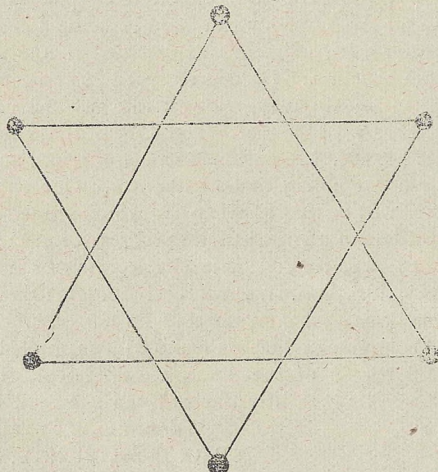
NEW YORK, SATURDAY, AUGUST 14, 1875.

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

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

## CHRIST; OR THE RECONCILIATION.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.—ISAIAH xi., 10.

Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.—JEREMIAH xxiii., 5.

But thou Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from everlasting.—MICAH v., 2.

And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—DANIEL vii., 14.

Having made known to us the mystery of his will, That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—EPIHESIAN i., 9, 10.

From the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—1 CORINTHIANS iii., 16.

Now of the kings of which we have spoken this is the sum: We have a minister of the sanctuary, and of the true tabernacle which God pitched, and not man.—HEBREWS viii., 1, 2.

And this is the father's will that sent me, that of all things which he hath given me, I should lose nothing, but should raise it up at the last day.—ST. JOHN vi., 39.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 CORINTHIANS xv., 28.

For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 CORINTHIANS xv., 26.

That through death he might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death were all their life-time subject to bondage.—HEBREWS ii., 14, 15.

Having boldness to enter into the holiest by a new and living way, which he hath consecrated for us, through the veil.—HEBREWS x., 19, 20.

## INTRODUCTORY.

Some have said that there is no God; others, that there was no Christ. The former proposition, as well as its denial, is without what is known as positive proof. Belief in one or the other is established by faith, upon the side its subjects deem the weight of the presumptive evidence to rest. A mind that is naturally skeptical, requiring to know the why and wherefore of everything, is also naturally a doubter of the existence of an intelligence that cannot speak in the peculiar language of its questioner. By the same rule, however, the class of minds which are naturally skeptical, might as well deny the existence of intelligence in the brute creation. It is said that there is no evidence of intelligence in the creation around us, because all its manifestations can be accounted for without calling intelligence into requisition. Why cannot the movements of the animal be accounted for upon the same principle? The animal cannot speak in the English language and say, I know of this and that; but its movements indicate that it does know. Neither does the intelligence which is indicated in lower orders of creation than the animal, speak in words to say that it knows anything. Nevertheless, the movements to be observed in those creations speak as plainly of intelligence as do the same seen in the brute. It is also said that all the movements in so-called nature are governed by law, and occur in regular order, and can be ascertained in advance of their occurrence by an understanding of the law. When any one can produce to us a thing that man ever performed, from the circulation of the blood within his veins up to the solution of a problem in geometry, that did not occur by reason of the strictest rule of law, then we will fain admit that there is a basis for an argument; but until there shall be such a thing produced, we must hold, perforce, if the animal be intelligent, that everything below it must also be the same in its sphere and range.

The writings in which it is assumed that there is a God, are of course no evidence to him who questions the fact; but this does not apply to the other question as to whether there were ever a Christ or not. This is not a matter of faith, but of evidence. In one sense, however, the evidence upon which most people believe in the existence of an intelligent God, is the same as that upon which they believe in the existence of a Christ. As there is no one who ever saw God, to come to us and testify about the fact, so is there no one living who ever saw Christ, who can come to us and testify about Him. He is only spoken about by the ministers as having lived, the same as God is spoken about as living. Seldom is there an inquiry made into the evidence of the life of Christ on the part of those who listen to the ministers. They accept their say-so as they do their say-so of a God, and one is about as questionable, so far as their authority is concerned, as the other. Few can give any reason for a belief that there was ever such a person as Jesus of Nazareth. They will answer, if questioned, that the Bible says so; but that answer is not sufficient. If that were the only reply there is to be made to the question as to God's existence, it would not stand a moment. The Bible in which God is testified about most clearly and emphatically, is the book of Nature. Moses and the prophets all speak about talking to and of being talked to by God; but if the Bible be examined closely, it will be found out that in the first instance where Moses pretends to have talked with God, that it was the angel of the Lord who appeared to him; but thenceforward he speaks of him as God instead of as His angel. All the prophets are to be explained in the same way; and such explanations are counterparted by thousands of instances which are now of constant occurrence in all parts of the world.

## THE EXTERNAL PROBABILITIES.

Before going into a review of the evidences that exist in the Bible of the life of Christ, it is to be observed that there is but little evidence to be obtained outside of that book. The fact of there having been such a personage is mentioned by Josephus; but its authority is denied by some, and it is said that the reference has been interpolated by translators interested in having the corroborative evidence

of profane historians to support that of sacred history. There is but little weight, however, to be attached to such corroboration, even if it be admitted that it is genuine. Sacred history and profane history have always run parallel to each other, never coalescing, unless it may be said that Peter the Hermit and other similar illustrations are exceptions to the rule. We mean by this, that in a hundred years from now, when the political history of this country, for the present time, is read, there will be no mention found of Plymouth Church. While it is true that this Church has exercised a more potent influence on the government during the past ten years' than any other single organization, it will never pass into recorded history as having done so. A fact that played so important a part in the political history of modern Europe as the Lutheran Reformation, has received scarcely more than a passing notice in the standard histories of Europe. When we consider that this event that has had such an immense effect upon the world, occurred but two centuries ago, and notice how little is said in political history about the real *personnel* of the Reformation, it will not be difficult to account for the want of confirmatory evidence in profane history of the *personnel* of what occurred in religious evolution more than eighteen centuries ago, when the writing of history of any kind was but little practiced in comparison to what it has been in more modern times.

It is safe to say that had Luther lived two thousand years ago in Judea and had done there what he did in Europe, his name would have received no more frequent mention from Josephus than the name of the Nazarene received. Therefore we are not to go to profane history to prove the facts in sacred writings, any more than we are to look to sacred history for the verification of political facts. If we were to rely upon sacred history to obtain continuous political history, there would not be enough elicited upon which to build any historical theory of the evolution of government at all. Then, why should it be expected that there ought to be enough confirmation of sacred facts to be gleaned from profane history upon which to base a consistent theory of the evolution of religion, when the predominance of the latter kind of history over the other is so marked and yet contains so meagre information? If we were to base our judgments as to whether Sesostris, Semiramis, or Alexander ever lived, upon the religious traditions of their time, we have no doubt that the reality of their existence would be questioned quite as extensively and seriously even as is the existence of the names that figure in religious history. Indeed it is seriously to be questioned whether those parts of ancient history that relate to pre-historic time, are not equally open to the charge of being myths as is that part of the Bible relating to the same time.

One of the most improbable things, when viewed literally, that is mentioned in the Bible, is the flood; and yet it was accepted by the ancient historians as a fact, and stands recorded so in their histories to this day. But by a well-established meteorologic law it is now known to be a physical impossibility for a rain to continue forty days, and to cover the whole surface of the earth to the depth related of the flood. There is just as much water on the earth and in the atmosphere now as there was at the time it is said that the flood occurred. If a flood were possible then so, it is now; and had there been a literal flood at any time, there must have been more at other times both before and since the one related.

So we are forced, by the lights shed upon civilization by scientific research, to find some other explanation for the Bible flood than the one that Moses gave so many hundred years after it is said to have occurred. To be consistent, we should regard ancient profane history in the same light that we regard ancient sacred history, remembering that if the latter were the foundation for our judgment of them both, and it were as copious and complete as the former is, that there would be similar skepticism about the reality of the former as there now is about that of the latter. Or to view it in another light: If the writers of sacred history were myths, why should we not be justified in holding that the writers of profane history were also myths? That is to say, if Peter, John and Paul and the personages about whom they wrote were myths, why shall we not also maintain that Herodotus, Diodorus, Pliny, Dionysius, Plutarch, Thucydides, and personages of whom they wrote were myths? There is no proof positive that any of them ever lived or wrote; but neither is there any proof that they did not; and there is quite as much presumptive proof in sacred history that its authority is genuine and the things recorded, true, as there is that the authors of profane history were genuine and the things recorded by them, true.

## THE INTERNAL EVIDENCE.

We had occasion to remark previously in these articles upon the unity of the purposes of a book composed by so many different authors as the Bible, as being a remarkable fact, and, probably, one of the best evidences that can be deduced of its spirit origin. To find a book made up of not less than fifty contributions, by as many different authors, living during a space of two thousand years, and, taken as a whole, making a complete book upon the subject matter, is something that cannot be attributed to chance. This book involves the creation, evolution and final condition of man; and so far as the development of the subject is concerned could scarcely have been more connected and systematic had it been written by a single author. But the unity of the interior purposes of all the books are no less apparent than



is the diversity of style in which they are composed. No two of any of the various writers at all resemble one another in this regard. There could be no greater dissimilarity of style between two authors than is patent between the books of Moses and of Job, or those of Isaiah and Ezekiel of the old, or those of St. Luke and John, or of Paul and Peter of the New Testament.

Each is incomparable in its peculiar method of statement and argument, as well as in the subtilty of its diction and its logic. None save the learned and wisest minds could have produced a single book within the Bible. And when we ask ourselves the question, what the condition of the world would be if the morality taught therein were in practice everywhere, and consider the inevitable reply, we are compelled to the conclusion that it is the very essence of what is wise and just and good. It must be remembered that the laws of the Mosaic dispensation were for the world four thousand years ago; while the new commandment made by Christ, "That ye love one another," is for all the coming time. No nation on the earth has yet grown to the possibility of that law; indeed, scarcely any individual, of any nation, has ever yet done so. When it has been fulfilled; when all the people can be said to have outgrown it, then we may look for another dispensation to be ushered in of which no mind has yet conceived.

Nor should we permit ourselves to be misled by the immoralities and cruelties of some parts of the Old Testament. They are a faithful allegory of the internal development of the race. In evolving from the level of the brute to be a reasoning, thinking individual, man must needs have passed through all degrees of growth. And when we consider that there are no worse things recorded as having occurred in the old time than are occurring in our midst every day, we ought to take heed lest we be found guilty of the grossest inconsistency, in requiring so much better things of those who lived so long ago, than of which we are capable with the experiences of centuries to assist us. The people of whom these things are related (supposing them to have been about a people, really, instead of having been used allegorically by the authors to represent universality, personality having no part therein), were as good people as were in the world at that time; perhaps were the best and most advanced of any. Society and people under the law of evolution, were as good and great at any given time, as it was possible for them to have been; and putting the Bible upon a literal base, no doubt the Jews were a peculiar people with whom God was well pleased. It is evident that the wise men and the prophets of the Jews, were visited by visions and made to prophesy those things that have been verified so remarkably.

If a similar book were in the process of development now, in the most advanced nation of the world, which would undoubtedly be our own, it is not difficult to conceive that something very similar to the bible would be true of it. As a comparison with the wars which it is said the Jews undertook by the command of God, use the slave-war. If its inception and development and culmination were to be written in the peculiar style of the Old Testament, it would be readily seen how similar the record might be made. The agitation, extending through a period of forty years, would be the prophecies of judgments to come upon the people if they should not give their slaves their freedom; the war, the command of God given to His servant, Abraham, and the final wresting of the slaves from their masters, through the terrible carnage of battle, the execution of the judgments.

Regarded in a strictly philosophic view, this is the sum precisely of all that has occurred. Had there never been the iniquity of slavery in the South, there would never have been the terrific judgments that have been visited upon the nation. Hence it is a complete illustration of what has occurred to the Jews in fulfillment of the prophecies given to them. The error that is made in considering them, is that we fail to keep in view what we know to be the truth. We lose sight of the fact that there never anything occurred in the history of a people or a race, that was not a necessary result of the operations of the law of evolution; and therefore everything that happened to the Jews, and through them to other peoples, with whom they came into collision, was the execution of God's judgments. The terrible character of the charges against the Jewish God, therefore, is in those who make them rather than in Him. He wrought through the Jews by immutable law, while those who set themselves to be His critics and His judges, have built a God whom they place upon the level of their own undeveloped natures, and pretend to conceive him as issuing arbitrary commands as penalties for deeds between which there were no natural connections of cause and sequence. It is necessary that people acquire some coherent idea of the ways by which God works before setting themselves up to criticize His deeds. It was for this reason, more than for any other, that we endeavored to lay before the public our own ideas of God. It is impossible to have a just conception of the Bible, or, indeed, of anything, unless the mind is first relieved of false ideas that have grown out of the conception of God as being a personality, subject, like ourselves, to passion, revenge and repentance, and a healthy, broad and rounded view of the creative power of the universe is received to fill their place.

#### PROPHECIES CONCERNING HIM.

The value of the Bible to us, however, does not consist so much in its poetic rendition of that which was, as in its prophetic promises of that which is to be. In this respect,

the Old Testament is no less remarkable in things that still apply than it is in those that have been realized. Let what may be said of the doctrine and theories that have been developed from the Bible, there can be but one conclusion about the fulfillment of its prophecies. Where are "The Holy People?" Scattered into every nation in the world as their prophets have foretold that they should be.

But behind all this seemingly terrible retribution there is a cloud of silver lining. No matter how black the foreground may be, nor how deep the bank, there is a sun behind it all, which is to shine and to illuminate the world. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wine on the lees, well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of the people shall be taken away from off all the earth; for the Lord God hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation," said the prophet Isaiah.

Similar prophecies to these were made by all the other prophets together with many other things of not so general application. This one relates to all the people in the world. Others, pertaining specially to the Jews, have been long since fulfilled. It is not positive evidence that the former will come to pass because the latter have come true; but it is strong presumptive evidence that it may; and at least entitles it to fair consideration.

Viewed in the light of modern acquisitions, we deem it quite as certain that this prophecy will be fulfilled as that the world shall continue to exist. Indeed, it is the inevitable outcome of the evolution of society. If it last and grow, it must come to the words of the prophet Isaiah at last. Then who shall undertake to say that the prophet merely wrote to see what he could write, when he penned the promise? Who shall undertake to say that a power which knew that this should come was not the source of his inspiration? If there were a mind in the universe at that time which comprehended what thousands understand to-day, that the world must grow to the condition mentioned by the prophet, why should not that mind have been the real maker of the promises?

It is a well established fact that there is a prophetic power connected with the human mind; why not admit that Isaiah's soul was made the subject of this power? Moreover, this prophecy, as well as all similar ones made by other prophets, is connected with the Saviour that was to come, through whom the promises were to be realized. There never was a theory or truth of any kind introduced upon the earth that did not find expression first in some individual, from whom it spread to others. The individual through whom each separate good has been introduced into the world has been the saviour in that good.

In the condition promised by Isaiah, all people must have grown to the full stature of harmonious manhood; but all will not come to it together. It must have a beginning somewhere, and he or she in whom that beginning shall be made; in whom shall be the perfect unity of two natures moulded into one; in whom the love of self shall be extended over all; in whom the new commandment shall be verified—he or they shall be the recognized saviours of that glorious dispensation, and the Christ of whom the prophets prophesied and poets sang in their prophetic strains, as well. If these things were realized in the gentle Nazarene, then he is the saviour of the world, and will be recognized as such when the world shall have been saved; if not, then another will arise who shall fulfill the prophecies.

#### STILL AGAIN.

Whether ignorantly or willfully, some of our readers persist in thinking, or in pretending to think, or in pretending to think that they think, that in some way or other we have gone over to the Church. Some have gone so far even as to say that we have been bought over. It seems to us, however, that all this must be put on. What is there that we ever advocated that we have departed from? Do we not still hold to the doctrine of freedom for woman, which was the most obnoxious thing to the Church of anything we ever advocated? What, pray, have we sold? Will some of our critics please inform us? The fact is that we are receiving severe criticisms from the Church on account of the new positions to which we have advanced, in all of which criticisms we are advised to drop the opposition to legal marriage, and renounce our old theories, which we shall never do. Moreover, we can show conclusively that salvation, according to the Bible, can never come to the world so long as the curse put upon Eve, that her husband should rule over her, remains, and how can it ever be removed save by the abrogation of legal marriage? Perhaps some of those who advise us will give the information. But we insist upon not being misrepresented. We have no connection with any church; no wish to have any, and shall never have any unless it be with a church that shall be reared hereafter upon the principles that we have suffered so much to establish. We know that legal marriage is the present stronghold of the Church, and that when it falls, as fall it must, the Church will have to be reconstructed upon another base. The legal family is utterly

inconsistent and impossible with the family of which Christ is to be the head, and which will ultimately include all people. This family is the one of which we are the uncompromising advocate; and unless the Church come over to such a basis, we never shall be related to it, as at present organized, even in sentiment, to say nothing about any external connection. Moreover, we feel to repeat again that Christ, as we see, is the Saviour in an entirely different way from what he is taught as being by any sect of Christians. He is the Saviour of the body from death, by having brought to light the physical fact by which death is to be destroyed, and not the Saviour of the soul, except as a result of the salvation of the body. We trust that we shall have no further occasion to repeat our position.

#### THE TOLEDO SUN.

John A. Lant, the publisher and editor of this paper, has been endeavoring to make his *Sun* shine in New York; but he has encountered the same difficulties that he had in Toledo, and with which he was threatened in Berlin Heights. Last week he was arrested upon the charge of sending obscene literature through the mails, and is now in Ludlow street Jail in default of \$5,000 bail. The article charged as obscene was one of Mr. Train's productions. It is due to the latter gentleman to say that he was present at the examination before Commissioner Osborn (the same before whom we were first brought), and offered to become responsible as the author of the article if he would discharge Lant. It is supposed that the society under whose auspices this arrest is made have got the laws fixed to suit themselves. Both Congress and the Legislature of New York have passed all laws that they have asked them to pass, and are, therefore, responsible for this gross violation of the first article of Amendments to the Constitution. We hope that Mr. Lant will be able to test the constitutionality of the Congressional Act which contravenes the language of the Constitution, which says that "Congress shall make no law abridging the freedom of speech, or of the press." We do not see how such explicit language as this can be gotten over; but we must remember that this is no longer a free country, and that those who are in office put their own construction upon the laws, and the people are either too absorbed in their selfish pursuits to care what they do; or else are too indifferent to care what becomes of the country. While we question the good taste of the publication complained of, we have no doubt of the right of Mr. Lant to send it through the mails, and we trust that his right will be vindicated when the case shall come up, should the grand jury find an indictment, which they undoubtedly will. If the press of the country does not lift its voice and power against these encroachments upon the rights of the people, its own rights will be the next to be invaded. If they can arrest and punish Mr. Lant for publishing the *Toledo Sun* now, they will soon be able to arrest and punish others who shall dare to criticize the doings of any hypocritical modern Pharisee, as they attempted but failed in our own case.

SAMUEL D. MORRIS, Mr. Tilton's counsel of record, has notified Messrs. Shearman and Sterling, Mr. Beecher's counsel of record, that the case of Tilton vs. Beecher will be called for trial at the beginning of the September term of the Brooklyn City Court. So the celebrated case is not dead after all. It will be remembered that we said it would never be closed until the whole truth is fully established. It is said that they have now conclusive proof; and that they are going this time to try the issue instead of the reputation of witnesses.

WELL done, Gentle Wilson! *The Spiritualist at Work* republished from the *Dubuque Times*, Juliet H. Severance's speech at the Inter-State Camp-meeting of Spiritualists, held at Dubuque, Iowa, on My Religion, which she said was Free Love, and it is actually introduced by a first-class indorsement. Well, well! Is the world so near at an end? It was not many weeks ago that Gentle Wilson took special pains to state that he was utterly opposed to Mrs. Woodhull's social freedom doctrines. Let our readers remember that Mrs. Severance's social ideas are precisely similar to our own. He indorses hers, but condemns ours; or has there been a conversion?

THANKS to friends D. W. Allen and Elvira Hull, of Vinceland, for a crate of luscious blackberries. They are as sweet and tasteful as the spirit in which they were sent, and are received by us as the evidence of a feeling that ought to exist between each and every member of the whole human race.

SOME days ago we received a visit from E. Z. Wickes, the President of the Mutual Benefit Union Company at Bushkill, Pa. He explained fully the plans and purposes of the movement, and is thoroughly devoted to them. At some future time we shall have something to say about this movement. In the meantime we refer our readers to communications from the Secretary, which will be published from time to time. It will be seen from another column that they are not without their troubles. While the President was visiting in New York, the mob burned one of their houses. The Governor of Pa. has been there and has restored quiet and order.



## THE RELIGIOUS REVOLUTION.

The centennial of the true and brave Daniel O'Connell is to be honored in Dublin on the 6th inst. From accounts received it is to be made the occasion of a great Catholic demonstration, and many of the high dignitaries of that Church have been invited to join in the celebration. To make the ecclesiastical idea of it more prominent, the Lord Mayor of Dublin, who is to preside, has given notice of his intention to propose the health of his Pope before that of his Queen, which slight can only be looked upon as a priestly gage of defiance to all temporal potentates. A million of men are expected to parade in line, and of course all the German bishops have been invited, including his imprisoned Eminence, Cardinal Lechowski.

The question is—what will be Prince Bismarck's answer to this long flourish of celestial trumpets? He is prompt and eminently a man of action. If he says through Victor Emanuel to his holiness Pío Nono—"travel"—why, travel it must be in spite of the oburgations of the faithful. When the King of Italy captured Rome, it was reported that there were two British frigates in the Tiber, at the service, if needed, of Pío Nono. We do not think, if the programme of this health-drinking business is carried out, the *entente cordiale* between the Queen of Great Britain and the Pope will stand the strain put upon it. Still we honor the consistency of our Catholic brethren in placing the infallible vicegerent of their God, before all other potentates, whether they be emperors, kings, queens or presidents.

## A HARD BLOW AT THE CATHOLICS.

It will be remembered that John H. Gerdeman, the ex-catholic priest of Philadelphia, some time since married; that on attempting to leave that city he was arrested and charged with embezzlement, and that he was tried and acquitted. In retaliation for this, he, one evening last week, delivered a lecture in Horticultural Hall (Philadelphia), in which he made a most terrific arraignment of the Catholic clergy. He charged that, as a class, they were not only given to drunkenness, but that they were also alarmingly licentious, many of them, to his own knowledge, having one or more mistresses. The embezzlement that was charged, was of the funds of the church. In his defense, he rendered an account to the court, in which there was a large item for wines and liquors. These, he said, were purchased to enable him to conform to the common practice of the priests, of entertaining each other; and he said if one did not do this he was sure to fall into disfavor with the brotherhood. He told a terrible story of the profligacy of bishop Wood, and altogether brought an indictment that, it seems to us, the Catholics cannot permit to stand.

Had such a thing occurred ten years ago, Gerdeman's life would not have been worth much; but since the explosion of the Beecher business, these things do not seem to create much of a stir. However, we look for something to come out of this before it entirely blows over; besides, Gerdeman threatens to go further and to make personal charges, and it is presumed that bishop Wood will be the first to receive a broadside. Taking them altogether, the last few years have been rather hard ones for the clergy, and if they continue to be the same for a few more to come, their influence, as a body, will be materially lessened.

## CRITICAL.

*Editor Weekly*—In your last number, after announcing some views of male continence, you say, "If male continence mean the transformation of sexual power by mental process, then female continency means the same to her for the menstrual flow." "Nobody who thinks will attempt to dispute this proposition!"

Then you would brand me as one of those who do not think; for I unhesitatingly and squarely deny your proposition as I understand it, and as I understand the philosophy of generation and reproduction. I see no propriety in a comparison of the seminal secretion of man and the menstrual flow of woman. The former is truly the vehicle of one element of the new life, and only of value as it meets a generating element in woman, which I maintain is not the menstrual fluid. Nor is the menstrual fluid required for "generation." And if at this point I was disposed to indulge in a little pleasantries, I should quote this: "No one who thinks" (and knows the whole physiology of reproduction) "will say it is." The elements of the menstrual flow are used after the male and female elements of generation have harmoniously mingled so as to form a nucleus of matter through which spirit may act, and use the elements otherwise wasted in menstruation. These elements go to form the body of the foetus after the male and female elements of generation have prepared the way. And I know of no secretion in man during the nine months that compares with this, and, therefore, your argument fails with me. You go on to speak of the "vicarious atonement" of menstruation of the surplus product "not used to build up the body of the child." Do you know of any action in man during that nine months that corresponds to any of the pregnant woman? If he dies in three days after his wife's conception, is her "use" of the "surplus product," "to build up the body of the child," thereby rendered imperfect? If not I fear lest your reasoning may mislead the "thinkers."

Bear in mind I am not writing as an advocate of "male continence," for I believe in male consecration, toward which "male continence" may be an aspiration and prayer. But when the divine law which is ultimately, and I trust soon, to govern the relation of the sexes, is recognized and understood we shall not hear of continence.

The generation of a perfect being is only possible, in my opinion, when the human will in no way interferes with God's most perfect use of both parents as His instruments. The initiation or individualizing of a new life is the matter God has reserved to himself. But I must not enlarge upon this as I am tempted to do. When men do not desire to determine this, or rather when they so sacredly deem this God's prerogative that they have no more desire to pass the generative fluid than an honest man has to take his neighbor's property, then no mental effort will be required to conform to God's law, and it would be readily understood. Better, far better, that a man should be "held in bondage to the law," than to recklessly waste the purest elements of his physical being. But worse than all else, and more to be deplored, is the reckless waste of human vitality under the sanction of law.

You say: "Assuming, etc., that the only use for which the sexual functions are developed in the race is for reproduction, etc.," and make an argument on this assumption. But this is not the other horn of the dilemma. I cannot conceive that any "Thinkers" can deny that there is an affectional and spiritual impregnation of the sexes from their association with each other as well as a physical. And the former can be secured without the latter, and without any waste of the physical being, or any restraint by mental resolution. This is the state toward which mankind are struggling, and male and female continence are steps or better, expressions of aspiration and prayer, as I have said before. What analogy of use is there between the uterus proper and what you call "the reservoir for the male procreative fluid? The uterus is the receptacle of generative elements of both sexes, and not in any sense a "reservoir." But, as you say, this is a fertile field, and so little studied that it will be a long time before any of us can be well understood.

O. H. WELLINGTON, M. D.  
18 Beach street, N. Y.

## REMARKS.

We scarcely know whether just at this stage of the revelations we ought to attempt to reply to our correspondent as the tenor of his criticism demands. We may say too much or too little; too much briefly, or to little to be understood. The subject at which he aims was not referred to in the article to which he has taken exception, and it requires lengthy and exhaustive treatment when really opened, to do which is not the time now, nor have we the space in which to give it, but we will endeavor to so guide what we say as to merely point to what must in due time be stated plainly.

In the article to which Dr. W. refers, we were speaking of the relation of continence to health, and arguing if it were the natural cure for the waste of life that now goes on in man, and it could be transferred by intellectual pursuits without damage to the health, that the same law must also apply to the waste that woman suffers through menstruation, which is the counterpart to the waste in man. We were not speaking of the seminal secretion and the menstrual flow as counterparts in principle or in function; but as counterparts in waste of life, and we are at a loss to imagine how Dr. W. could have fallen into such a misconception as he has. We repeat the language of the article:

"If male continence mean the transformation of sexual power by mental processes, then female continence means the same to her for the menstrual flow—the same law for both sexes. Nobody who thinks will attempt to dispute this proposition."

That is to say, again, to place it, if possible, above misconception, that the waste of life that results to man from present modes of commerce, is counteracted by the waste of life that woman suffers through menstruation; and the process that will naturally, and without detriment to health, cure this waste in one will cure it in the other; because we do not hesitate to say, that the latter kind of waste was originally established by the practice which led to the former kind of waste; that is, that improper intercourse was the cause of the curse from which woman suffers; that through the two kinds of wastes, death has fastened its fangs upon the race, and that the discovery and practice of the true commerce will cure them both and banish death. When the mystery of God shall be revealed, then there will be no possibility of misunderstanding what we say; nor in seeing that the relations which the doctor denies, are even much nearer true than we have here stated them to be; since if one is the cause of the other and the cure of one is the cure of both, it will go far toward establishing what the doctor denies. We wish it to be understood that, in the article in question, we were treating of these forces simply as wastes, and not as being in principle the same; but since the doctor has called us out, we will say that it does require the one to vitalize the other, and therefore that they are identical in principle, both of them being necessary to cause the ovum to take up the process of growth. It is the subtle process (by which the female principle in its reservoir is vitalized by the male principle from its reservoir when the former is not required to build the body of the child, and by the process is utilized to build up the bodies of both male and female), that forms the last mystery of creation, and which, when discovered to the world, will finish the mystery of God, because His complete reciprocal life in and through the universe, will be exemplified by a like reciprocal life between the sexes; between man and woman, representing the positive and negative universal principles, who in this perfect blending become like to God; live as He lives, two in one, the two lives making in their union one complete life. Therefore the relation that the male creative principle bears to the ovum for reproducing individualized life, is the same that it bears to the female creative principle to

maintain the lives of the producers; and the female creative principle bears the same relation to the ovum, which is the basis of the new life, that it bears to the male creative principle, which is the basis of the renewal for the two lives that already are.

We have never attempted to deny that there is affectional and spiritual impregnation without commerce; but all this may be experienced that it is possible to receive, and its subjects will still grow old and die. Eternal life in the body can come only when the process to which we have referred (which is a physical process) is actually set up between the male and female; and anything short of this will fall so much short of eternal life. Spiritual processes and relations can never meet the demand of physical needs; physical life must be supported by physical processes, and the "meat" that is "in mine house" must be eaten by physical means; it cannot be transformed into the "bread of life" by spiritual association; physical association—the bringing of the positive and the negative poles of the human battery into actual contact—must precede the eating of the "hidden manna," of which he only partakes who hath "overcome" and passed the guards—the cherubims and flaming sword—set to keep the way of the tree of life.

When "the New Jerusalem" shall "come down from God out of heaven, prepared as a bride adorned for her husband," then and then only shall there be no more death; and this coming down of the New Jerusalem from God's holy place—the Holy of Holies, the inner court of God's temple—is one part of the process to which we refer, and which John saw in Patmos; and that to which the prophet Malachi referred when he said, "Bring ye all the tithes into the storehouse (not waste them on the way) that there may be meat in mine house (not deposited in the vestibule), and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," is the other part. Search the Scriptures, for in them ye have eternal life. The spiritual part of them is comprehended by some, but the counterpart to the spiritual is known to few. Seek out the subtle relations between God and nature, and then find their counterpart between the sexes and you will find eternal life. There are several other points raised by the doctor, but we have had to pass them to give special attention to the main issue.

## THE FINANCIAL ISSUE.

There is considerable evidence that the financial problem will form a main issue in the impending political campaigns. The issue lies between contraction upon a gold basis, and expansion on the basis of the national faith. Those who have adopted the latter policy, must come ultimately to the principles set forth in Mrs. Woodhull's speech, delivered first four years ago, entitled "The Principles of Finance." The papers containing this speech, as well as the pamphlet edition, have been exhausted by the recent demand, and we have been compelled to issue a second edition. All those who are interested in this question, especially those who live in the portions of the country where the question is being actively discussed, should obtain this speech, and see that it is laid before the editors of the local papers. Thus one by one do the questions raised by us come slowly but surely before the public for adjudication. Price of speech, 25 cents; six for \$1.

## ERRATUM.

Our attention has been called to a blunder made in our article, "God—Pneuma Theos," in using Dover's Powders as an illustration of the inertness of one of their constituent parts when obtained from inorganic substances, the potent article coming from organic bodies. We had reference to the nitrate of potash, which is used in James' powders, and not to sulphate of potash which is used in Dover's powders. Of course we made the illustration from memory, and not being practically a chemist the error crept in, which was one of fact and not of principle, which was what we sought to present. We are obliged to the several friends who have called our attention to the blunder, and hope they will discover any others that may creep in in the way that this one did. We publish one of the letters in another column.

## THE SUNNY SOUTH.

One of the choicest gems of a paper that comes to us among our exchanges, is the paper bearing the above pretty title. It is a literary paper, printed especially to meet the needs of the family. It is, of course, chiefly devoted to romances; but they are always of that high moral and intellectual character that recommends the paper to everybody. Mrs. Mary E. Bryan is the associate editor, and it is her pen that furnishes much of its best original matter. It is published at Atlanta, Ga.; and as a family paper is in our estimation far ahead of any other of the many in the same category.

Wisdom has many coverings, her gems may be found even in the mouth of hell.

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What Governor Howard of Rhode Island says:

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HENRY HOWARD.

MORRISTOWN, June 29, 1875.  
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Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,  
JOHN ABBOTT FRENCH,  
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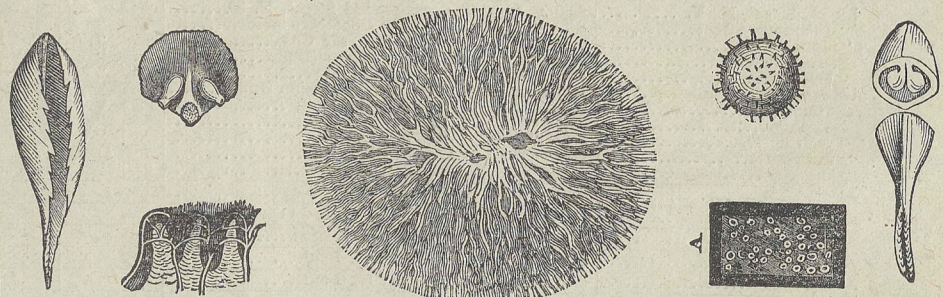
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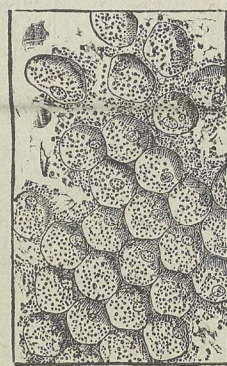


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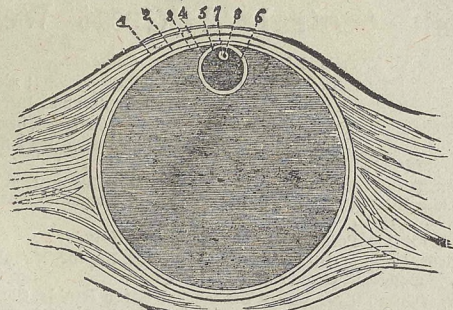
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Ly 23d Street, N. Y. ....	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y. ....	6.45 P. M.
" Chambers street. ....	8.40 "	10.45 "	" Chambers street. ....	7.00 "
" Jersey City. ....	9.15 "	11.15 "	" Jersey City. ....	7.20 "
" Hornellsville. ....	8.30 "	1.50 "	" Hornellsville. ....	7.40 "
" Buffalo. ....	12.05 A. M.	8.10 "	" Buffalo. ....	11.45 "
Ly Suspension Bridge. ....	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge. ....	1.35 "
Ar Hamilton. ....	2.45 "	2.55 "	Ar Hamilton. ....	2.55 "
" London. ....	5.35 "	5.55 "	" London. ....	5.55 "
" Detroit. ....	9.40 "	10.00 "	" Detroit. ....	10.00 "
" Jackson. ....	12.15 P. M.	1.00 A. M.	" Jackson. ....	1.00 A. M.
" Chicago. ....	8.00 "	8.00 "	" Chicago. ....	8.00 "
Ar Milwaukee. ....	5.30 A. M.	11.50 A. M.	Ar Milwaukee. ....	11.50 A. M.
Ar Prairie du Chein. ....	8.55 P. M.	...	Ar Prairie du Chein. ....	8.55 P. M.
Ar La Crosse. ....	11.50 P. M.	7.05 A. M.	Ar La Crosse. ....	7.05 A. M.
Ar St. Paul. ....	6.15 P. M.	...	Ar St. Paul. ....	7.00 A. M.
Ar St. Louis. ....	8.15 A. M.	...	Ar St. Louis. ....	8.15 P. M.
Ar Sedalia. ....	5.40 P. M.	...	Ar Sedalia. ....	6.50 A. M.
" Denison. ....	8.00 "	...	" Denison. ....	8.00 "
" Galveston. ....	10.45 "	...	" Galveston. ....	10.00 "
Ar Bismarck. ....	11.00 P. M.	...	Ar Bismarck. ....	12.01 P. M.
" Columbus. ....	5.00 A. M.	...	" Columbus. ....	6.30 "
" Little Rock. ....	7.30 P. M.	...	" Little Rock. ....	...
Ar Burlington. ....	8.50 A. M.	...	Ar Burlington. ....	7.00 P. M.
" Omaha. ....	11.00 P. M.	...	" Omaha. ....	7.45 A. M.
" Cheyenne. ....	...	...	" Cheyenne. ....	12.50 P. M.
" Ogden. ....	...	...	" Ogden. ....	5.30 "
" San Francisco. ....	...	...	" San Francisco. ....	8.30 "
Ar Galesburg. ....	6.40 A. M.	...	Ar Galesburg. ....	4.45 P. M.
" Quincy. ....	11.15 "	...	" Quincy. ....	9.45 "
" St. Joseph. ....	10.00 "	...	" St. Joseph. ....	8.16 A. M.
" Kansas City. ....	10.40 P. M.	...	" Kansas City. ....	9.25 "
" Atchison. ....	11.00 "	...	" Atchison. ....	11.17 "
" Leavenworth. ....	12.10 "	...	" Leavenworth. ....	12.40 noon.
" Denver. ....	7.00 A. M.	...	" Denver. ....	...

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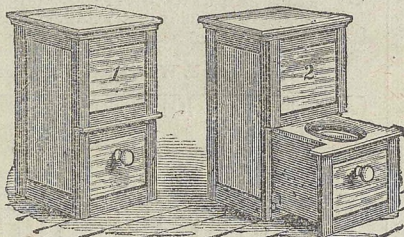
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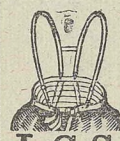
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