

# WOODHULL & CLAFLIN'S WEEKLY.

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

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

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

## NO SALVATION IN SIN.

Dear Weekly—How the evidence of depravity and demoralization both in Church and State rushes in under the open eye and ear of an observer taking notes of the signs of the times! The poor old lady who deplored the fact that the children of the devil live and thrive off the sins of God's people" was aptly answered by the hardened old wordling, who said, "Aye! and a nice fat living do the children of Satan get."

How blind is the professing Christian to suppose that in accepting Christ as the Son of God and an atonement for the sins of the world he can sin with impunity and be forgiven at the foot of the cross! Does it amount to nothing in his calculations that he must and does suffer the full penalty of each and every real transgression of the law?

Does that grace or sense of security that comes of pinning one's faith to a mediator or shirking one's responsibility upon a scape-goat (no disrespect to Jesus of Nazareth, only to the idea professing Christians have of Him), under the curse of a broken law less operative? For my part I think "God's people," those who are "in Christ Jesus," consequently "without sin," suffer the ills that flesh is heir to in the fullness thereof, and often in a much more acute manner from over sensitiveness, than the most hardened sinner.

I can well understand that to him who is in Christ Jesus there is no sin; but not in the, to me, ridiculous sense of theology. As I comprehend being "in Christ Jesus," one must be equal with Him, partaker in the spirit of the humble Nazarene, incapable of sin in the perfectness of his nature and character. And to be in Christ Jesus in that superlative sense is neither blasphemous nor impossible, according to my idea.

I need not hesitate to say here that I have never seen a person whom I have considered to be in Christ in that supreme sense. There may be such. But I do not think they are of the great self-deceived who deem themselves saved in their sins. Christ's mission must have been to save from sin, not in sin, else it seems to me his mission were a false one. Can corruption inherit incorruption? Methinks not, though ten thousand Saviours perish on ten thousand crosses, and all the priests in Christendom help to foster evil by giving absolution to the sinner and selling Papal indulgences to the licentious.

The great mistake that we are saved *in* sin has been made—for I've never found a professing Christian sinless—so there is no denying the assertion or begging the question that arises from it. Nothing but a confession of faith and cursing eternally the unbeliever, serves as a shield and buckler—a flimsy defense—for the sinner who sits in fancied security "in Christ Jesus."

Then admitting the sinner is saved in sin, not from it, as we must if we look at the record of the "elect," is it any wonder the Church is what it is—a hot-bed of iniquity, a whited sepulchre, a gilded falsehood, a nest of rank hypocrisy?

And not till the sinlessness of Jesus is comprehended, not till we know what it truly means to be one with Christ, will any soul be saved from sin. And not till we have come into rapport with the perfection of the Christ nature will our wickedness be no more, and our sins, though they were as scarlet, become as white as snow.

Therefore, it behooves us to learn in all meekness and receptivity what sin is, and what it is not. There is a great load of mistaken sentiment concerning the nature of sin weighing down the souls of the children of men, and keeping spirits in darkness. This knowledge is well understood by the Catholic Church, though its application of it is utterly false. Hence we have the heads of that church a "law unto themselves," and its foolish absolutions of the blind followers.

Divest Christ of his miraculously impossible character; give the people a palpable reason for his sinlessness, a very natural cause, and the tangible hope that through him we can learn how to be like him without an absurd stretch of the powers of faith, and he indeed becomes the Saviour of souls.

Theology would say for this that the moment we can comprehend Christ we should inevitably cease to worship him; that what the human mind can grasp it ultimately despises. I declare that is the most mischievous doctrine the soul can imbibe. What did Christ come to dwell with men for if but to involve us still more hopelessly in an unsearchable mystery? Do we feel less awe and reverence for the wonderful developments of science the more we comprehend of them? Do we feel less repulsion for an exploded fallacy because it was once a worshiped idea? No, the more we comprehend Christ the better we must love him, and true worship is genuine, unadulterated love, a pure passion that is to its affected maudlin sentiment as an *ignis fatuus* to the glory of the sun.

How much superficial sentiment is wasted on the desert air of immensity in the temples made with hands! How sad to see Christians wrought up to the gushing point over a delusion, a worse than wooden idol, which they call Christ! But blind faith can transform even an ass into an object worthy Titania's impassioned worship.

I found in a recent number of the *Cincinnati Commercial* a communication which proves much of the corruption of the churches, whence proceeds the "fat living" the "children of the devil" get off the sins of "God's people." The article will bear publication entire in your columns, so I insert it here:

## BOYNTON VS. BEECHER.

*To the Editor of the Commercial:*

The grave and reverend Boynton discourseth unctuously on the Beecher business, and the unctuous editor of the *Gazette* gleefully publisheth the same. Both are happy.

To this pious pair the guilt or innocence of Beecher is secondary. If not guilty, he ought to be. He has made a departure from Orthodox teaching. Ergo, he is guilty of adultery. Orthodox teaching leads to chastity; a departure from it to licentiousness.

This is clear. Further, this scandal has been widely published and greedily read by a prurient public. For all this Beecher is responsible. His departure from Orthodox teaching has thus corrupted the public morals. But happily, this "moral earthquake" has its compensations. Whether Beecher is a slandered man or guilty, his influence is gone. Orthodoxy is safe. Let us rejoice. Thus runneth the Doctor's discourse.

Has it not occurred to these gentlemen that the argument they thus joyfully use is a two-edged sword? Might not some "liberal" turn it vigorously against orthodoxy? Nor need he go far to do so. Within the last ten years three of the most powerful and most orthodox pulpits in our city have been stained with adultery—one of them under circumstances of peculiar atrocity; the guilty one a chosen exponent of orthodoxy, brought up at the feet of the prophets. Unhappily, orthodoxy has, in every age, been thus stained. Even in the fiery heat of the Reformation, Ulrich Hitten, whom Merle D'Aubigne designates the "Poet and Valiant Knight of the Reformation," writes for our edification a free account of his sufferings from syphilis. Dr. Boynton is careful to concede to Catholicism orthodox faith. Yet Pope Alexander VI. is recorded as one of the earliest sufferers from syphilis. So was Cardinal Wolsey. So common was impurity among the great ones of the Church that prescriptions regulating it were given to eminent Archbishops, who had taken the vow of chastity, by eminent physicians, as a matter of course. We have before us a prescription given by Dr. Jerome Cardau, the great Italian physician, to the famous Archbishop of St. Andrew, Scotland. It may be useful even now to M. D.'s and L.L. D.'s.

In all candor, might not "Liberal" claim, by the reasoning of Boynton, that the orthodox faith tended to looseness of morals? When people are told that their sins may be expiated, not in their own punishment, but in the punishment of another and an innocent person, does not this tend to confuse the moral ideas implanted in us by the God that made us.

Remember, I assert none of these things against orthodoxy. I am only showing Dr. B. how his own argument may be used to his own undoing. Let him remember that it is not just nor safe to attribute the afflictions of others to their unrighteousness. Let him remember the lesson of an old story in an old and venerable book: Once upon a time a company of gentlemen of the old school of the strictest orthodox sect, followers of the Mosaic Code, found a woman taken in adultery. By that law she must die. "No," said a free thinker of that time, one whom the said orthodox styled "a glutton and wine-bibber," "let him who is without sin first cast a stone at her."

Now, who says in the face of this that to him who is in Christ Jesus there is no sin? Can a syphilitic, though a famous Archbishop, enter the kingdom and take with him Dr. Jer-

ome Cardaus' prescription to soothe his diseased soul with, between the morning and evening service, between matins and vespers?

A diseased body cannot contain a pure spirit, and 'tis time that grand truth were proclaimed. A syphilitic state is not conducive to perfect bliss, as perhaps Popes and Prelates, Rev. D. Ds. and members of the Y. M. C. A. could testify; though it may be—who knows—that a state of "grace" helps the victims bear the inevitable consequences of unrestrained passion. Then get "grace" by all means, and go and sin to your heart's content, ye poor victims of Adam's fall, who have not yet learned the mystery hid in Christ.

We have evidence enough that the Church is no better, no purer to-day than when Martin Luther rose up against the cursed indulgences it trafficked in.

The base coin that helps a Beecher defray the expenses of perjury after adultery is a fitting tribute to the devil for the sins of "God's people." I speak of the charge against Beecher in the light in which "God's people" pretend to see it, not in my own light by any means.

When Christ comes again his first duty will be as of old with the money-changers in the temple; not the one not made with hands, but the gorgeous palaces of sin "sanctified" and pointing to heaven crowned with gilded crosses.

In further proof of abominations of social and religious rule, the evidence comes in from a Berlin correspondent of the *Chicago Times*, giving to the world a history of the corruption of a Christian Court. Mind I'm speaking from the world's mawkish and hypocritical standpoint—not from mine—though I do think that the purest principles lived in secret and covered from the gaze of the day, by hypocrisy, are rendered hideous.

But we needed not the Berlin correspondent to tell us of royal looseness; it is more ancient than the reigns of David and Solomon, and comes down the royal lines to William of Prussia and Albert Edward, prince of Wales. Both of the last named being heads of Christian Churches, and the first mentioned being, one, a man after God's own heart; and the other, the wisest man that ever lived.

I make one extract from the Berlin letter, which is all your space will admit of, though there was a column and a half of matter much more "interesting" than the Beecher scandal. O, the sun is beginning to penetrate the heaps of uncleanness even in the royal palaces.

## THE KING'S CODE OF MORALITY

is not left, however, to conjecture. His life is easily scrutinized, and whoever takes the trouble can learn for himself that the Hohenzollerns live and move as all monarchs, from Solomon down, have lived and moved, with the widest license to do what a private personage dare not do, if he desired his own self-respect or the toleration of his self-respecting fellow-citizens.

The debaucheries of the princes of the house of Hohenzollern are but lightly veiled, or not veiled at all. There are a score or more of these in all stages of manhood and boyhood. Of their lives I don't covet the place of chronicler; they are one and all, with but rare exceptions, unrestrained young sinners, living on the State, and indifferent, naturally, to the opinion of a people who can knowingly tolerate such cattle for their rulers in peace and leaders in war. Where marriage is merely a market and love lust, it is perhaps unreasonable to expect anything different. So far as I can make out, continency is not expected of royal or princely persons. It is assumed that if these persons comply with the law and marry formally, princesses who bring strength to the State, the right of maintaining private harems is neither concealed nor condemned.

Does any prurient prude say it is shameless to publish such things? Not so shameless as to know that such things exist under a cover of sham sanctity, sham chastity, sham morality, sham Church, and sham society, while respectability still holds its nose and keeps silence.

Let the mystery hid in Christ shine in upon the social inferno, where men trample out the light of womanhood, and where all alike are living lies, so that all shall be seen as they are; those who deliberately lie to their own consciousness and those who are hopelessly self-deceived.

Alas! that great city, Babylon—And there shall be weeping and wailing and gnashing of teeth!

HELEN NASH.

MR. SANKEY, the fellow-laborer of Mr. Moody, in a letter to a friend inclosing a fine photograph of Queen Victoria and her grandchildren, says: "The little folks are just such shy-looking youngsters as we have by millions in our Sunday-schools, and their grandmother just such a pleasant, womanly body as we see every Sabbath in the amen corner of our Methodist churches in America."

MS. Discourse



## ANSWERS TO QUESTIONS,

GIVEN ME BY DR. WELLINGTON, MAY 11, 1874.

Spirit and matter both exist. Spirit is the source of all life, and matter is the instrument or receptacle of spirit. Spirit has consciousness, affection, understanding, and all the attributes of individuality. It organizes matter into forms of use and beauty. The study of these forms reveals plans and continuous purpose, adaptation, and continuous development to a certain end, which shows the personality of spirit.

The intuitions and aspirations of the majority of mankind also point to a personality and a governing mind, and confirms our reasoning from adaptation in material nature. This governing mind organizes matter into forms adapted to be instruments of His own purpose, and hence gives organic life to these forms.

To man, the highest organized form is given self-consciousness, and in embryo, all the attributes of Deity; hence he becomes capable of an influx of God's Holy Spirit, and may become the executive instrument of the highest purposes of God, just in proportion to his willing reception of the Spirit of God, so as to bring him into harmony with the Divine mind.

Through continued indulgence of the carnal appetites, the spiritual nature is weakened, and the physical strengthened, so that the physical appetites are relatively stronger than the spiritual aspirations; in other words, the soul in a measure is shut out from the source of its life, and hence is not a living soul.

By this we mean that the spiritual life is not a ruling principle, and man is not open to the highest and purest inspiration; hence he sins, or, in other words, thinks, speaks and acts in ways inconsistent with the purposes of his being, and the harmonies of heaven.

From this he must be saved if he would be happy, where all must be in harmony with God's eternal purpose. He can only be saved by some means that shall help him to receive in its fulness the Holy Spirit of God, until it shall become not only a controlling influence, but a sanctifying power, so that the carnal faculties need no control, but voluntarily act in harmony with the eternal purposes of God.

Hence the necessity for a Mediator.

In his love for man, God would provide a way to supply spiritual life, adapted to the necessities of each, as fast as man would receive it.

By passive submission under inspiration, Mary received the Holy Spirit, or the effluent Spirit of God in such measure that all carnal propensities were in entire submission, and thus the child born to her was open to the fullest inspiration, and being human in his whole nature, was able to resist temptations in all its forms, not of himself, but by the power of the Holy Spirit working in and through Him; thus He was enabled to receive the Spirit of God in its fulness, and He became a perfect man in possibilities, but not development, or, in other words, God's idea of man, manifested in flesh.

As He resisted temptation, and used his divine powers, He made the Divine or Holy Spirit His own by voluntary choice, and while yet a distinct individual, He became the perfect instrument of the Divine purpose, the incarnation of the love and wisdom of God, the first-begotten Son of God, and having fulfilled his mission on earth, which was the development of a capacity to receive the Spirit of God in its fulness, and to express in action some of the fruits of God's yet unrevealed laws, He passed to the heavens, first to "minister to the spirits in prison," who were bound by their own ignorance and prejudice, but were yet willing to be guided to higher light, and must be both instructed and sanctified, before men on earth could be fully redeemed.

This became necessary because it was the eternal purpose of God, that the love of use and the benevolent purpose of those in the heavens should manifest itself by beneficent efforts for the elevation of those on earth; therefore, the human race could not be perfectly redeemed, till this influx from the heavens should be perfect in its character, and orderly in its manifestation.

The most enlightened spirits in the heavens welcomed the advent of a being who had himself resisted every form of temptation, and accepted from or through him some measure of the Spirit of God and thus Jesus became the Head of the Church in the Heavens, perfectly open to receive the Spirit of God and transmit it to any soul willing to receive it, in the heavens, or on earth. But those who never yet in the body, were not only continually tempted through the carnal appetites, but were subject to influx from spirit life, both from spirits more, and those less developed.

From these two forms of temptation and discipline, the most aspiring spirits in the heavens were free, and hence more rapidly received the sanctifying influence of the Holy Spirit, and have been continually exerting an increasing influence upon the less developed spirits in the heavens, and upon all humanity.

Thus in a continually increasing ratio, the number and power of the Church in the heavens has been extending, and the influence of the lower order of spirits diminishing.

And as man therefore has been receiving higher inspiration and greater development, he aspires more after the purest influences of the heavens, and profits more by them, and this development makes the influence of the lower spirits more and more distasteful, and the purer and holier influences are accepted to rule and govern his life, until he realizes that what he needs is the infallible and omnipotent influence of the Spirit of God, the source of his being which can only be communicated in harmony and perfection through the channel and under the law designed by God himself, and expressed in Jesus the Mediator, and the organized Church in the heavens, both one with God in spirit and purpose, because receiving in its fulness, the love and life of God.

J. C. W., Brooklyn.

No matter how sad and weary a woman may feel, she doesn't read much poetry about death and the grave until her bonnet comes back from the milliner's for the third time, and still isn't trimmed to suit her.

(From the Advertiser, Springfield, Mo.)

## SPIRIT JOSIE.

BY MRS. CLARA LONGDON.

Yesternight I lay half waking, in a happy, dreamy mood, Quiet were all things around me, and the pleasant solitude Suited well my spirit's musings, as the firelight's flickering glow Made the shadows in the corners dance like fairies to and fro.

"I love firelight," said, I softly, "and the pleasant warmth it brings, And I love its cheery crackle—what a soothing song it sings; Like a lullaby it seemeth, luring on to rest and sleep." And I watched until it faded to a dull, expiring heap.

Yet a single spark glowed brightly, faded—brightened—rose and fell, Struggling, like the soul immortal ere it leaves the earthly shell; So my dying firelight wrestled, but was conquered, and I sighed As the spark, in one last effort, mounted upward, glowed, and died.

Like our human hopes, I murmured, was my firelight doomed to die, Leaving us in utter darkness, giving for each smile a sigh; And I turned me to the window—not a single ray of light Came to cheer the gloom and darkness that crept o'er me in the night.

While I waited for the moonlight, first a trembling star appeared; Then another, and another, till my saddened soul was cheered; And at last the sweet moon awakened from the dark arms of the night— Flung her veil of silver downward, and stood forth, the Queen of Light!

Then I saw a silvery pathway, gemmed with diamonds o'er and o'er! Quivering with supernal beauty was this bright, celestial floor; And methought, like Jacob's ladder, in the far-off olden time, Seemed this trembling, heavenly stairway, in its radiance sublime!

And I saw the feet of angels, coming, going, to and fro, And beheld their gleaming garments, purer, whiter than the snow; Full of love, and light, and beauty, did their happy faces seem, And their voices reached my senses, like soft music in a dream.

Then, methought, one came down to me, as I stood entranced, amazed, And she smiled so sweetly on me, as I wonderingly gazed, And she murmured, "Fear not, sister, for I come not here to harm, For I love you," and she laid a soft white hand upon my arm.

'Twas as pure as any snowflake, and the gentle touch as light, Gave me strength to look upon her, and in the beauty bright That bathed her, I beheld one, who, when a baby, died, My little sister—"Josie"—our darling and our pride.

But, I thought, she died a baby—now a woman? is it so? "Do you think," laughed Spirit Josie, "that only mortals grow? Why, 'twas twenty years ago, love, you thought the baby died; Surely, only as a woman, could I now come to your side.

"But I want to tell you, sister, how we spirits watch and wait, Patiently, to come back to you, but so seldom is the gate Of your soul left open to us, that we oftentimes turn away Almost sadly, hoping, praying, that there yet will come a day

And an hour when we can enter the recess of the heart, And find ourselves remembered, of the household still a part, Although gone—yet not forgotten—oh! for this we ever pray, For we love you, and would guide you, through life's dark and weary way.

"May I come again, sweet sister?" Spirit Josie said to me, "Once you've let me in 'tis easy," but my dim eyes scarce could see The bright smile of love she gave me, and my swiftly falling tears Told my spirit's heartfelt welcome to the lost of early years.

"Do not sorrow; I must leave you," the shining maiden said, "But I oft will come again," and she bent her graceful head With a kiss as soft as rose leaf, and soon her white feet trod The sparkling, quivering pathway, back to Paradise and God.

## A REQUEST FOR LIGHT.

There is one topic, which, on account of its importance in the discussions of the social question, should be frequently adverted to in the columns of the WEEKLY. I allude to the feeling among married men generally, that they have a right of property in their wives against all the world, including the wives themselves. Not long ago, in conversing with a friend of yours on the subject of the Beecher trial, I asked him what he would do if a man should seduce the affections of his wife. He promptly replied that he would kill him. After a pause I asked him whether that would be right. After a longer pause he said, "No, it would not be right."

Now, what is the philosophy of this almost universal fact that married men feel that they have an exclusive right to the person and the love of their wives? Is it a mark of advanced, or retrogressive, civilization? Is not the feeling stronger among the ignorant and degraded classes than among the educated and refined?

No doubt the feeling has been fostered by the religion of Christendom; for the tenth precept of the Hebrew Decalogue, which the Christians recognize as binding upon them, and which defines and forbids covetousness, puts wives into the same class of property with oxen, asses, and servants, or slaves. This may explain the fact that Jews are less addicted than Gentiles to stealing each other's wives. Then Paul, who is of much more authority in the Christian Church than Jesus, has, by two passages in his writings, done more to degrade and subjugate woman than all other men besides. He charges the fall of the human race into its present condition of sin and misery upon the woman who tempted her husband in the Garden of Eden; and all the women, from that day to this, both admit it and submit. Thus in his definition of marriage, which has been accepted by all Christian nations, and incorporated into their laws, a married woman is nothing but a legalized prostitute whose only office is to keep her husband from fornicating among other women. "To avoid fornication," he says, "let every man have his own wife, and every woman her own husband."

But what I wish to inquire is, whether there is not a deeper laid cause than either religion or law for the general fact that men regard their wives with all their capabilities of love, etc., as their property.

Mr. Darwin, in his "Descent of Man," speaks of cases of reversion; that is to say, cases where men, in certain stages of their development, or, where the surroundings are unfavorable, revert—go back—in one or more respects, toward the brute level from which they have been elevated. We often see persons whose countenances remind us of the inferior animals—the fox, the dog, the pig—and whose feelings and

habits are brutal. Such are cases of lapse, going to show the humbleness of our remote ancestry, and that civilization implies a constant struggle toward our best ideals, with the danger of reversion.

Most male animals—the horse, the stag, the bull, the cock of all species of fowls—claim exclusive right to the objects of their love. The bloodiest battles are fought by these beligerents in vindication of these felt rights on both sides. Now, when McFarland killed Richardson some years ago because he suspected that the latter had stolen, or accepted, his wife's love, was it not a case of reversion—a return in that particular, at least, to the brutal condition of his remote ancestors out of which the human race, by slow and gradual processes, has been evolved?

If any one feels that he is degraded by being likened to the brutes let me say, in defence of the brutes, that in some important respects they are superior to men. The bull, which is regarded as a very amorous animal, is so much of a gentleman that he always respects the condition of his wives, and permits them to rule absolutely in this respect. But can you say as much of man, "Made in the image of God, and a little lower than the angels?" I have no doubt that many a woman has been born into the world with a lascivious bent, and many a man an ungovernable debauchee, because during their ante-natal lives their parents did not know as well as a common bull that a pregnant female, whose natural and moral forces are all required to perfect the new creation in her womb, should be let alone and her passions not be roused unnaturally.

Does it not seem probable then that the feelings men have that they own exclusive and absolute property in their wives, so far from being a conservative principle in human nature to prevent adultery and preserve the legitimacy of children, is nothing more than the remains of the old brute instinct which it is the object of true religion and civilization to eliminate from our characters? And is it not reasonable and likely that if the legal institution of marriage were entirely abolished; and if women were the sole owners of their persons and property, such advanced civilization would do away with divorce, and make real marriage perpetual by continuing the amenities of courtship throughout the whole of married life? Absolute freedom, whether it be intellectual, political or religious, does not curse its victims, but by impressing a sense of responsibility and self-respect on those who enjoy it, ensures its appreciation and continuance. Will it not produce similar good effects in the realm of the affections? Is it possible that in the holy department of love men and women will not behave themselves unless they are weighed down by the chains fastened upon them by church and state? I do not believe it.

Since writing the foregoing sentences, I observe in the proceedings of the Brooklyn trial that Mr. Evarts, in his plea for the defendant, goes into the history and etymology of the term "cuckold" and its cognates with the apparent view of exciting the odium and contempt of a court and jury against the plaintiff in the case, while at the same time he says he has no idea that Mr. Tilton is open to the charge. He seems to do this reluctantly and hypothetically, for he must be conscious that if Mr. Tilton is not a cuckold nor a panderer his elaborate discussion of these terms is entirely out of place and has no meaning or force. But nevertheless, was it not an unjustifiable act on the part of Mr. Evarts? He could not resist the temptation to put contempt upon Mr. Tilton as a tame cuckold, for he knows the sentiment of scorn that most men feel toward such a person, yet, recollecting that if his arrow should hit its victim and take effect it would imply Mr. Beecher's guilt, he hastened to say that he has no idea that Tilton was exposed to the charge. If so, why should he have dwelt so contemptuously on the meaning of the word?

Now all this is done in face of the fact that one who killed the man that invaded the sanctity of his home, afterward took back to his embrace the seduced wife, and lived with her till she died. If the killing of the seducer wiped out the disgrace of being a "cuckold" it did not save him from the greater disgrace (as it would have been considered among the Romans) of being a pimp or panderer. But the times have changed greatly, for no American has been treated with more respect, both by the government and people, than this same person has been; and I think that the next generation, enlightened by the philosophy which this is now discussing and verifying, will honor, instead of despising Mr. Tilton for condoning the weakness of his wife.

AJAX.

## MARRIAGE IN TURKEY.

Bishop Ferrette, formerly of the Greek Church, now of Cambridge, has published in the Boston Commonwealth several papers on the condition of "Woman in Turkey," as a model for Christian wifehood. He has enlarged on the same subject in lectures and conversations.

We are accustomed to think of Turkey as essentially polygamous. This is a great mistake. Excepting a few of the wealthy, monogamy prevails among the Turks in a perfection not to be found in any Christian State.

This does not rest on Bishop Ferrette's authority alone, and has a groundwork in history of which most Christians are ignorant. Polygamy was never rebuked by Christ, His apostles or the early Church. It was practiced throughout Christendom for a considerable time after Christ, and was in full luxuriance in the churches of Asia Minor and Arabia at the advent of Mohammed. Mohammedanism exerted itself efficiently to limit and regulate the polygamy of the Oriental Christians, and to protect woman from the universal license. Christ had already limited polygamous divorce to the cause of adultery. Before that, polygamy among the Jews was open at both ends. Christ left the Jewish harem to be filled to repletion, but closed it as a thoroughfare.

To return to modern Turkey, monogamy is there exhibited to-day in ideal perfection, and bearing its legitimate fruit. A Turkish marriage commences at the puberty of the boy and girl. Preceding this is an engagement formed by the



parents, which dedicates the children to each other from their seventh or eighth year. Under this system fancies do not wander. Marriage takes place when the girl is twelve, and the child-bridegroom and bride bring to each other all the freshness and purity of a first and early passion. They are unsophisticated, and their marriage, preceded by a long infantile engagement, is an exclusive devotion, and is rarely broken through life. There is no solitary vice; no loss of health from any unnatural indulgence of a natural and sacred passion. There is no death by passion starvation, and no temptation to excess where the hunger of starvation has never been known. Maternity is universal. The families are of good old-fashioned size. Parturition is comparatively painless. The Christian diseases of women are comparatively unknown.

The Turkish wife becomes a mother usually at fifteen years, and nurses her child for at least two years. Children succeed each other at intervals of about three years, until the end of the reproductive period, the whole number being perhaps eight. Menstruation in a large number of cases never recurs after the advent of the first child, lactation and pregnancy alternating without intermission during the whole period.

Having portrayed this model wife and mother, it remains to show the other side of the picture. The Turkish woman is a slave to the maternal function to an extent which makes education and an independent career impossible. In escaping the strivings, the august sacrifice and the anguish of love, she loses also its aspiration, its idealizations, its spiritual experience. Human love reduced to a routine ceases to be love. The position of the Turkish mother is but little above that of domestic breeding animals. The Turkish children bear the imprint of the marriage from which they spring. They do not perish, indeed, in infancy like the little Christian gamins; but they are machine-made and inexorably common-place. The spiritual nature which distinguishes man specifically from the animal races is singularly undeveloped in this people, though they occupy a medium rank intellectually. God is more gracious than man. The Turkish maiden may know for a short period the transfiguring power of love before it is quenched in routine, and the hallowing influence of the true human passion once felt may preserve something of the sanctity of womanhood in the long abasement which follows.

The moral of this history of Turkish monogamy states itself. In another communication, taking the spiritual experience of mankind as my text, I may perhaps speak of the religious spring of sexual love. W.

#### HOW TO RELIEVE THE POOR.

##### TO THE FRIENDS OF HUMANITY:

The condition of our country is such that it seems necessary to make some decided movement to arrest the tide of misery that is fast sweeping over the land. It is not that there is not wealth enough in the country, if it were equalized, to make each one comfortable if it were put to a good use; but the trouble is to get the means and apply them so as to accomplish the desired end. There are a great many communities in our country which are doing a vast amount of good, made up mostly from the middle class of society who are united for the purpose of carrying out in their lives some principle of reform which they conceive to be of vital importance. It takes a long time, with the utmost care and diligence, to realize the full benefit of such an institution. But these do not reach a class which greatly need aid, and might be made self-sustaining if placed in a condition so as to have their work laid out and the planning done for them. These do work enough, but lack the ability to manage so as to make the most of what they earn. Now, if there were some enterprising men and women, spiritually speaking, who Abou Ben-Adam like, would show their love to God by their manifestation of love to their fellow-men, and having the means at their command, would start some industrial enterprise in which agriculture should be the basis, introducing the different mechanical departments as fast as possible, so as to have labor suited to each capacity, any number of individuals might be made self-sustaining and enjoy all the necessities and comforts of life who are now dependent. This would give them self-respect and would encourage them to exert themselves to the utmost to become successful so as to realize the full benefit of the institution.

In such an enterprise there can be something done to some purpose. The difficulty is not reached by giving a few dollars now and then; you may give some relief to-day, and next month and so on, but next year they will be no better off than they were before; but put them in a way to help themselves, and you have done something that will be permanent.

It is evident that there is a great deal of thought on the subject of communism at the present time; but the lack of means is a great drawback in carrying out successfully such an enterprise. Would it not be better that public lands be given to communities for homes for the homeless than sold to build prisons, work-houses and many other things that are now in operation, at the public expense, to protect against those who are now outlaws because they have no homes, no interest only to get enough to barely support life? And this state of things continues from generation to generation while millions are spent in missionary work to little purpose; for what is the use of talking about the soul to one who is suffering with cold and hunger? But the land is not all that is needed; there will have to be the means to take them to it and provide for them till they can support themselves from the land; and the question is, how to raise the money to commence with. Well, I have some faith in the benevolence of mankind. I would apply to those who have wealth to give of their abundance instead of hoarding it up for their heirs to contend about, or to be wasted by profligates who never earned a dollar in their lives. Oh that a wave of benevolence would roll over this land and touch the hearts of those who have enough and to spare, until they shall consider the cause of the poor; until they shall feel that they are in a measure accountable for the suffering and misery, ignorance and crime,

which they have it in their power to alleviate or prevent. Who, that has a spark of benevolence in his heart, would not make some sacrifice to arrest the tide of misery and degradation that is prevalent in our country?

True, it may not be as bad yet as it is in Europe, but unless something is done thoroughly and effectually what guarantee have we that it will not be so? Is it not better economy to prevent crime than to punish the criminal? To furnish employment for the idle than to support them in idleness? To furnish homes and competent leaders for the honest hard-working men and women who can earn a living but who lack the ability to manage so as to reap the full benefit of what they earn, than for them to toil at such a disadvantage until life is a burden? We talk of serving God, how can we serve him more effectually than by furnishing homes for the poor and needy, and going into the highways and hedges and compelling them to come and occupy them, and become self-sustaining and independent citizens, not hampered by creeds and priest-craft, but governed by just and equal laws and regulations, so that each one shall be protected in his or her just and equal rights, that peace and harmony may prevail? I believe that each one has a mission, a work to do. Let us find out what it is, and enter upon it with the whole heart, then when our work is done we shall not have to regret that we have lived in vain.

In this way we can lay up treasures in heaven, and those who have by our efforts been plucked as brands from the burning, will point to us as those who have taken them from the depths of degradation and placed them on a sure foundation for advancement. Who can estimate the good that might eventuate from such a beginning, or where such an influence might end? I hope this subject will be taken up by those who can do better justice to it than I can.

I believe the time has come for something to be done, therefore let the subject be agitated, write about it, think of it, talk about it. Agitation is like putting leaven in the meal. In due time the whole lump will become leavened.

UNION VILLAGE, O.

RUTH WEBSTER.

#### BY AND BY.

There are times when faint and weary,  
I could lay me down and die;  
Times when sorrow's waves break o'er me;  
Yet there's joy, I know, before me,  
By and by.

Rough the way, and dark, and lonesome,  
With nor moon nor star on high,  
Still all doubts and fears I banish,  
For I know these clouds will vanish  
By and by.

From my path the flow'rs are gathered,  
Round me wild winds wail and sigh,  
E'en the birds sing songs of sadness;  
But there comes a time of gladness  
By and by.

Yes, a time of flowers and blossoms  
That will never fade or die,  
With the birds in grove and wild wood  
Singing sweeter than in childhood,  
By and by.

#### THE VINELAND CONVENTION.

##### NOTE FROM PARKER PILLSBURY.

Editor of Woodhull and Claflin's Weekly—The invitation to attend the Vineland Convention last week, was promptly at hand, but found me in deep affliction and mourning. Is it Dr. Young in the memorable "Night Thoughts" who thus apostrophizes death?

"Insatiate monster! Could not one suffice?  
Thy shaft flew thrice, and thrice my peace was slain!  
And thrice, ere thrice yon moon had filled her horn!"

But in little more than two roundings of the moon, those same shafts have done fatal execution in my circle of kindred! and in three instances have verified another strain of that same sad poet:

"Death loves a shining mark."

And though I "sorrow not as those without hope," I must own to the weakness of human nature when I say that I could not leave my other sorrowing ones to "bury the dead," even though it were that I might go to preach meantime the kingdom of God.

I would gladly have written a word to the Convention, which, in latter years, is all I can do profitably to any convention, but even that appeared impossible till too late; for our last funeral was on the very day when the Vineland meeting commenced.

I have not seen nor heard any account of what was done. But were only the editor and staff of the WEEKLY present, with wonted vigor and ability, judging from the paper by its last six months, I am sure not much could have been wanting to have made the occasion memorable and glorious in all coming time. I am sure it must have been good to be there. How rapid, tasteless, spiritless, almost all other papers appear compared with the WEEKLY. Of course I can speak but for myself.

Nor do I think you need care to increase its size at present. It comes once in seven days, "The bread of life," worth more than all the newspaper "manna" gathered by the tribes of our American Israel in all the week besides; that bread of which literally, in the millennial time coming, "If a man eat he shall never die." And which millennial time, as seems to me, your little sheet is now doing more to advance and to hasten than all other agencies and influences in our nation together. Indeed, what other paper or pulpit even believes such time and triumph possible? Oh they of little faith!

Onward, then, with such size as you may! Your truth is Omnipotence and what need you more?

CONCORD, N. H., August 12, 1875.

#### RADICAL SPIRITUALISTS' CAMP MEETING.

Dear Weekly—Please say that The Radical Spiritualists' camp-meeting will commence at Lake Walden, Mass., September 8, and continue at least eight days.

Among the questions to be discussed are the following: Finance, Labor and Capital, Our New Departure, Social Reform, Victoria Woodhull's New Departure, Spiritualism, Materializations. Speeches, music and dancing every day. Fare, from Boston to the camp grounds and back, 90 cents. All interested in any reform invited.

J. H. W. TOOHEY, }  
MOSES HULL, } Managers.

SOUTH OF M. & D. LINE, July 27, 1875.

MRS. VICTORIA WOODHULL:

Dear Madam—My paper was stopped when my time was out, as I ordered it; but as I see so many cuts and jibes against you and your paper, I know the "galled jade winces," and I want to see why she winces, so send me the last six or seven numbers, or all issued since my time expired. I never take anything second if I can get it first-hand. My brother wrote not long since, "I have just finished reading Victoria Woodhull's articles on the 'Garden of Eden,' and I think more of the woman than ever before. Every man and woman in the United States ought to read them." Just as if there were more than two dozen men in the United States who could read them as he does—free from prejudice.

You say some things that I do not endorse. You and I see life from different standpoints; but some things you do say I would applaud, though you stood on the steps of a brothel and uttered them. I refer to your words for "fallen women." I say as you do (though mine are the lips that have done the lawful married kissing of over a quarter of a century) "show me the woman who has fallen too low for others to touch, and I will put my arms around her, press my lips on her soiled mouth, and with the help of the angel within her, and the angels without try to lift her feet to a clean place, and show her what a strong-hearted woman's love is in comparison with the love she went down in the depth to get. Hood's poem, 'The Bridge of Sighs,' and Dicken's novel, 'David Copperfield,' made it respectable to pity such women; but you, madam, will make it respectable to help them. Never before since time began were women so fully aroused to the fact of man's injustice to themselves, and the children they bear, as now; but, like slaves that have been beaten until all power was stupefied, they have drunk the 'drowsy mandragon of inertness until, like the lotus eaters, they cry 'we've rolled to starboard, and we've rolled to larboard, give us rest if eternal rest.'"

I have a friend who is smart, and keen as a Damascus blade. We quarrel and argue and differ; but we clasp hands and cheer "the woman who dares tell the truth." Helen Nash uses just such a tomahawk as I have in reserve, but dare not hurl. Not daring myself, I read and appreciate hers keenly.

Yours,

PELICAN.

"HAPPY is that human being," says the *Tribune*, "who has the tact to do a disagreeable thing beautifully. Here are the men of America continually a-babbling concerning the aggravating height of feminine hats in theatre audiences. And yet no manager in the land has the wit to remove those torments in the simple manner adopted by the functionary of a French provincial theatre. He made no boisterous observations; he gave no stern orders; not he. He merely printed in large letters on his play-bills this masterpiece of genius: 'The manager begs that all good-looking ladies will remove their hats for the accommodation of the rest of the audience. The aged, the bald, and the plain are not expected to comply with this request.' From that auspicious night the soaring bonnet and the mountainous hat were invisible in that wise man's theatre."

ONE of the last as well as one of the neatest hits made by General Butler, just before the close of the last session in Congress, occurred during the famous "dead-lock" fight on the Civil Rights Bill. The question of adjournment was under consideration, and General Butler had stepped over to Mr. Randall's desk for a private consultation. Butler favored a Sunday session. Randall opposed.

"Bad as I am, I have some respect for God's day," said the Democrat, "and I don't think it proper to hold a session of Congress on that day."

"Oh, pshaw!" responded Butler; "don't the Bible say that it is lawful to pull your ox or ass out of a pit on the Sabbath-day? You have seventy-three asses on your side of the House that I want to get out of this ditch to-morrow, and I think I am engaged in a holy work."

"Don't do it, Butler," pleaded Sam. "I have some respect for you that I don't want to lose. I expect some day to meet you in a better world."

"You'll be there, as you are here," retorted Butler, quick as thought, "a member of the Lower House."—*Exchange.*

THE CHURCH'S TEST.—"Brother Smith, what does this mean?"

"What does what mean?"

"Bringing a nigger to this church."

"The pew is my own."

"Your own! Is that any reason why you should insult the whole congregation?"

"But he is intelligent and well educated."

"Who cares for that, he is a nigger."

"But he is a friend of mine."

"What of that? Must you therefore insult the whole congregation?"

"But he is a Christian and belongs to the same denomination."

"What do I care for that? Let him go and worship with his fellow-niggers."

"But he is worth five millions of dollars."

"Worth five million dollars! Jerusalem! Worth five million dollars! Bro. Smith, introduce me."



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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.

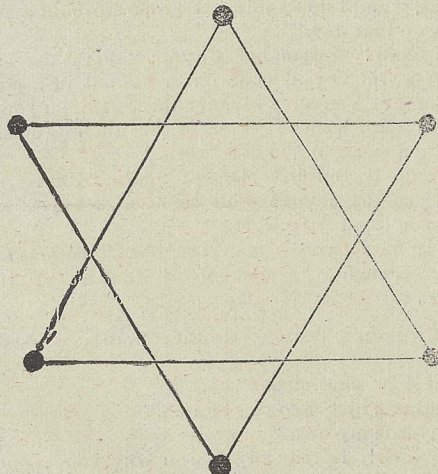
NEW YORK, SATURDAY, AUGUST 28, 1875.

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.

## No. III.

And being made perfect, he became the author of eternal Salvation.—HEBREWS v., 9.

I lay down my life that I may take it up again. No man taketh it from me, for I lay it down of myself. I have power to lay it down, and I have power to take it up again.—JOHN x., 17.

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

The father which sent me gave me a commandment; and I know that his commandment is life everlasting.—JOHN xi., 49 and 50.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished the law of commandments contained in ordinances to make of twain, one new man.—EPHESIANS i., 14 and 15.

For it is evident that our Lord sprang out of Judea; of which tribe Moses spoke nothing concerning priesthood.—HEBREWS vii., 14.

If any man shall eat of this bread he shall live forever.—JOHN vi., 51.

And he would have given thee living water.—JOHN iv., 10.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—JOHN vii., 38.

He is the head of the Church, the first born from the dead.—COLLOSSIANS i., 18.

And he is the savior of the body.—EPHESIANS v., 23.

I am the root and the offspring of David.—REVELATIONS xxii., 16.

Behold thy Father and I have sought thee sorrowing.—MARY the Mother of Jesus.

If David then call him Lord, how is he his son?—ST. MATTHEW xxii., 45.

## PATERNITY—FURTHER.

In the latter part of the xxii. chapter of St. Matthew Jesus has a conversation with certain of the Jews, from which the last text is quoted. The idea may be drawn from this that Jesus himself did not acknowledge the paternity of Joseph; but we think that this view is not to be drawn legitimately from it. On the contrary, it seems that Jesus asked the Jews the question purposely to entrap them into replying as they did in order that he might then show them as he did, that David called him Lord, thus by David's authority establishing what the Jews denied, to wit, that he was the Lord of the Prophecies. But beyond all this there are no less than a dozen different occasions related in the gospels, where Jesus is addressed as the Son of David (see St. Matthew xi., 27; xv., 22; xx., 30; St. Mark x., 47, and St. Luke xviii., 38, etc., etc.) So, according to the record, if Jesus were not the son of Joseph, as he was acknowledged to be by his mother when she returned to Jerusalem to seek him, there is certainly no lack of evidence that he was the son of David by some other person. Paul, however, says: "He was made by woman under the law," and by various other forms of expression, concedes that Joseph was the father of Jesus.

## HIS MISSION.

But whatever controversy, based upon the record or otherwise, there may be as to the birth of Jesus, there ought not to be any disagreement about his mission. In a spiritual sense he was the introduction of a new type of man; the culmination of the dispensation of force or law, and the beginning of that of love or attraction. "I came not to destroy the law, but to fulfill it," that is to say, in his person the law was fulfilled, since it had no dominion over him. He did not require that there should be any law. He would have been the same in every act had there never been a law. In this respect he introduced a new era, because he was the first one who declared and lived the new law to take the place of the old one—the law, love ye one another, to be written in the hearts of men and women, to supersede the law of compulsion written on parchments. Are there any who believe that there will ever come a time in the world when there need be no written law? If so, then such believe in a Christ for that dispensation; believe that there either has been in the past, or that there will be in the future, some one who shall introduce the possibility to the world in his or her person.

Indeed such a dispensation, before it can become fruitful, must have both a male and a female representative. Propagation proceeds in all departments of matter, mind and spirit upon the same general principles and by the same general laws. It were impossible that a Christ could be born until there were a union between the opposite in sex, of so perfect a character as to make a harmonious result. This was the case with the maternity of Jesus, of which there is no question, and the paternity, let that have been whatever it may. A divine harmony between the inner and the outer man was established in him, in which the needs and wants of each were met and counteracted in the other; or, perhaps, to speak still more particularly, in which the naturally dominant part of the whole man—that part for which the exterior is given as a habitation—ruled in his own house. No spirit man (that is, the spirit within man, or the real individual) can have power, to any extent, to be exercised at will over others, who has not first obtained the mastery over himself; while he who hath obtained this authority over himself is in the condition to exert a controlling power over everybody not so far developed as himself.

This was the secret, and the whole secret, of the power of Jesus. He could perform whatsoever so-called miracle that he would, because he had a perfected material body through which the perfect spirit within could operate perfectly. All have the same spirit of God within; but all do not have the same perfections of body; and in this lies the difference between Jesus, as a man, and every other man who has as yet ever lived. It was this that made Him the Son of God as well as the Son of man; while all other men are only, as yet, sons of men. A Son of God is one in whom the man, or the external, has been reconciled to God, or the internal. It is the body that has been born in man generally. In Jesus the spirit was fully born into the body; that is, had reduced the body to its control and was no longer subservient unto

it. And in this way will all have to be born before they can inherit eternal life. This was the birth of which Jesus spoke to the Centurian who came by night to inquire of Him.

Many in these latter times have come to regard physical death as the spirit-birth; but they will learn soon that they are in error. The spirit, when it can no longer remain in the body, on account of its imperfections or decay, escapes in precisely the same condition to which it has attained in the body. It never leaves because it will not, but because it cannot, remain. It is the condition of the body that compels the leaving; not the growth of the spirit making the body no longer a fit tenement in which to reside. When the natural birth supervenes it does so because the natural period of time for the germ to remain in the womb expires, and by reason of this is it expelled; not leaving its former tenement to decay and death as in the other case that has been erroneously called the birth of the spirit. There never was a case yet where the spirit in a healthy body desired to cast off the body; there may have been instances where the body had become such a source of pain and suffering that the spirit preferred to leave it rather than to remain and endure the suffering. The natural condition, therefore, is the life in the body, because the spirit always desires this life, and lives it so long as it is permitted to do so. The true birth of the spirit will be when it shall assume again a material form made up of perfected or spiritualized matter—matter that has yielded obedience to the control of the spirit—matter that has been perfected by passing through, and being thrown off by, a reconciled body; and this process cannot begin until perfection shall have been first attained to from the physical side.

But the man cannot have eternal life by himself; nor can the woman by herself. In the language of one of the texts, "Who hath made both one, and hath broken down the middle wall of partition; having abolished the law, to make of twain one new man." As neither alone can produce another being, so neither alone can preserve, intact, that which already is, any more than it can be conceived that God and nature can exist absolutely standing alone or aloof from each other. Man and woman, or rather the male and female, constitute the one new man, as God and nature constitute the universe, and are created in His image by reason thereof. As there could be no evidence of life to the senses if there were no force in matter, so neither would there be any real life in man save as a result of unity between the positive and negative parts of man, by which unity the existence of both is made vital and real; is made tangible. This dual principle, this positive flux and negative reflux, is exhibited everywhere in nature, and man and woman are not exempt from this law.

## THE NEW PRIESTHOOD.

The relations which Jesus bears to the world, in respect to this dual principle, is definitely set forth by St. Paul in Hebrews, chapters vi., vii., viii., ix. and x. It will be remembered that the temple of God of the Bible is the human body, of which the temples made with hands are, as Paul also says, "a shadow of the good things to come, and not the very image of the things." The priesthood of the temples made with hands was Levitical, and of the order of Aaron; but the perfect priesthood was after the order of Melchisedec, of which order Jesus was made a high priest forever. Now, the temple in which Jesus was made a high priest to minister forever was the temple of which those in which the order of Aaron ministered were the shadow of the good things to come, or, as St. Paul has expressed it, "A minister of the sanctuary of the true tabernacle, which the Lord pitched, and not man." And this was to be a minister of the new covenant, and the new covenant was that "I will put my laws into their minds, and write them on their hearts," which covenant, when the priesthood to which Jesus belongs shall be fully ushered in, will entirely supersede the old.

It is evident then that the temples in which the high priests after the order of Melchisedec, are to minister, are the temples of the human body, because these are the temples of God, in which, when perfect, He shall come to dwell. Now, here again recurs the dual nature of which we have had occasion so often to speak. Here it is represented cabalistically by the holy temple and the ministering high priest, the former being, of course, the female, and the latter the male. Here again is seen prefigured the ultimate relation of the sexes. Each temple is to have its own ministering high priest. It is because this principle exists inexpressably in the nature of man, that legal monogamy is so stoutly maintained, its advocates and supporters, not seeing that it is only the shadow of the good things to come instead of the very things themselves—indeed, not seeing that the old or the shadows must pass away before the new or the real can be ushered in; or Hebrews, x., 19 and 20, "Having, therefore, boldness to enter into the Holy of Holies, by the blood of Jesus; by a new and living way, which he hath consecrated for us through the veil; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Can there be anything clearer than what all this means? And yet, for hundreds of years, the meaning has been veiled from the eye, shut out from the ear, and hid from the heart, when it has been read. As Paul says, "He is the head of the church and the Saviour of the body." How



the Saviour of the body? Clearly by having shown "the new and living way;" by having had in his own body the power to rise superior to death. This is the life and the immortality that he came to bring to light. It could not have been the fact of spirit-life, since that was already brought to light, and the resurrection even had been a common doctrine long before his coming. So it must have been the new life and immortality, the salvation of the body from death, the never tasting of death by those who believe in him; that is, keep the commandments, as he told the lawyer; for unless one love the Lord, his God, with all his mind, heart, soul and strength, and his neighbor as himself, he cannot inherit eternal life; that is, cannot become a high priest after the order of Melchisedec, and enter by the new and living way into the Holy of Holies of the new and real temple, wherein is the hidden manna to which Jesus opened the way, by his life and suffering upon the cross, but finally, after being three days in "the bowels of the earth," overcoming and passing the guards, set to keep the way of the tree of life, and, rising from the death of the cross, entered into the holy city, once for all men.

Indeed has all this been a hidden mystery since the world began, hid for ages and generations, but finally brought to light by Jesus, the only one found worthy, according to Revelations, to open the book of life, and by so doing opening the way to the New Jerusalem, in which way all must travel who would enter the holy city—the holy of holies of the temple of God—and lay hold on the fruit of the tree of life and drink of the waters of the river of life, as an high priest, forever, after the order of Melchisedec; and live eternally.

In whatever sense, then, in which we view the mission of Jesus, it is found to relate to this one question of salvation from death; of destroying him who had the power of death, which is the devil. In his own person he did this. He was raised from the dead and glorified, after which by reason of there being no counterparting life with which to blend his own, he could not remain in the external form. As the male representative of the new life he was the fruit of the Mosaic dispensation, or perhaps, more strictly speaking, of the promise given to Abraham. Now Abraham was born in the year 1,996 B.C., or say 2,000 years B.C. The promise was, therefore, 2,000 in culmination. Jesus was born as the fulfillment of that promise and the various prophecies, and in him will "all the nations of the earth be blessed;" for the very reason of which we have been speaking. He opened the way to eternal life in the body. It has been nearly 2,000 years more since Jesus was born, and now the value and use of his mission to mankind is beginning to be appreciated; in fact, is but just beginning to be known at all of what manner of thing it consisted. The words of the Bible in which this mission is expressed, have been sealed up and hidden from man, and are only to be revealed in the time foretold by Daniel and in the way made known to John on Patmos.

#### CONCLUSION.

Behind all this there are great natural and fundamental laws, in which the universe as a whole and in all its parts evolves, which, if investigated and fully understood, would make all clear and plain. The centre of the solar system is the sun. All the other planets exist because it exists. All life is, because it is. Were it to be blotted out, every planet and all life in every planet would also be destroyed. If we follow out the intimate relations that exist between the sun and all the planets and between each planet and all other planets, we should be compelled to admit that there must be a science similar to what is known as astrology. We do not say that there is now a science by that name; but there are some remnants, at least, left of what was once such a science, and which was well understood and practiced by the ancients. Undoubtedly the Angel of the Lord who made the promise to Abraham, as well as he who showed Daniel the vision which was sealed up from him in the book of its record, understood this science. One of the facts of this science (and it is also an astronomic fact as well), is that a great cycle of time is 24,000 years, the time consumed by the sun in passing through the twelve signs of the Zodiac; that is, as it passes northward and southward over the equator it is 2,000 years in passing through each sign.

Now, at the birth of Abraham, the sun was about passing from one sign into another; at the time of the birth of Christ it passed from that sign into another—into Pisces or the fish—and it is now about to pass out of Pisces into Aquarius. Pisces indicates a condition of blindness; sunk beneath the surface. The present lesser cycle of time began very brilliantly, but as the sun descended toward the centre of the sign, the world went into the dark ages to rise again during the latter part of the cycle into greater light. The facts of this cycle have corresponded exactly to this astrologic indication. So also did the previous cycle, and we have this reason for the belief that the one upon which we are about to enter will do the same to the indications of its sign. Aquarius is the water carrier, and denotes a clearness of sight and general cleanliness in all things, exactly what the evidences now in existence, and that are now about to come into existence, indicate as the most probable condition for the future.

The next two thousand years will be famous throughout all coming time for the rapidity with which the race will progress toward perfect conditions. All the mysteries of creation will be solved and reduced to use; all the living and

the dead who are to live finally will have taken on the resurrected form, the dispensation of the fullness of time, spoken of by Paul, fulfilled, and Christ's mission completed, when he shall have delivered up the kingdom to God that He may be all in all.

At the beginning of the first cycle mentioned the possibility of the mission of Christ became revealed to the world; as the sun passed into Pisces his mission began; and when the sun shall pass into Aquarius, the marriage of the Lamb—the beginning of the resurrection, the coming forth of the final counter-part of Christ, or "the bride, the lamb's wife"—will take place, and when the sun shall have passed out of Aquarius then will his mission have been fulfilled, and some new and further-on development come into view. Thus, from everlasting unto everlasting, doth God outwork Himself in the world, ever bringing it, in all its parts, nearer and nearer unto Him.

That all this must come to pass is just as clear to us as that what has already come was a necessary result of the evolution of the world. It must go onward. The sun never passes backward through the signs of the zodiac, but forward he travels ever on and on to complete the great cycle of the sidereal universe. So no more than he, can any one or anything go backward, save as the wave recedes to rise the higher as it next approaches the shore. And the man Jesus is the hero of all these central cycles of time. He it is who ushered in the glad tidings that we shall not all sleep in Adam's death; but that all shall rise and live to occupy the glorious earth, made ten thousand times more beautiful than now by the art that spirit shall develop. He came to point the way, to open wide the gate by which all who pass to life must enter, and thus became "the way, the truth and the life" to all; he came to demonstrate that every one within him has a well of water that will spring up into everlasting life, if he will but bury self in the love of all and let the water flow; he came to establish the everlasting order of the Melchisedec priesthood, and to make it known that every temple of the living God shall have its own high priest to enter into the holy sanctuary, there to eat the bread of life and keep the sacrifice upon the altar in a constant flame, so that both the temple and its priest may ever "have meat within mine house" of which to eat and live, without the toil by which man now is forced to earn his bread.

If he do all this, why should we not give him right welcome as the long-expected Saviour? All this and more is set down plainly in the Bible as the work that he shall do, which work has so far progressed toward a perfect model of the future temples that the principles upon which it is said they shall be built, have been verified sufficiently to prove that what remains to be accomplished will surely come. We set this down as positive, that the salvation which we have spoken of is made so clear by the language of the Scriptures, and their meaning has been so verified by facts, that we do not hesitate to say that there is no chance for failure; that the time is at hand when somewhere, in somebody, eternal life within the body will be demonstrated to the world, and that when this shall be done the general judgment day will come, and those who now pass the truth with contemptuous sneers, will be the first to cry out, "What shall we do to be saved," in right down earnest; then will be the time of which Jesus spoke when he said, "There never was such before; no, nor never shall be;" "but woe to those who are with child, and to those who give suck in those days," for the gates to the holy city and the inner veil of the temple will both be closed to them; and the foolish virgins' lamps will have no oil to light to welcome in the bridegroom to themselves. Thus from first to last do the words of Jesus, and of Peter, Paul and John, in hidden meaning, point out the way of life eternal, and paint the mission of the first-born Son of God so clear that when the Book shall be fully opened all who run may read.

#### MONEY.

It is one of the most unexplainable facts of which we have any cognizance that any part of the producing people, either agricultural or mechanical, can for one moment favor the National Bank as against the greenback system of currency. There is not a single feature of good for them about the former that does not belong in a higher degree to the latter, while every other feature of the former is in direct opposition to their interests. The former is, of course, the money-lender's system. The latter is unquestionably the money-user's system. Nevertheless, the former class, through its control of the press, and, as a whole, its superior culture, makes a large proportion of the latter class believe that the former system is the better one for everybody.

But here is the case plainly stated: The National Banks have a circulation of say, in round numbers, \$600,000,000. To secure this they have bonds deposited in the treasury of the United States to that amount; that is to say, the United States guarantees this circulation, and it circulates because it is so guaranteed. Now, on these bonds these banks receive \$24,000,000 in interest every year; and on the circulation they also receive as much more, at least, besides a large additional sum upon the money deposited by individuals, which they keep in constant use up to within a small margin of the deposits. Isn't it plain why the money-lenders want the National Bank system continued, not only at its present extent, but also to the extent of substituting an additional

sum to retire the greenbacks? There could be nothing clearer. They want their little \$48,000,000 yearly, or double the amount that anybody else could get legitimately for the same money; and they want the greenbacks retired so that their own double-interest-paying notes may be largely increased.

Or, to state it in other words, they want the industrial classes, who are the borrowing classes, to be compelled not only to pay them their interest on loans of money direct but they also want them to be taxed by the United States to pay them their interest on their deposited bonds. Of course the money-lenders want the National Bank system of currency; of course they want the greenbacks retired. They know that both systems cannot last long; that one has got to give way to the other, and they are early on the ground contending that greenbacks shall go down; and they have succeeded admirably in hoodwinking the borrowing classes into the idea that it will be a good thing for them to have them go down. Those classes are so blinded by their arguments that they actually believe that it is better for them to pay \$48,000,000 to the banks than it would be to pay \$24,000,000 to the government. They are also made blind to the further fact that a dollar saved is the same as two dollars earned, and, consequently, that, were greenbacks to take the place of national currency, \$48,000,000 would be saved, which results in an earning by them (the industrial classes) of \$98,000,000 per annum.

But the substitution of greenbacks for national currency, as it appears on the face of the statement of the fact, is not the whole benefit that would accrue to the industries, because ultimately it would come about that the government should furnish all the money to those who want to borrow, without interest, the same as it now furnishes the country with the postal service at cost. Or, if interest shall continue to be collected, it would be virtually a lessening of taxation to the amount paid. This, however, would be again in the interest of the rich, since so much as the government can obtain directly from industry by so much are the taxes of the other class lessened. They now pay no taxes on their bonds or currency, and sail through with their double-interest-profits intact.

The money question is to be agitated in real earnest in the coming political canvasses, and we do not want any of our readers, at least, to be blind to the real condition of the case; don't want them to be found advocating or supporting any one for office who favors the national currency system as against the greenbacks.

#### THE LECTURE SEASON.

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

- The Mystery of the Sealed Book.
- God, Christ, Devil.
- The Garden of Eden.
- The Two Worlds.
- Inspiration and Evolution, or Religion and Science.
- The Human Body the Holy Temple.
- Christian Communism.
- The True and the False Socially.
- The Destiny of the Republic.
- The Principles of Finance; and
- The Rights of Children.

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

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

#### THEY COMPREHEND.

It has been said often, and is believed generally, that a large proportion of the women of this country are opposed strongly to anything in the form of relaxation from the legal restraints in favor of freedom, socially, for themselves. We are aware that it is considered fashionable to, at least in public, denounce anything that savors of such indications, but we are also aware that actions speak louder than words, and when they act we have a right to interpret them as their real feelings.

A more significant act in relation to this question than has recently been performed in Jersey City by the women could scarcely be conceived of. It will be remembered that Mary Pomeroy, the supposed victim of Rev. Glendinning's treachery and desertion, died soon after having given birth to her child, of whom she declared him to be the father. The reverend gentleman had his trial before the Church, and his denial of the charge was sustained by the verdict that was rendered. But the citizens outside and inside the Church it seems do not agree with the verdict, and especially do not the women agree. At least, after two years of half slumber over the question, they have now pronounced pretty loudly upon the whole case; not only upon the question as between poor Mary Pomeroy and her pastor, but upon the much broader one of the general question of freedom in all its bearing upon woman.



A large body of women, numbering more than five hundred, from the best circles of Jersey City society, have built a monument to the memory of the deceased girl, and dedicated it with all the pomp of ceremony, with clergymen officiating. While this, undoubtedly, is a direct condemnation of the Rev. Glendenning, and of his treatment of Mary Pomeroy, it is a great deal more than this; since, if she can be canonized by her sisters upon the supposition that she was the victim of the Rev. gentleman's wiles, then her right to have done the same upon her own choice with any one else is virtually admitted. In any event the fact that women have at least dared to speak out upon this question in so public and unmistakable a manner as to build a monument to a girl who bore a child outside of marriage, though she paid the penalty with her life, is a step in the direction of freedom which cannot be mistaken. All hail to the five hundred women of Jersey City who have dared.

#### IN THE RIGHT DIRECTION.

The neighboring city of Trenton, like very many others that might be named, has been recently suffering from the tramp nuisance. It is said that at some houses there were as many as twenty callers a day. In considering the matter in the city council some one offered a very wise suggestion which, as it has proven, has cleared the city of the cause of complaint. They proposed to give every one who was out of employment some remunerative labor to the extent of at least supplying their needs; all citizens in the mean time being advised to not accede to any requests for assistance. In the short space of two days there was not a tramp to be found in the city. Nor were there any who had applied for work. No one more than ourselves has compassion for the needy and the poor; but no one knows better than we do that there is nothing so open to abuse as promiscuous charity. It is, however, a legitimate outgrowth of our industrial system and comes upon the people as a just reward for upholding it. As the system grows in age its evils become more and more irritating to those who are benefited the most by it, while its oppressions also become more and more undurable to those who are naturally the sufferers. There is no cure for the evils while the systems that produce them are maintained. Some classes of labor reformers have already claimed that every able-bodied person, male or female, who desires to labor is entitled to labor, and if it be impossible for them to obtain it by their own exertions that the public authorities should furnish it on behalf of the State. This is a step in the right direction and will, when introduced, lead directly toward a community of interests which is to be the ultimate industrial condition. We hope that every city in the country will follow the plan adopted by Trenton and thus put themselves on record as being willing to do justly to all who are really in a needy condition.

#### SPIRITUALISM AND INDUSTRIAL REFORM.

R. W. HUME delivered a lecture on the above subjects at the Harvard Rooms, on Sunday evening, Aug. 15. It was really a defense of the positions taken last week by the spiritualists of the State Association of New Jersey on the labor question. He defended the rights of all to labor, and denied to any the claim to be idle; asserting that labor was the only equivalent for labor, and that, although the law made money the medium of exchange for labor it could not make it the equivalent. As, under the working of our present system of political economy, many thousands, if not hundreds of thousands of willing workers are compelled to remain idle, he condemned it as barbarous and endorsed the demand of the spiritualists of New Jersey for its removal.

The lecturer then commenced on the second resolution which asserts "that wealth-producers have a right to all the proceeds of their toils," and under that head asserted that distributors and financiers should be, and would be in the near future, agents of producers and not their masters; that there was no just reason to be given why the millions of productive toilers should be ridden to destruction by the thousands of distributors and the hundreds of money-changers; that if "all edicts which interfered" with the above right "would have to be abrogated," the British system of inheritance, traffic and finance would have to be annihilated and American systems more suitable to the genius of our Republic instituted.

In conclusion, he asserted that the end and aim of Spiritualism was the improvement of the human race. That everything which conflicted with that end was the foe of humanity and the enemy of the Spiritualists. He then went into a fierce denunciation of the British Industrial System, which is also ours, and charged that it was deteriorating and destroying the human family. The lecture was cheered throughout, but the concluding portion was rapturously applauded; though we are not willing to endorse the entire statement of the New York *Sun* on the subject, which declared that "The enthusiasm was intense, and several paraisols were ruined in the effort to make them produce noise enough to represent the depth of their owners' sentiments." Mr. Hume is in the field as a lecturer, and we advise those who wish to be well posted on the reforms of the age—industrial, financial, religious and social—to secure his services. His terms are moderate.

#### TO SUBSCRIBERS TO "COMMON SENSE."

We have made arrangements with the publishers of *Common Sense* to fill the unexpired subscriptions of that paper. This number will be sent to such subscribers, who if desire to receive the WEEKLY in place of that paper, they will please so notify Mr. W. N. Slocum, 605 Montgomery St., San Francisco, Cal., at once, and he will send on the names to us.

#### MRS. J. H. CONANT.

This estimable lady, and long-time Spiritual conductor of the *Banner of Light*, has passed from this to spirit life, after a long and distressing illness. Nothing that we might say could add to or detract from the estimation in which she is held by the Spiritualists of the country. The *Banner* devotes a large portion of its space to "In Memoriam." Every Spiritualist should obtain and preserve a copy for future reference. We should be glad to publish it in full, but space will not permit of it.

#### MRS. WOODHULL'S LECTURES.

Mrs. Woodhull has made arrangements to lecture in the following places—to wit:

Albany, N. Y., Friday, August 20; Troy, N. Y., Saturday, Aug. 21; Rutland, Vt., Monday, Aug. 23; Burlington, Vt., Wednesday, Aug. 25; St. Alban's, Vt., Friday, Aug. 27; Ogdensburg, N. Y., Saturday, Aug. 28; Potsdam, N. Y., Monday, Aug. 30; Watertown, N. Y., Tuesday, Aug. 31; Oswego, N. Y., Thursday, Sept. 2; Utica, N. Y., Saturday, Sept. 4; Rome, N. Y., Monday, Sept. 6. The dates for some of the lectures may be changed; but if so, they will be timely announced in the local papers.

THE *Springfield Republican* prints a fact, which, just at this time is one of significance; not so much in the fact itself, but in the printing of it as current and interesting news by a highly popular and respectable journal. It mentions that Fanny Elssler, the celebrated *premiere danseuse*, is living in retirement in Europe, married to a wealthy German physician; and calls attention to the fact that she was the mother of three children before her marriage, one of whom was by the Count D'Orsay. It naively remarks that she is a well-preserved woman of seventy-one years of age. The rights of women are being rapidly acknowledged, thanks to the four years agitation upon the subject.

#### WHAT THE BIRDS SAY.

Do you ask what the birds say?

The sparrow, the dove,

The linnet and thrush say, "I love, and I love!"

In the winter they're silent, the wind is so strong;

What it says I don't know, but it sings a loud song,

But green leaves and blossoms,

And sunny warm weather,

And singing and loving,

All come back together.

But the lark is so brimful of gladness and love,

The green fields below him, the blue sky above,

That he sings, and he sings, and forever sings he,

"I love my love, and my love loves me."—Coleridge.

We may live without poetry, music and art,

We may live without conscience and live without heart;

We may live without friends, we may live without books;

But civilized man cannot live without cooks.

He may live without books—what is knowledge but grieving?

He may live without hopes—what is hope but deceiving?

He may live without love—what is passion but pining?

But where is the man that can live without dining?

RALPH WALDO EMERSON is just as universally beloved and revered by his fellow-citizens of Concord, of all classes, as he is by the alumni of Harvard college. They gladly acknowledge his superiority, and are proud of his fame. And why is he so popular? Because, while incapable of the least demagogism, he does not despise "the common run of people." He is interested in the welfare of the humblest, and they know it. He does not care whether a man is self-educated or not, if he possesses real culture and refinement. He prefers racy talk, however ungrammatical, to the painful accuracy of the smoothest platitudes. Let other cultivated men become as simple, catholic and appreciative, and their learning will be no hindrance to their popularity. Office and honor will seek them, if they have any genuine fitness for public life.

CORNVILLE, Maine, Aug. 5, 1875.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Question.—What is or what constitutes eternal life?

Answer.—'Tis the blending of the positive and negative in the spiritual. The meeting or coming together of the positive in the spiritual, and the negative in the natural; or, as above, the blending of the positive and negative spiritually. 'Tis here that eternal life begins. This constitutes, this is eternal life, and this is the true marriage.

WM. S. FLANDERS.

NICHOLAS E. BOYD, Portland, Me., has written a tract entitled, "A Possible Blessing in the Great Scandal," in which he represents the sentiments of a very large class of New England people, he himself being a prominent member of a very conservative class of society in his city. We wish every person in the country could read this pamphlet. It contains evidence that "the scandal" has done an immense

work in waking people up to the importance of the social question. We presume that any one sending a postage stamp to the author will receive a copy in return.

#### KIND WORDS.

John M. Todd, Portland, Me., writes:

I am with you heart and soul in your new revelations of the great Bible mystery, and believe that the time spoken of by Daniel is at hand.

A. J. M., Sterling, Ill., writes:

Your new but natural version of the Bible ought not only to retain all your old but to gain you many new subscribers, besides increasing the sale through the news agents beyond that of any paper published in the country.

A. J. Reed, Grand Ledge, Mich., writes:

I wish you would grow in size, so that you could give more room to the labor interest, which was once so grand a feature of the WEEKLY, exciting the admiration of that whole class, and making the best Granger paper in the country.

R. P. Lewis, of E. Saginaw, Mich., writes:

I am deeply interested in your Bible articles. Whether "the mystery of godliness" which you are unfolding is contained in the book or not, I am sure it is in the great book of nature, and am glad to believe that the present exegesis will bring it to the knowledge of many who would otherwise remain "all their lifetime subject to bondage."

L. F. Hagar, Ashley, Ohio, writes:

You are doing a splendid work for the coming generation, in building up a tangible structure of humane religion, founded upon the very element of life from which humanity evolved. This is true and natural religion; is the honoring of God in beautifying and unfolding selfhood in the individual.

M. B. Lloyd, Orion, Ill., writes:

Please allow me a word in reference to enlargement of your paper to sixteen pages. Is it not worth more to your readers as it is? If enlarged it will be thrown aside half read, and thus much that is good, or the best, may be lost. In the eight pages you may place all that is best of what the sixteen would contain, and the eight pages we can read. Take for instance your last number (August 7th), all good—extra good, and not more than any one can read.

J. S. Underhill, Tonica, Ill., writes:

Long may the WEEKLY live to shed its light in the dark corners of the earth, and though you are abused by so-called radicals, who cannot follow you in the unraveling of the Book of Mysteries, yet in the end they will own you have taught the great truths that the world needs for its regeneration.

#### BUSINESS EDITORIALS.

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

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

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

COUNTRY BOARD, 15 miles from New York, offered at very low rates to companionable persons. Address, Mrs. M., Valley Stream, Queen's County, Long Island. Fishing bathing and boating.

"NOTHING LIKE IT" is in the hands of the publishers, and will probably be ready by September 1, or very soon after. Price, \$1.50, sent post-paid on receipt of price to all whose post-mark shows no later date than September 5; after that 16 cents will be added for postage. Direct to Lois Waisbrooker, 8 Winthrop street, East Boston, Mass.

WARREN CHASE lectures at Vermont State Convention, Plymouth, Vt., Aug. 27, 28 and 29; at Geneva, Ohio, Sept. 5; at Alliance, Ohio, Sept. 12; Clyde, Ohio, Sept. 19 and 26; Rockford, Ill., Oct. 3; Warren, Ill., Oct. 5, 6, 7 and 10; Dubuque, Iowa, Oct. 12, 13 and 14; Independence, Iowa, Oct. 17; Oskaloosa, Iowa, Oct. 24; Eddyville, Iowa, Oct. 26, 27 and 28; Ottumwa, Iowa, Oct. 31. He will receive subscriptions for the WEEKLY.

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

THE ANNUAL CONVENTION OF THE AMERICAN FREE DRESS LEAGUE, will be held at Lincoln Hall, Philadelphia, September 15th and 16th, commencing at eleven o'clock, A. M., the first named day. Believing the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashion and accepted by woman is fatal to her health and the high interests of humanity, this League invites the friends of general well-being to meet with it and reason together on the nature and removal of existing evils in dress, hoping to elicit truth and advance the idea of individual choice and kindly tolerance in forms of costume. Able speakers will be present, and full freedom given in discussing questions germane to the subject. Entertainment near the hall at reasonable rates. Editors will please copy; and inquirers address M. E. Tillotson, Vineland, N. J.



Have you seen the Wonderful Type-  
Writing Machine?



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

#### READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

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

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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 falling 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,  
Pastor First Pres. Ch., Morristown, N. J.

Every one desirous of escaping the drudgery of the pen is cordially invited to call at our store and learn to use the Type-Writer. Use of machines, paper and instructions FREE.  
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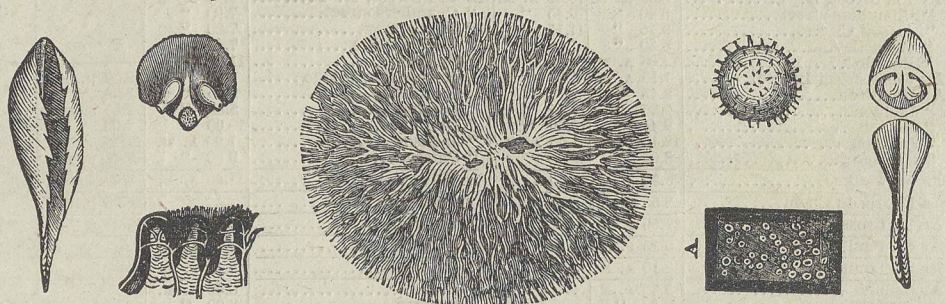
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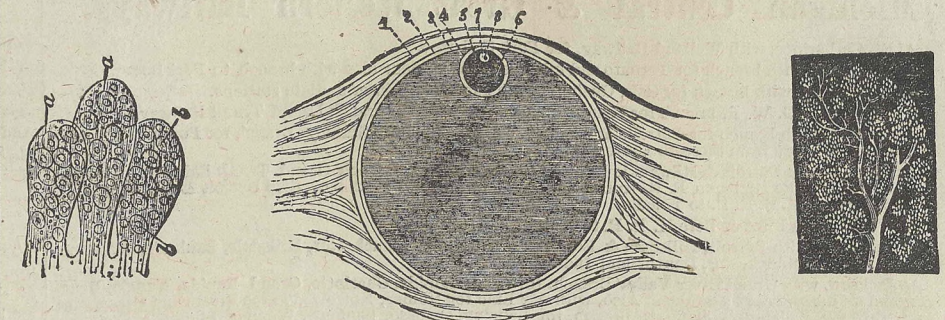
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Via Erie & Mich. Central & Great Western R. R's

STATIONS.	Express.	Express Mail.	STATIONS.	Express.	Express Mail.
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.	7.30 "	
Hornellsville.	8.30 "	1.50 "	Hornellsville.	7.40 "	Express.
Buffalo.	12.05 A. M.	8.10 "	Buffalo.	11.45 "	
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "	9.50 p. m.
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "	11.20 "
London.	5.35 "	5.55 "	London.	5.55 "	2.35 a. m.
Detroit.	9.40 "	10.00 "	Detroit.	10.00 "	7.00 "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	1.00 A. M.	11.30 "
Chicago.	8.00 "	8.00 "	Chicago.	8.00 "	8.45 p. m.
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.	5.30 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.	7.05 a. m.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.	
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.	
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.	
Denison.	8.00 "		Denison.	8.00 "	
Galveston.	10.45 "		Galveston.	10.00 "	
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.	
Columbus.	5.00 A. M.		Columbus.	6.30 "	
Little Rock.	7.30 P. M.		Little Rock.		
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.	
Omaha.	11.00 P. M.		Omaha.	7.45 A. M.	
Cheyenne.			Cheyenne.	12.50 P. M.	
Ogden.			Ogden.	5.30 "	
San Francisco.			San Francisco.	8.30 "	
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.	
Quincy.	11.15 "		Quincy.	9.45 "	
St. Joseph.	10.00 "		St. Joseph.	8.10 A. M.	
Kansas City.	10.40 P. M.		Kansas City.	9.25 "	
Atchison.	11.00 "		Atchison.	11.17 "	
Leavenworth.	12.10 "		Leavenworth.	12.40 noon.	
Denver.	7.00 A. M.		Denver.		

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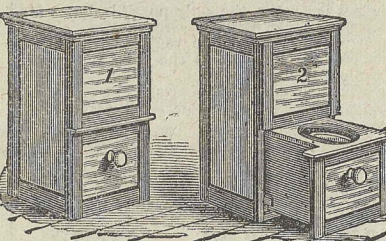
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