

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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

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

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

## WHY NOT?

BY LOIS WAISBROOKER.

Yes, why not? was my response to the query in the last WEEKLY on "The Congested State of Reforms." Why not all join together and move on in solid phalanx against the present order of things, swearing by Him who liveth forever that it shall go down? The fountain is poison, and we are trying to cleanse the streams; the tree is a deadly Upas, and we are trimming back the exuberant branches, and only succeed in letting in the sunshine to strengthen the roots of the evil.

"If a house is on fire we do not stop to inquire how it came so, but the first thing is to save the inmates."

So said good Father Beeson in his plea for the Indians at the Radical Club last winter in Philadelphia.

Only one person dissented from that position, and she said: "That would depend upon circumstances. If I found that an incendiary was firing two houses while I was taking care of the inmates of one, I should leave the inmates to burn and go after the incendiary. It would be hard to listen to their cries and know that they must perish, but it would be cruel to save them at the expense of twice as many times their number; but this is just what our magnificent charities are doing, just so long as the unbalanced condition which produces such results remains."

Some thought it a fine-spun theory, but it is the true one; none other will stand the test. Just so long as the great monopolies can keep us looking after those that they knock down, they will give us so much to do in that direction that we shall have neither time nor money to interfere with them. Let us start for the incendiary, and when we have taken care of him there will be none to save from the fire, for there will be no fire.

Nothing less than a national movement that aims at an entire change of the present order of things can do the work. A monopoly of that which affects the interests of the whole people must no longer be allowed to individuals or companies of individuals. Neither must competition be allowed at the expense of the people.

"Government can't build a steamboat as cheap as an individual can." So said an objector the other evening, as a few were discussing this subject.

"Can't build it as cheap!" Let us look at this matter of cheapness. A man wishes to have a good steamboat built, and he takes sealed proposals from contractors for the building. Now, several want it, and to get it each knows that he must underbid the others. Well, this individual case, the building of this boat, is but one of many, and they all go through the same process. Every contractor has made his figures as low as possible. Now, they must get men to work at the lowest price, and buy their material in the same way; so that every one connected with the building of those boats is under a pressure, not to do the best work, not to furnish the best material, but to do the cheapest work and to furnish the very poorest material that will pass. A hundred boats are built, worth \$100,000 each. None of them last as long by some years as they would had every one connected with their building been under pressure to do the best they could instead of the poorest they dare. But that is not all. During the first ten years five of them go down under a pressure from wind and wave that they could have withstood had they been built of the very best material all the way through. Half a million sunk, five hundred lives lost, with what personal property they had on board. Five hundred homes made desolate, and who is to blame? Monopoly, competition for contracts, and the consequent pressure upon all connected with their building. Temptation to dishonesty in every step taken. We pray, "Lead us not into temptation," but we have a system of trade, of exchange, of labor, of finance, o

commerce that tempts every one connected therewith to the utmost, and then we spread a net to catch the little rogues, while the big ones break through.

The butcher buys so many car-loads of cattle and sheep; upon arrival he finds a number dead. "I can't afford to lose them," he says, and why? Because the lack of that amount of money may break up his business, send his property to the auction block, and make his family beggars. So, the sweetest loves of his soul are made to turn his tempters. But why was the car so crowded? Why are they sent to him under such conditions? The railroad company must have so much a car load or they will not carry them, and so the sender must crowd together as many as he can in one car and they must do without food and drink or he cannot afford to send them; for his business might be broken up and his family suffer.

Do you suppose men and women are ever going to grow better under such a pressure—a pressure where even their virtues turn traitors? It is impossible; and why cannot our thinkers see it? Why will they not leave effects to take care of themselves, and join hands to strike at causes? Woman never can be free to do her best work so long as these causes remain. I pity the dumb animals, but until causes are removed we are only saving one to let another take its place.

We want an entirely new system of society—one in which the pressure will be for every one to do the best they can—and then we shall not need thousands of dollars to protect our dumb animals; for when the human is rightly related there will be no call, no necessity, for such protection, such expenditure.

One year ago last winter the workmen in New York city demanded the abolition of the contract system and work from the city government. The *Independent*, in commenting upon these demands, said that these men should be taught, with bayonets if necessary, that they did not run the city government; but that there should be organized efforts of charity to relieve their distress.

I felt when I read it like saying, in the name of all the working people in the country, "We don't want your charity, give us justice." I feel so still, and I intend to hold on to the feeling till the masses are so pervaded with it that they will quietly vote the present order of things out of existence; and then, if it will not stay out, we will see what next.

## COMMUNISM.

In a recent number of the WEEKLY I noticed a decided dissent from having "all things common." Believing this to be the better form of life, almost indispensable to the success of the reforms now agitating the public mind, and involving the weal of our race, I beg permission to submit a few facts in its behalf.

The first inquiry should be, Will individualism do? What has the old, selfish, feudal system of holding property done for us? It certainly fosters avarice and oppression. Beyond all doubt it constantly tends to monopoly, enabling capital to lord it over labor. It verifies sadly Solomon's declaration: "On the side of the oppressor there is power." In old countries, and increasingly in our new one, its oppressions grow intolerable, occasioning the poor to arm in self-defense against starvation. A nucleus is now forming in Chicago with this view.

Besides, aristocracy and the most unreasonable and degrading caste spring from the exclusive property tenure. Indeed it is more than probable that King-craft, with its train of disgusting despots, has its roots in the same selfish and exclusive soil.

The analogy between my property, and my wife, is too striking to be overlooked. Each belongs to the military feudal system of the Normans—and while we rejoice to see indications that wife vassalage may pass away, even under the property monopoly tenure, yet some of it has passed, and and we ardently hope much more of it is destined to pass forever away under the more equitable reign of communism. To say nothing of new societies hopefully starting, the steadfast Oneidians, have demonstrated that social and property freedom dwell most happily together.

The economy of communism is too obvious to meet argument. Two weeks since I spent a few days in a little Western city of some 25,000 inhabitants. From a policeman I learned that twenty-four of his defensive craft were employed night and day to keep down the vicious; and yet stations, prisons,

courts, etc., were crowded with the class they were trying to police. To pay the enormous expenses attending this shameful work, the city licensed an incredible number of drinking saloons and houses of prostitution. These, of course, but sink the people morally, physically and financially, the deeper into the mire. In Nashville, where I now write, more than half the gross earnings and income of the people is worse than wasted in folly and vice. Out of nearly forty communistic societies in the United States, counting eighteen Shakers, not a single instance of such stupid prodigality can be found. On the contrary, all are well clothed, fed and schooled, and are prospering. In every particular, common property, implements, machinery and labor, altogether, economizes from 25 to 50 per cent. of the waste attending the individual system.

Finally, the commune social feature, like Saul among the prophets, rises head and shoulders above the individual. As peace gathers and war scatters, as the one preserves the other destroys, so exclusiveness detaches, disintegrates, while communism combines and harmonises. The one unites and stands, the other divides and falls. The one warms love into the widest and highest social enjoyment, the other tends to indifference, dislike and selfish caste. The one puts life into the golden rule, the other puts it to death.

In addition to all this it is true that from 85 to 90 per cent. of the business men of the world fail, and leave their creditors unpaid. Besides the disgrace, and in too many cases dishonor of so doing, the wear and tear of such catastrophes must be serious and deplorable. Such can never occur in a well-conducted commune; nor will you find any of its members paupers or criminals. Certainly not till they secede into the world.

These things being so, who can fail to see that the early disciples were moved by a good principle to put all their goods in common that no one of their happy family should lack for the comforts of life?

W. P.

NASHVILLE, Tenn.

## ANSWERS TO QUESTIONS.

BY WARREN CHASE.

We are repeatedly asked by word and by letter what would be the advantage of our substitute for the present marriage laws, and how it would effect society to repeal all the laws regulating marriage. All laws establishing marriage and regulating the parties in it are based upon ownership of property by the man in the woman and children, slowly modified and ameliorated during the last hundred years, but still retaining the property feature and the power of robbery by which a wife and child have to labor for the husband and father without pay. Our first objection to the laws is that they are wrong in principle and contain the same obnoxious feature of the slave laws of the late slave States, the evil of which the whole people can now see as they would of the marriage law if it were repealed and justice done to woman. There should be no especial laws regulating the social and sexual relations of man and woman, but all persons should be made responsible for their conduct so far as it affected the public welfare or individual rights. Under the general law all children would be legitimate, and both parents liable to the full extent of their means for the support and education of their children, and they might bear the name of either parent as the parties chose. Under the laws as we would have them, establishing perfect equality between the sexes, there would not be one unwelcome child to every four born now. The quantity would be lessened, and the quality improved. We would have marriage a civil contract of partnership, and require it to be put in writing and recorded for the protection of the women and children, then the property would be regulated by the contract, or be the equal and joint property of both, and the children would belong equally to both and be heirs to the joint property. The partners would each have full and complete control of their own persons, and the woman could depend on the law to protect her against any personal abuse from her partner as she could from any other man, and he would not have to shoot or sue persons for trespassing on his property, for he would have no property in her. If they mutually chose to sleep together, they could do so, or if either objected the other would have no right to insist upon it. The relations between the parties in this regard would be based and maintained on love and not law, on affection and not on lust, and our social inharmonies would be nearly all avoided. Men



would court their partners after the contract as before, and could not retain their society without continuing affectionate attentions, and would with, as well after as before.

The advantage of our system would be immediate and immense to women, and at once appreciated; and to all men except the sensual and licentious, who catch and destroy victims by our present system. Such are changing women continually and abusing free-love and social freedom, while they practice it as they describe it, but not as we advocate or understand it.

Nothing will restore harmony in families and prosperity in social life till we make man and woman equal, and equally protected in and out of marriage, and against partners as against others; and this is all we ask in our system of contracts in lieu of the present marriage laws. We need no especial laws, and should repeal all laws on the subject, making slight alterations in the general law of civil contracts to cover the partnerships that arise between the sexes. But we are often told that the parties would separate without a law suit! So they should and thus avoid the expense, gossip and scandal that now attend our numerous divorces; separations would be diminished and confined to incompatible constitutions and dispositions which ought to be separated, or rather do right in separating. When men set up laws to regulate the relations between the sexes, of course they will favor the men and oppress the women; and such are our marriage laws. They have been more cruel and barbarous than now, but are bad enough yet to crush out the lives of the best and finest female specimens of the race. When people get over excitement on the subject, and can reason calmly as on negro slavery, they will see its injustice, and right the wrongs as we have suggested.

#### CRITICISM.

BY LYDIA F. DICKINSON.

In your last paper you say, "Our inheritance at birth consists of a capacity to acquire knowledge, never of knowledge itself." This I fully endorse. But the next sentence puzzles me: "With the exception (if it be one really) of the tendencies of heredity, the children of to-day are the same as were the children of the race before it had eaten of the tree of the knowledge of good and evil." If the law of heredity be an exception, you say, and by this doubt—so it seems to me—you contradict not only common observation but your own positive teaching hitherto. I have understood you to insist upon right sexual relations, not alone in the interest of the parties concerned; that is, because right sexual relations insure to the individual, bodily, mental and spiritual health; but also in the interest of society, of children who are the helpless victims of wrong relations, or the blessed recipients of advantages flowing from right sexual elections; in other words, from marriage, in the proper sense of that word. These advantages, as I have understood you to teach, consist of tendencies in right directions derived hereditarily from the parents. How, indeed, can any one doubt the law of heredity. Are not the most disastrous evidences of its truth all around us, and does not every page of history amply illustrate its verity? Tyndall says, "Man also carries with him the physical texture of his ancestry, as well as the inherited intellect bound up with it." Of course it is not argued that we inherit knowledge as does the animal. At least that is not my idea. But the capacity to acquire knowledge does differ as we all know in different individuals, and this difference is due to no other cause than the law of hereditary transmission. Moreover, natural tendencies toward good and evil are seen to be different in different individuals, overriding oftentimes all the advantages of education, and again coming up victorious in the midst of most adverse surroundings. And here also the difference between these two classes of persons is due to the law of heredity.

When I read the sentence quoted I was sure your printer was at fault, but reading on I became thoroughly mystified. You say: "An American child reared among the Chinese will be Chinese practically," etc. I cannot agree with you. That under an exclusively Chinese training the child of American parents would differ from his countrymen I can readily admit, but the inheritance of generations could not be wholly obliterated. I have not the smallest doubt that an American so educated would still know himself an alien among his associates and be so known by them. I have credited you with the same theory, supposing, as I have said, that you base your hope for society in the future upon the law of hereditary transmission, upon its recognition and strict observance by men and women in the relation of marriage. Can you settle the difficulty for me?

It occurs to me to add that the infant of Adamic times and the infant of to-day are alike in this, viz., both are equally capacities merely for the reception of knowledge, but they are unlike in this, viz., by inheritance the capacity in the child of to-day is superior to that of the Adamic child.

But I feel sure that your language that I have quoted does not convey your thoughts.

1301 St. Ange Av., St. Louis, July 25, 1875.

#### REMARKS.

The entire misconception of the meaning of the language referred to by our correspondent, or at least our failure to fully state what we intended to state, arose from the fact that we did not add the word "wholly" to the parenthetically stated doubt, stated parenthetically purposely to convey the idea that there may be a condition in which the laws of heredity are overridden by a higher and a mightier law. The parenthetical phrase should have read, "if it be one, really and wholly." It will be necessary now only to state what we mean by the doubt, to set what we intended to say clear, and to show our correspondent the way out of the mystery into which we inadvertently led her.

In the present imperfect method in which children are begotten, the law of heredity may seem to rule almost arbitrarily; but we think if a close analysis were to be made of the real facts, rather than a tacit acceptance given to a theory built upon an appearance of facts, that the truth would not sustain

the seeming. The law of heredity does, without doubt, hold as applied to animals; but there is a something in men, and especially in women, that stands in the way of the operations of that law. Women of talent and of excellent physical, mental and moral endowments, may, if outraged under the law of marriage by enforced pregnancy, in fact do, bring forth children every way unworthy of their good estate, and this is not to be attributed to heredity, but to the higher law than obtains with animals—the law of love. Where the law of the passions control, wholly, as they do with animals, and as they do with man when he is not developed into the realm of the higher love which, in him, is built upon physical love, the law of heredity will certainly hold good; but every one who understands at all for what we have been advocating sexual freedom, will see at once that this law is superseded when the law of the spiritual, mental and moral love is combined with the physical passion of love. It was to exempt this class of cases that we expressed the doubt, and our correspondent will see the propriety of the doubt, although among so-called stirpiculturists this phase of the question has had scarcely a passing consideration. But it must, nevertheless, come finally to be the chief issue in the whole question of proper generation, since we believe that it will yet be established beyond doubt that even very inferior persons, who shall be perfectly blended in their affections and desires for children, will bring forth better children than the very best who shall have them under the compulsion of the marriage law when it shall override the natural declension of maternal philoprogenitiveness. To the other question raised by our correspondent, we do not think it necessary to any more than call attention to the fact that we used the word "practically" when we referred to a child brought up among the Chinese. If the child remain among the Chinese, and has children by Chinese, in time all traces of his original inherited tendencies will be obliterated. Then he becomes practically a Chinese.

#### THE GREATEST OF ALL IS CHARITY.

O fine tongues, O lithe tongues, sharp-pointed to kill  
The tenderest heart!  
O dark words, O low words, shot swiftly and still  
With delicate art!  
Whence come ye? O woman your guilty cheeks burn;  
Against your own sister the weapons ye turn;  
Go ye to the feet of the Master and learn  
That the greatest of all is Charity.

O warm faith, O firm faith, sublime can't thou be  
In woman made strong!  
O blind eyes, O closed eyes, refusing to see  
A lover go wrong.  
Believing the son though he lies to your face;  
Believing the husband through darkest disgrace;  
Why can you not rise to a still higher place  
In the greatest of all, kind Charity?

O star hope, O fair hope, how bright can't thou glow  
In mother and wife!  
O deaf ears, O closed ears, refusing to know  
The wreck of a life!  
Ye cheer fallen man with the very last breath;  
Ye hope against hope to the gateway of death;  
Why can ye not list to the message that saith,  
Lo! the greatest of all is Charity!

Ye see not, ye dream not, the torturing grief  
Of one at your side!  
She suffers in silence, and finds no relief—  
Her tears she must hide.  
All wounded, all bleeding, the poor maiden heart.  
Yet swift as an Indian's pitiless dart  
Your keen words are sent to the tenderest part—  
Though the greatest of all is Charity!

Ye see not, ye feel not, the trials that chill  
A wife 'neath her load;  
O'er tasked and o'er burdened, she struggles on still  
'Neath duty's sharp goad.  
Ye know not the length that her daily round makes;  
Ye know not the care her feeble hand takes;  
Ye add your hard words and the straining heart breaks—  
Though the greatest of all is Charity!

Ye know not, unruffled, the battle of life  
A sister must wage;  
Ye know not, untempted, in what deadly strife  
Her heart must engage.  
She reaches the brink, but the chasm appalls;  
She clings with faith-clutch to the slippery walls;  
But down come your doubts, like a blow, and she falls—  
Though the greatest of all is Charity!

Ye heed not, proud heart, the hopeless condition  
Of one that is lost;  
It may be in waves of tears and contrition  
Her poor soul is tossed.  
Your pitiless scorn keeps her back from your door;  
Your pitiless hand keeps her down evermore;  
Though the Saviour himself said, "Go, sin no more"—  
For the greatest of all is Charity!

O woman, O woman, the earth's sweetest flower,  
Creation's bright crown!  
How can ye, how can ye, still cherish the power  
That holds your soul down?  
O fairest, for whom all our youthful hearts burn!  
O dearest, for whom all our aged eyes yearn!  
O ready for Paradise, could ye but learn  
That the greatest of all is Charity!

If God is the Great First Cause, nothing can exist that was not created by Him.

If He is the Omniscient, no form of being can ever display unexpected qualities.

If He is Wisdom, no outwork of life can be injurious to the highest welfare of the created.—C. Brinton.

#### PROPERTY IMPERILED.

DWIGHT, Ill., July 21, 1875.

Ed. *Pantagraph*—Whether the Beecher trial has had an undue effect on our citizen's minds, or Dwight is aping the manners and customs of large cities, it is not for me to say. All I know is that during the past two weeks we have had enough scandal here to shock a good church member and sufficient to set all the tongues in town wagging.

About two weeks ago a constable's wife took her two little girls, got on the cars and "went to see her mother." In order to stop the peculiar kind of talk in which the citizens indulged, the constable came out in last week's *Dwight Star* with a card, announcing that his wife had left him because he could not agree with her friends. Almost immediately afterward one of our tradesmen had a difficulty with his wife, and neither being satisfied with the other's conduct they divided their worldly goods; she went off to pastures new, while he stayed in Dwight; and right on the heels of this affair came the news that a dry-goods clerk had hired a buggy, taken his employer's wife in and driven off to Morris. When two days passed, and the couple did not return, it was commonly reported that they intended to make a permanent stay. The excitement in town grew intense; nothing else was talked about on the streets or in the stores; men forgot all about the American team in England, and cared nothing about the prevailing heat; they had one question to ask: "Is your wife at home?" To which the answer often was, "I don't know, she was when I was there to dinner," and they had the inexhaustible question of conjugal infidelity and marital infidelity to discuss. Late one night the couple returned, she to her husband's bed and board, he to his spouse's loving arms. There was no trouble, no fuss, no "true story," no declaration, no suit, no nothing in particular. The clerk went to work again in the store next morning, and the wives went on with their household duties. Since then another wife has dismissed her husband, and the busybodies are telling how many of our citizens have been intimately connected with these various "experiences." There can be no doubt but that there is more Beechery in the country than people suppose at first glance. Around this town there is considerable feeling about these scandal cases, and while everybody says he is "white-souled" and pure, we wait patiently for further developments, for, as one expressed it the other day, "the bottom of this thing is coming out at last."

H.

Dear *Weekly*—I clip the above from a Bloomington (Ill.) paper. It is valuable as showing the general rottenness of our present social system, and the indications of a speedy overthrow of that condition of slavery known as legal marriage.

The query which the writer says was a common one during the day of excitement, "Is your wife at home?" reminds one forcibly of the days of negro slavery, when it was no uncommon thing for a party of horsemen to halt before the door of some Southern gentlemen with the breathless inquiry, "Are your niggers all here; several of ours have escaped?" Or coming back to the present day, in fancy we see a knot of men gathered upon the street-corner of one of our usually quiet villages, some morning after a raid of horse-thieves, and saluting each new-comer with the query, "Is your horse in his stable?" Imagine the reply, "I don't know; he was when I visited the barn just before breakfast."

My nigger, my horse, my wife, my dog!

Oh, even now, on the eve of our Centennial, well may we cry with that hero of the revolution, Thomas Paine, "O ye that love mankind! ye that dare oppose not only tyranny but the tyrant, stand forth! Every spot of the old world is overrun with oppression; freedom hath been hunted round the globe; Asia and Africa have long expelled her; Europe regards her like a stranger, and England hath given her warning to depart. Oh America, received the fugitive, and prepare in time an asylum for mankind!"

These are the times that try men's (and women's) souls.  
M. CLARA.

STOCKHOLM, St. Lawrence Co., N. Y., July 21, 1875.

My Dear Christian Sister—I see you, Victoria C. Woodhull, are really married to one ancient book—the Bible—and to one ancient man—Jesus, the Jew. I was begotten and born, through some hundred years of my ancestry, and baptised with water and the "Holy Ghost" into that marriage. I was, as you are, the wife. I think you do not realize the last. Few men ever found greater good in this relation to Jesus and the Bible. It was not all good, and I outgrew what was good for me as a woman under law and as a child. I learned that my husband had some great faults; that much of the Bible was untrue, and written by a nation of savages and semi-savages; that some of its teachings were absolutely pernicious and cruel to the last degree. I found things in it, said to have come from God's inspirations, which were infamous. Even its best and wisest man, Jesus, was far from being "perfect." I learned that other sacred books and other ancient good men were about as wise and as good. I did not renounce the good which I had or could see in the book or in the man. I never have. I did withdraw from my wifely and childish relation. I assumed my adulthood and manhood, since which I have known no "authority," came it professedly from heaven, earth or hell. I have aimed to treat all books, all men, all spirits, all gods and all devils alike—and justly. I have become a religious varietist, and am now as much a Confucian and Buddhist as Christian. I am more fully married to the good and the true in all books, ancient and modern, secular and religious, and to other good men and good women, ancient and modern.

I justly agree with you that "the value of the Bible," as well as all other books, "is in what it contains." So of men. I disclaim, as I understand you to profess to, all "authority" over our best reason for any book or any person—not excepting the Bible or Jesus. On this platform it is of small consequence to us whether Jesus, Confucius or Buddha were or were not real persons, or who wrote any book. Many years ago I published my belief that the account of the



"Creation" and the "Garden" in Genesis was only an innocent story of some ancient grandmother told to her grandchildren. Even this is of little importance. (The story of the creation of man in the ancient Mexican Bible was, in some respects, more natural and more beautiful than in our Bible, and, no doubt, as true.) From evidence satisfactory to you, you assume and assert much to be literally true in the Bible and in the said-to-be words of Jesus, which I as positively declare to be error, or only true in its spiritual meaning. This is not at all strange. I will only half state my positions here and now. You have not found room to fully argue yours.

I deny that "motion" was ever "set up." It, too, must have been eternal. Man never "fell," except upward, as fast as our earth has improved. Nor was he "cursed" for what never happened. Natural "death" is as natural as birth and life, is no "enemy," and can never be abolished. All fear of death was abolished in me forty-three years ago. At the fall of my natural body nature will immediately raise my spiritual body, without special aid from Jesus as a "Saviour."

Our happiness or misery there will depend much on our lives here. I go with you in every effort to "raise" men and women to angelic purity here.

Animals "know" something of "good and evil," and have some ability to "compare"—even so said the wise Agassiz. Female animals do not always control in sexual relations. Woman should for herself. But if the general practice of humans so much shortens theirs and man's life, how do you account for women and men living three times as long as the animals with whom they most naturally compare? This fact as it looks to us, more than spoils your argument on this point. All nature "wastes," and the more healthy the more it can, and even must waste for its own real benefit.

Men and women live much longer in marriage, as bad as such life now generally is, than in single life, or in a mating with such extreme abstinence as you are understood to suggest and approve. I have seen these things tested.

If the Bible means to represent "that physical death came into the world by reason of Adam's sin," I reply, it is not true—it is false. Fish, birds, animals and men have died for perhaps some less than half a million years; not simply 6,000.

I doubt if our race have yet grown half-way from the monkey to the true and coming, or final best man.

Even you would not interpret the words, literally, where Jesus says, "Whosoever believeth in me, out of his belly shall flow rivers of living water." Then how can you be so positive that much you have lately given us should be so taken? I am sure it should not be. But if it should be, so much worse for the Bible and its writers and talkers. I never held Jesus responsible for much that has been attributed to Him. I only know it is not all true.

The purest gold may be drawn from the story of the "Garden of Eden." It does best apply to the human body. Here "the tree of life" and "the tree of knowledge of good and evil" are "in the midst of the Garden." And singularly enough, it does "bear twelve manner of fruits" and "yields its fruit every month."

I am still waiting to see you bring forth some of nature's most important sexual laws. And your getting them through the Bible or from spirits makes them no worse to me; nor should it to any one. And if we cannot understand such laws from any prejudice of ours, the loss must be ours.

I still earnestly hope and pray that the WEEKLY may be so sustained that you can print all that is in your mind. Let truth and error grapple. This will burn out the chaff in me, in you and in others.

Your brother

AUSTIN KENT.

[Our correspondent has made a little mistake. We are neither married to the Bible nor to the Jew; but we are married to the truth that we find in both. And we hope and trust that we may be able to bear it to the world as the great and final boon for which it seeks.]

#### MRS. WOODHULL IN THE FIELD.

[From the Argus, Albany, N. Y., Aug. 21, 1875.]

Mrs. Woodhull lectured at Martin's Opera House last evening upon the Bible mysteries. She based her reasonings upon some texts of the Scriptures, which she read from the prophecies of Daniel, the Revelations of St. John and the history of the creation. She assumed that the Garden of Eden was intended to mean the human body, and that the temple of God was only a parabolic phrase for the same thing, and she out-evolutionized the evolutionists by asserting that not only is the present intellectual and moral condition of man the result of progression, but that the human organism is capable of a further development that shall culminate in immortality here upon earth, and that this will surely be brought about by the sexual freedom of woman, which the signs of the fulfillment of Daniel's prophecy show to be near at hand. That the Bible is a good book and contains much to be commended, if rightly understood, she did not deny, but all religions and sects misunderstood its hidden teachings, which were reserved for her exegesis, which was the only true explanation—the rest being only husks and chaff. This is the reason why so many still cling to it, although themselves are ignorant of the great kernel of truth which lies between its lids. When the sex is disenthralled, there will be no more need for prisons and gallows, and the offspring of free mothers and fathers shall revel in moral and intellectual grandeur. Mrs. Woodhull denies that she has ever taught or given utterance to any thought or word that would bring a blush of shame to the cheek of the purest. She had been reviled and misrepresented by the press, and appealed to her published essays for confirmation of that fact. The peroration she delivered without looking at the manuscript, and in it she gave out flashes of that quality which has given her so strong a hold upon her admirers.

From the Albany Evening Post, August 21, 1875.  
VICTORIA C. WOODHULL.

Victoria C. Woodhull, the lady whose paper was suppressed by the government because she was the first person to publish the leading facts in the Brooklyn scandal, lectured in this city, at Martin Hall, last evening. Mrs. Woodhull is a fine looking woman, has a handsome face, intellectual eye and a fine figure. She is well read, and intensely in earnest. She has fine oratorical powers, and possesses all that earnestness so necessary to error when endeavoring to make converts. Earnestness gives a power to the human mind which becomes almost irresistible in a person "gifted with speech." It was the earnestness of Mohammed which enabled him to place the crescent above the Cross in the very birth-place of Christianity. It was the earnestness of Joe Smith which enabled him to place Mormonism among the live, active and successful religions of the world. Earnestness is Victoria Woodhull's best friend, and her faith in her errors is so great that she becomes a power at once dangerous and fascinating. When Mrs. Woodhull speaks without notes, she is a better orator than either Anna Dickinson or Olive Logan. She is also a much better looking woman than either of them. She dresses in excellent taste, and never fails to command the entire respect of her audience.

Victoria Woodhull would make a glorious actress. She has just the looks and brain-power necessary to become the early and successful rival of any actress who ever lived. Woodhull has mistaken her mission. She was born for the stage, and should immediately change her base and take a new departure, substituting Shakespeare for Daniel, Sheridan for the Apocalypse.

According to Victoria, the Garden of Eden is woman, while the "tree of life" can never thrive in that garden as it should thrive, until the fence which marriage has thrown around the human heart is torn down and universal freedom given to universal love.

She travels in company with her sister, Jennie C. Claflin. The latter is the sprightliest little body we have seen in a year. She is more vivacious than Victoria and quite as good looking. Claflin would shine in genteel comedy. Like Victoria, Jennie has mistaken her mission. The large dramatic talent possessed by Woodhull and Claflin should no longer be misdirected. They owe it to the world to allow Nature to give a proper direction to their fortunes.

[From the Sunday Trojan, Troy, N. Y., Aug. 22.]

WOODHULL AND CLAFLIN.

A very fair audience greeted Mrs. Woodhull at the opera-house last evening. Colonel Blood first introduced Jennie C. Claflin, who read a scene from Macbeth, rendering it with marked elocutionary and dramatic power. At the conclusion of Miss Claflin's reading, Mrs. Woodhull ascended the platform. She read the introductory portion of her lecture from manuscript, it being a succinct review of the principal points in the world's history, social and political, down to the present time. It was a fine literary production, embellished with appropriate classical citations, and evidently interested her hearers. Upon concluding the perusal of her manuscript, she deftly rolled it up, and addressed the audience for about an hour, wielding the Damascus blade of her eloquence with such force and fervor as to involuntarily command rounds of applause. Whatever may be said of this woman, it is certain that she uttered truths and advanced ideas worthy of consideration. She considered the American people the culmination of the development of nations, and paid a high tribute to their superiority over other races. The fearless and earnest manner in which she discussed the question of sexual freedom enchaind the closest attention. Indignantly denying the accusation that she advocated or countenanced promiscuity, Mrs. Woodhull presented a plausible argument to prove that the triumph of her peculiar doctrines would do away with prostitution and crime, empty our jails and penitentiaries, and introduce a millennial era, insuring a lofty plane of moral, mental and physical development. She believed that the process of evolution would eventually produce a perfect woman, possessing every virtue and worthy attribute of her sex, from whose progeny would spring a perfect race.

In an impassioned outburst of eloquence, she charged the responsibility for the evils of intemperance and prostitution upon the mothers of our race, saying it was their duty to instruct their children in matters appertaining to their bodies, and not leave it for others to do. She thoroughly believed in the Scriptures, and substantially claimed that Jesus spoke the same truths in parables eighteen hundred centuries ago which she pronounces to the world in plain English to-day.

From the Morning Whig, Troy, N. Y., August 23, 1875.  
TWO LECTURES AT THE OPERA HOUSE.

Mrs. Woodhull spoke at the Griswold Opera House, Saturday evening, on "The True and the False, Socially." The house was well filled by an intelligent audience. Before proceeding with the lecture, Mrs. Jennie Claflin made her bow as a reader of Shakespeare. She chose the letter scene in Macbeth, and rendered it with a voice well-trained.

As Mrs. Woodhull stepped upon the stage she was greeted with a murmur of applause. Her presence and graceful bearing instantly impressed her audience, and when the rich, sweet tones of her voice were added, there was the most perfect quiet. She read a finely written synopsis of the proceedings of the human race out of the East to mingle in this western land. After reading a short time she proceeded extempore. She grouped the principal facts in history to show that civilization has always progressed westward. She next showed that in this country a new process has been set up, where all races, kindred and tongues are being merged into one common race, which will contain the different characteristics and qualities, physical, mental and moral, of all the races. Such a race she concludes must be the perfected race, and that it will establish a perfect social organization which will

gradually spread over the earth and take in all its peoples; and that they will ultimately become one people, having one government, with common interests and purposes. When this is accomplished Scripture will be fulfilled, and Christ's reign on earth begun in reality and perfectness.

From this point she came back to her well-known theory that a perfect race can consist only of perfectly formed men and women, and declared that the millennial period can never come until none but such people are born. Here is the vital point of all for which she contends. She showed that the human race can be improved by scientific propagation, and said that humanity ought to be the most important and worthy subject for investigation and improvement.

She next endeavored to show that the misery, vice and crime with which the world is cursed exist because the propagation of the race is carried on in utter ignorance of method and law, and without any regard to the results to be obtained. That the criminal and vicious classes were made so by their mothers during gestation, or by inherited characteristics from their parents. The capacity to commit a crime must exist in the individual before it can be called into action, and this capacity is an endowment, for which the person possessing it is not responsible. The criminal classes are recruited constantly from the children born of mothers who did not want them—in other words, from unwilling or undesired children. To rid the world of all these classes it is only required to place women in such position that they will never bear children except when they want them, and this is her whole fight. She went on to say that what is required to produce none but good children cannot be instituted so long as women do not have the absolute control of their persons—their maternal functions. She argued against legal marriage because it deprives woman of this control and gives it to man. She said that every married woman knows from bitter experience that this is true. She knows that she is forced to become pregnant of children when she does not desire to have them; and then follows the desire and the attempt to get rid of them. And under these circumstances the world expects good children! How, she said, can such children be born without the taint of Cain upon their minds. Every impression and thought, and especially every strong desire of the mother has its effect upon her unborn child. Mothers do not realize this, however, and her opposers do not intend that she shall get their ears to awaken them to their terrible responsibilities in this regard.

She said: "Sexual freedom means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of antenatal murder, of undesired children; means the birth of love-children only, endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation, and by the wisest guidance and instruction on to manhood."

#### LAST EVENING'S LECTURE

was an exposition of the speaker's understanding of revealed religion. She spoke from the texts: Dan. xii. 8 & 9, and Rev. x. 7.

The Bible, Mrs. Woodhull thinks, is a book which is sealed to ordinary mortals, and the seventh angel is about to speak, or is speaking. The curse that is put upon woman is: "Thy desire shall be unto thy husband; and he shall rule over thee." All the sin in the world comes as the result of this curse, and the curse itself came as the result of a violation of a law of nature. What the seventh angel is now saying is that marriage should be abolished. As a consequence, she expects strong carnal propensities to grow less and less, mankind to be physically improved, and woman especially so improved that sickness, periodical or incidental, shall never come, and the perils of maternity be removed, because the means of pollution of the body, and hence the mind, will be at an end.

The human body she regards as the temple of God, and the fall of Eve the subjection of woman to man. The garden of Eden is simply the human body. All the words relating to salvation refer to salvation of the body. "Keep my saying, and ye shall never die" refers to bodily life. The beginning and end of the Bible establish its unity, the first part speaking of the tree of life of which, if Adam and Eve were not shut out, they would eat and live forever; and the last, of the tree of life, the leaves of which were for the healing of nations, and from which we are to get a pure river of the water of life and die no more. The perfection of living that the speaker wishes to see is to purify the stream of life; and woman, once the slave of man, is to be the redeemer of the race.

"No," said Mrs. Podgers, very positively, "if I go into the country, Mr. Podgers goes with me. This city ain't no place to leave a man in."

The couple married in a balloon to advertise Barnum's show, didn't live together three weeks. He boxed her ears and she broke his nose, and the theory of the eastern current is still unsolved.

"Oh! licketty slam, pop!" exclaimed a lad whose father had praised him for his gallantry in holding a young lady in his lap in a crowded car, "and didn't I feel just like a pot full of hot potatoes!"

An ignorant woman of wealth and pretensions said, in response to a compliment to some mutton on her table: "Oh! yes, my husband always buys the best. He isn't stingy, and besides, he's a great epicure."

An old bachelor geologist was boasting that every rock was as familiar to him as the alphabet. A lady declared that she knew a rock of which he was ignorant. "Name it, madam," said he. "It's rock the cradle, sir," replied the lady.



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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.*

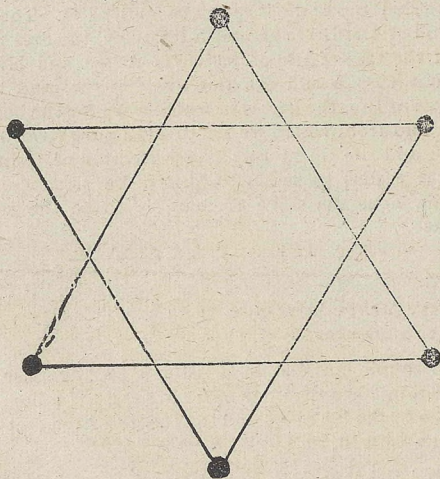
NEW YORK, SATURDAY, SEPT. 4, 1875.

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.

## THE RECONCILIATION OF MAN TO GOD.

For it hath pleased the Father, having made peace, to reconcile all things unto Himself, whether they be things in earth, or things in heaven.—COLLOSSIANS I., 19 and 20.

And all things are of God who hath reconciled us to Himself by Jesus Christ, to wit: that God was in Christ reconciling the world unto Himself.—II CORINTHIANS V., 18 and 19.

Having abolished in His flesh the enmity, even the law of commandments contained in ordinances, to make in Himself of twain, one new man; and that He might reconcile both unto God in one body. For through Him we both have access by one Spirit unto the Father.—EPHESIANS II., 15, 16 and 18.

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.—ROMANS VII., 23. But, be not ignorant of this one thing, that one day is, with the Lord as a thousand years; and a thousand years as one day.—I PETER III., 8.

## TIME AND ETERNITY.

In attempting to make comprehensive judgments about things that in their appearance and functions are finite, and in attempting to define, comprehend and establish in the mind something tangible by which to connect the past with the present, and both with the future, we are obliged to recognize different points in an eternal duration; and by this process we set up these points into what we call time, and make something which appears to have the properties of tangibility. Having done this, when we come to consider those things which are not limited by arbitrary rules, we make the mistake of judging them by that to which they owe no allegiance, and because the verdict does not conform to what we imagine it ought, we then conclude that that which is beyond limit has made some mistake, or at least has not done things as they ought to have been done, or in the space of time in which they ought to have been done. The utter barrenness of such conclusions, however, becomes obvious the moment it is considered how brief a space is that of which we can know anything when compared with that eternity, backward and forward, which has neither beginning nor ending, nor any intervening limitations.

We look backward upon the time when the earth "was without form and void," and we also regard it as it is now, and we say, What an immense lapse of time between the inception and the culmination, which is not yet even. Those who recognize neither the process by which it has developed from that to this, exclaim, If this is the work of God why did He not do it well at the beginning? Why did He make a bad thing at first, and then compel those who are imperfect to suffer the consequences of His bad work? Then, again, those who make this criticism of God are ever the readiest to hold their fellows to the strictest personal responsibility for all the shortcomings of their lives; forgetting that no one ever made himself, forgetting that every one does only those things for which he was given the capacity by inheritance, which capacities have been outwrought in deeds by the influence of circumstances, over most of which, at least, the actor could have had no control; and forgetting that these facts preclude all possibility of such a thing as personal responsibility in the sense in which that term is used, they separate such actors from the world, and proceed to adjudge them as though neither were related or subject to the world. But the fact is that the whole creation is an endless chain, and that every fact that has ever occurred, or that ever will occur, is a link in that chain; and that if it were possible to separate the very least of all these links from the common chain, that it would be made into two pieces without the possibility of its ever being linked together again, unless the link abstracted from it were replaced.

It is only necessary to conceive the world as in chaos, with no facts established, to also conceive a single thing evolved as a result of the forces acting in the unorganized mass. Here is a fact made up of a part of the original mass of matter, and containing a part of the original force contained in the mass, and these now react upon the mass from which they came, and between the action and reaction a second fact comes forth; and so on has creation (evolution) progressed until the present heterogeneous aggregation of facts has been developed. There is no method by which one can reason himself away from the conviction that all that is, sprang from that first developed fact. To attempt to do so is to attempt to set up two creators, two powers in the world antagonistic to each other; one sometimes seeming to have the mastery, and sometimes the other. It is in this false idea that the conception of a God and a devil had its origin, and holds its possession of the mind; whereas all the seeming opposition is but the action and reaction of the positive and negative poles of the grand battery constituted by force and matter, by which the former, in climbing the scale of evolution, is endeavoring to repeat itself as perfectly in the new and higher octave, as it possessed itself in the lower and old.

Creation can be typified better perhaps by the musical gamut than by almost anything else. It is a pretty well established fact that all things progress by rounds or scales of seven distinct degrees. Taking "C" as the natural root of music, the first movement upward in the scale is wholly at discord with the original tone, and so are all the semitones, until the third—"E"—is reached, which harmonizes with the root. The fifth tone, "G," also harmonizes with the root, and with the third; but all the other tones are discords, not only with the root, but also with those which harmonize with the root and with each other. When, however, the eighth tone is reached, it is a repetition of the root, not harmonizing merely with the lower, but blending so perfectly that it is one and the same tone. The discords through which the subject has to pass reaching from the

lower to the higher are the penalties, or the costs, of having the higher.

Now, this is precisely analogous to the greater and grander advancement of the universe, as a whole. In the root of all things the force and the matter through which it expressed itself were in harmony everywhere and in everything; were balanced one against, or rather with the other; there was no reaction in any parts against the parts by which they were surrounded. But when the first evidence of advance from that condition appeared, then the discords and inharmonies began, and as the movement upward was continued there came the various epochs to which the different degrees in the musical scale correspond; there were the ages of immense fruitfulness in vegetable, beast and fowl, related to the whole scale of advance as the harmonic tones of the musical scale are related to the whole scale; and there were also the ages of tempests, tornadoes, earthquakes, volcanic eruptions, and various other evidences of the fearful struggles of the resident force to carry its external form upward to higher conditions—all corresponding to the discordant tones of the musical scale.

But who would think of discarding these discords even if they could discard them? They are discords only when related directly to other parts of the scale; but when properly united with their own harmonies, form the divinest harmony of which the various tones are possible.

So, also, who would think of parting with the discords of evolution, even if they could? For when they are properly viewed and used, they also go to make up a varied harmony of which, if the universe were bereft, it would be tame and unsatisfactory. The good can be known only when contrasted with the bad. Were all things good; were there nothing unpleasant or unpalatable through which to go to get the better, the better could not be enjoyed at all when obtained, because, nothing else being known, the mind could not know whether it were enjoying or suffering. We could never know heat or cold, light or darkness, up or down, if everything were of one temperature, one degree of light, and upon one dead level. So also could we never know good or evil save through the experience of both. This is so clear to us that it seems to require only its mere statement to make it self-evident. The fall of man, of which so much is said in the latter-day Christian plan of redemption, was nothing more or less than this very process of experiencing what it is to depart from a complete balance; or from inertia; indeed it was just what it is related as having been—eating of the fruit of the tree of the knowledge of good and evil.

In the beginning of the evolution of the material universe the divine, creative mind had evolved the matter upon which He was to outwork the world into a state of balance with Himself; that is to say, He had brought it from some prior and to us unknown and inconceivable condition into that in which we can conceive it as existing; in fact which we can logically and scientifically see that it did exist. It was not in the nature of things that that balance could be maintained, since with motion it was impossible; and it was impossible that there should have been no motion since motion is the evidence of the existence of force being applied to matter; while the absence of this evidence would not only have been the want of proof, negatively, that there was force in the universe, but it would have been the evidence, affirmatively, that there really was no such thing as force at all, which is inconceivable, since before there can be a conception there must be force, while to know that force exists at all, is to know also that it always existed. So this movement of matter from the "without form and void" condition in which it existed before the world began to take on form, was a matter of necessity of the existence of force; and all the various stages of progress through which it has passed to produce the ultimate form of man, were also a necessity of the existence of force, or of God.

Now the same degrees of progress through which the universe, as a whole, evolved, in order to produce man as the ultimate possibility of the creation of form, will man himself have to pass to reach, in his form, to the highest possibility of intelligence. That is to say; when man as a thinking, sentient being, was created, his indwelling spirit and his external form bore the same relations to each other that force and matter—God and nature—bore to each other at the beginning of the creation of the external material universe. The beginning of this creation was a departure from original harmony, through chaos, confusion and discord, with intervals of harmony, to reach the higher harmony of perfect accord. This was reached in original man before he knew good and evil; and his eating of the fruit of the tree of knowledge of good and evil, was the beginning of the new advance, the culmination of which is to be the perfect adaptation of the form of man to the spirit within, as the whole form of the universe had been made subject to the God of the whole. The spirit of man is God in man, and is to the form of man what God is to the whole; while the progress through the various degrees of the scale of evolution is every way similar to that through which the physical universe went to produce him. It was in this way that God created man in His own image. He made him a perfect likeness of the universe as a whole; made him an epitomized miniature of all things. As the single seed produces a tree which bears perhaps a thousand representations of itself, so God in making man bore innumerable forms, each containing all the attributes



and qualities that He himself possessed; and the evolution of man, both individually and collectively, is the effort of these attributes and qualities of God to obtain perfect expression through each form, and as the individual forms arrive at this condition, then to organize them into a new and orderly form of society, which, when it shall contain all individual forms, will comprise the entire human family reconciled to God.

Now, to all the various beginnings of new eras, epochs or ages there is an individualized personality or entity to usher it in. The whole race of man did not begin to eat of the fruit of the tree of the knowledge of good and evil at once. There are tribes and peoples on the earth to-day who have not yet departed from the original condition of purity, illustrated by Adam and Eve in the garden of Eden before the transgression. But they are what we call totally uncivilized people; and so they are. So neither does even the civilized part of the race attain to the condition of individual harmony at one and the same time. This development is first reached by a single person, and from this one is to spread until all persons shall have attained it. Now, Jesus of Nazareth was this first harmonized person. In Him the attributes and qualities of God predominated over and controlled the material organs and functions through which they had expression; that is to say, in and of himself, Jesus was both Man and God—man in form and God in character. He possessed the same control and rule over his form that God possesses over the whole, and was therefore the first-born Son of God—the only begotten Son of God; and so begotten because his parentage was perfect. He was conceived in the Holy of Holies of the temple of God of a ministering High Priest after the order of Melchisedec, through whom Mary was “overshadowed by the Holy Ghost,” as promised her by the angel Gabriel, as recorded by St. Luke, and not in the outer court of the temple where the Gentiles, “the adulterers, the whoremongers and all who love and make a lie,” bring their offerings and worship God.

Jesus was the introduction into the world of that perfected type of manhood which shall inhabit the earth when all things shall have been reconciled to God. He it was who introduced and made known the principles by which if any govern their lives they may also be reconciled to God. But all this must have time to spread and to grow in man. It required the whole time from Abraham to Jesus for the promise to the former to be fulfilled. It has required all the time from Jesus till now for the new law to take root, and grow in the hearts of men and women. This progress can be distinctly seen wherever we may seek for its evidences. It is evinced by the laws of nations as they depart more and more from the law of force; as they rise from the base line of liberty on which man is born, and ascend the second side of the triangle, along the line of equality, toward the point where equality among all shall be established. It is shown in the individual as he rises from the line upon which he was born, and passes along on the third side of the triangle, on the line of fraternity, toward that point of evolution where he can fraternize with everybody else also arrived at the same point. Jesus was born upon this plane. He was capable of fraternizing with the whole human family, and the whole human family, had it been reconciled then, would have been organized without the aid of external or written law. The laws which establish equality would not have been necessary, for the law of God would have been written on the heart and in the mind.

It is in this sense that Jesus was the Son of God, and by virtue of so being, also the Saviour of man. He was introduced into the world as the living embodiment, the incarnation, of God in man. He was the first living example given to man to demonstrate the possibility of the new and higher life, and to whoever this example is an aid by which to attain to the same life, to him Jesus is Saviour. Everybody else who is an example in a lesser degree in lesser things, is also a saviour in those things to those who profit by them; but Jesus being the only representative of the perfected man became the only complete saviour or example. (We shall have occasion to demonstrate this perfectly when we shall come to discuss the doctrine of the atonement, at which so much ridicule is hurled, just as if nobody in the world profits by the examples of others who, by this profiting, become the atonement for those who profit.)

All the various experiences, therefore, through which man, individually, has passed, have been but so many steps by which he has advanced from the original condition upward along the scale of progress, toward that point where his material form shall perfectly express the indwelling Spirit of God. Every one of his acts toward his fellow-man has been an unflinching evidence of the progress to which this process had attained. Murder, contention, discord, envy, jealousy, hate, malice and revenge are but so many indices in the scale, toward which the hand of progress points as it passes them on its way to love and only love. Every one of them is a process of reconciliation of the law of the body to the rule of the Spirit; and more than this, everybody has got to pass through them all, either in experience, or else in the experience of others who thereby become their atonement. It does not matter when or where the atoning person lived, since until the law of each of these conditions had been passed by somebody, there had been no salvation from them, and they who passed them first became the saviours for the respective conditions. What we mean is this: Newton discovered the law of gravitation. Whoever has repeated that law has simply repeated Newton's dis-

covery. Whoever has taken advantage of that law, in any way, owes a debt to Newton, for he bore that truth to the world on the cross of the difficulties under which it was first revealed to him. Every one who does the slightest thing by which the world as a whole is ultimately benefited, ever so slightly, suffers on the cross for the world in that degree. And individuals who suffer slightly, in any thing by which any other number of individuals less than the whole is benefited in the smallest degree, suffer—die—on the cross for them.

The reason that Jesus is the complete Saviour is because by his sufferings on the cross upon which he died, let that have been whatever it may, he brought life and immortality to light. He showed to the world, by being as he was, that he who has the power of death, that is the devil, should have no more dominion over the body. Now, whoever attains to that condition is saved by Jesus, who is the Christ to him; and if the world shall ever attain to it then Jesus will have been the Saviour of the world. Does this require any further illustration to make it evident? It seems to us that it does not; but we will offer one more. A large part of the work that is performed to-day by steam was formerly done by the hands of man. By virtue of this transfer of the expenditure of power from muscle to steam, man is saved so far from death, because every muscular effort is made at the expense of the reserved physical force, which force is generated by the consumption of some part of the material of the body. This is death to that material for it is no longer of any use to the body, and is thrown off in some of the various methods of drainage with which the body is provided. Now, those who discovered and applied the power of steam to the relief of this muscular toil were saviours in this respect, and to the extent that the strength of the body is saved by this power. Each one who has had a hand in this utilization of a hitherto useless force was a saviour; but there never was nor can ever be but one the Saviour; and Jesus was that one. He did what no one ever did before him or since his time. He discovered to the world the method by which the whole body shall be saved from death. Every other one who has been a saviour in any respect has shown the way to save a part of the body; but putting aside all these partial processes, Jesus introduced a new and a better one which saves the whole man. This, as we have said often, is no shadowy, vague and impalpable matter, not even a matter of profound belief, but it is a substantial, physical fact, to which, at some time in the future, all living, both in body and in spirit, will attain. It is as much a physical fact as the turning from the muscle to steam in the ordinary affairs of life. It is a turning away from all old things, and, “by a new and living way,” gaining the power to live on in the body; it is establishing in the body a balance between its expenditure and acquisition of power; it is the reconciliation of the body to the needs and demands of the spirit; it is the reconciliation of man to God.

This condition also brings another salvation with it, which will effect quite as great a revolution in its kind as the destruction of the power of death over the body effects for the material part of man. As a result of physical perfection the sixth sense is developed in man. This is the spiritual sense, by which, without the aid of study or experience, all things are known. The power to read the thoughts of others is an approach to this sense. Those who have this power to the greatest extent are most nearly reconciled with themselves and with things around them. But it cannot be perfected until the condition of death is passed and that of life is substituted in its place, which is simply the arrival at perfection of the human body, all its organs and senses communicating perfectly with others and receiving perfectly from others. The spirit within, that informs and is informed through the medium of the physical sense, is perfect; is a part of the Spirit of God, as we have said, which has been at work since the creation of man to construct a perfect method of communication with the world. What we mean by this may be made clear by any musical instrument as an example. Take an organ for instance, the quality of the tone does not depend upon the quality of the air by which its various reeds are made to vibrate; but upon the reeds upon which, or thorough which, the air acts. A pure tone will be produced when the reed is perfect, an impure tone will surely come from an imperfect reed; but the air in both instances is of the same quality. So it is with man. The spirit within all men is alike, is of God; but the music which each one makes depends entirely upon the quality of the organs through which this spirit operates. Nor does this cover the whole case, for not only are all the acts performed by man determined by the condition of the body through which he acts, but all the impressions that he receives of external facts are more or less vitiated by the imperfectness of the senses through which he is informed of them.

In the perfect man both these processes are made perfect. Everything with which he comes in contact is an open book to him. He reads the thoughts of everybody, and knows the truth of everything. He cannot be entrapped by any artful thing, whether of speech or other act. This is the condition in which all the labor of the scientist will be saved, and all that he has done be no longer necessary, for all science is as yet but an imperfect formulation of the real truth which, when the senses of man shall be perfectly developed, will be made clear to him. What the scientists of the world have labored studiously for years to

learn, a person developed into eternal life can know by only “looking” to see. So here is where those who shall arrive at that condition first will confound science as Jesus, at twelve years of age, confounded the learned doctors among the Jews. Then science will not be the first thing in the world, and those who by it are attempting to lead the world away from this greater and better thing will be made to feel that they have been barring the way to real progress by their having attracted the minds of the people away from the direction in which real life is alone to be found. Not that we disparage scientific investigation, but that we say that a science which bars up the ways to inspiration, that shuts the gates through which the creature communes with the Creator, is of a lower plane of development than that upon which he stands who seeks to know what science is by knowing God, or becoming reconciled to Him.

The process of reconciliation between man and God has then been progressing ever since man made the first advancement into knowledge. Jesus was the first living example of the completion of the process, and by the way which he opened, “the new and living way,” must all who follow him, enter in. This is why He is the way as well as the fact—the truth—and the example—the life—which He claimed that He was, and justly, for there is no other way, no other truth nor any other life by which any man can be saved from physical death save the one way, the one truth and the one life of Jesus. The time is rapidly approaching in which these things will be demonstrated to the world in such a way that all people will be compelled to believe, because it will come, as Jesus said the kingdom of God should come, with power; and it will judge every man's works of what sort they are.

Shall we be ridiculed out of bringing these things to the consideration of the world? If we could be swayed by the sneers and scoffs of the pharisees of the age we were not fit to speak of them at all. No! we feel too deeply and know too well the truths which we are endeavoring to reveal to the world; and moreover we know that the time is near at hand when a greater than we are will come like a thief in the night, and establish them forever, to be driven from our work. Then will come the beginning of the organization of the human family. Then those who shall enter into eternal life will see God “face to face,” for He will look out through perfect eyes and behold in others images of Himself; and this is the reconciliation of the world to God. And when all shall be reconciled, then Jesus will deliver up the kingdom to God the Father that He may be all in all.

#### THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claflin 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:

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- 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.

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

#### “HAVE YOU SEEN IT?” YES! WE HAVE.

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



sold by the general agents. The small commission that we make will be applied to the support and spread of the WEEKLY. So let all who want one of the really best inventions of the age, send in their orders to

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Every machine warranted perfect.

#### TO THE SPIRITUALISTS AND THE PROVISIONAL COUNCIL OF THE UNIVERSAL ASSOCIATION OF SPIRITUALISTS OF AMERICA.

At the Annual Convention of the American Association of Spiritualists, held in Chicago in September, 1873, which was the largest delegate convention at which I had been present, the subject of reorganization was largely discussed. The result was that the committee raised to specially consider the matter reported, and the Convention, with a few dissenting votes, adopted, with some few eliminations and amendments, a constitution which I had prepared for, and presented to, the Convention in Boston the year before, with the view to spread the idea of organizing upon bottom principles before the spiritualists generally.

At the latter time named, I saw that the spiritualists were not ready to enter into any organic form in which anything approaching to common interests should be the basis; and when the matter was proposed in Chicago I was still fearful that but little approach had been made toward such readiness. While it is true that nearly all the delegates recognized the need of such an organization, very few, I think, were prepared to go out into the public field and advocate it. When I saw that the propositions contained in my plan for organization were likely to be adopted, I also saw that to adopt it as it stood would be to virtually adopt all organization out of existence, since I knew it would be impossible for anything like an organization to grow up in a year under its provisions. Therefore, the only way to preserve the form of organization was to appoint a provisional Council to hold over until such an organization could grow up. Such a council was provided for, to consist of twenty-five members, to be appointed by the Board of Managers of the old organization, who were to be *ex officio* members of the new council.

But the division that has sprung up among Spiritualists over the question of woman's right to be her own sovereign controller in her social relations, has prevented me from pushing the subject of the organization, and even from taking the necessary steps to form the proposed council; while the bitter personal opposition that has been made to myself as the representative of that principle, and the foundationless and vituperative abuse of which I have been made the subject by some prominent and really useful Spiritualists, has persuaded me finally and formally to withdraw from the presidency and the Board of Trustees and the proposed Provisional Council.

I do this now, thus early in the season, in order that, if they wish to do so, the Spiritualists of the country may take the necessary steps to call a convention and perfect a new organization, under which all may come together and unite upon such principles as they may be able to agree upon, ignoring and limiting and expurgating the subjects that have been a source of discord and dissension for three years. For my part I cannot consent to any participation in any organization that in any manner encroaches upon the fullest and freest consideration of all subjects, or especially that which ignores the most vital of all questions, and to reach which I have advocated woman's social emancipation; for until children are bred and born properly there can be only slight improvement in the race. To me this is a more important matter than spiritualism *per se*, and I do not hesitate to withdraw from active participation in the latter, in order that my interest in the former may not longer, even seemingly, embarrass anybody who differs with me upon the respective importance of the two questions.

In taking this step, I also desire as far as I can, to make it further unnecessary for anybody to travel over the country opprobriously, unjustly and untruthfully denouncing the cause of social freedom, and putting contumely and disgrace upon a divine thing, by reason of their personal dislike of me. In other words, I wish so to act that the cause may be permitted to go before the people upon its own merits, divorced from the reputation which has been pretendedly borrowed from me with which it has been clothed and presented to them. Of whatever injustice I may be still made the subject, I do not wish it to be reflected through me upon the general cause.

I would not, however, have it inferred from this that my interest either in spiritualism or social freedom is at all abated; or that my active exertions in my own individual way in their behalf are to be lessened at all. On the contrary, I would have this act of mine regarded as it ought to be, as an evidence of an increased interest in both subjects. Indeed, I shall never feel like saying with Simeon of old, "Now lettest thou thy servant depart," until the former shall have culminated in the visible resurrection, and the latter shall have so far prevailed that there will be no more unwilling motherhood to replenish the ranks of misery, vice and crime.

Moreover, I feel that the time for special labor in any single branch of reform is passed, and that all reforms ought to be blended together into a general system for the recon-

struction of society. Indeed, I believe that this will become a necessity of the immediate future. There are disintegrating influences at work in all departments of the social structure, which cannot do otherwise than undermine it. Who can observe the constant stream of evidence of corruption in political, financial, industrial, social and religious circles, and not feel that the end of present things is nigh? When chaos comes, as come it must, no one or two reforms can be the basis of reconstruction. All must be blended together into a common system, and it is in this field that I prefer specially to labor. I was hopeful that I could make the spiritualists of the country see this as I see it, and to come to some outspoken action in the right direction; but as I have not been able to do this, I do not wish to stand in the way of their doing whatever they may wish to do in a less comprehensive way.

I, therefore, respectfully resign the Presidency of the National Association into the hands of the *ex officio* Provisional National Council and the Spiritualists of the country, to leave both free to take such initial steps as they may deem proper and right, only reserving to myself the right to join in any deliberations, that they may institute, and to advance and advocate what seem to me to be the best things.

Respectfully,

VICTORIA C. WOODHULL.

#### 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 they desire to receive the WEEKLY in place of that paper, 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.

#### DANGER AHEAD?

The life of the WEEKLY is threatened. One of its correspondents, who has appeared pretty frequently in its columns, has sent a peremptory notice that no more of his writing must appear, although we have three of his articles in "our drawer." This correspondent evidently thinks that the fate of the WEEKLY lies in his hands. On one of his communications he indorses: "It is strange that you should think those articles only suitable to publish that flatter your folly." On another, "My readers are with your paper, but I can change them to another." "If my three articles are not published, I will send stamps for their return." But, we suppose, becoming entirely outraged because we continue to differ with him in our advocacy, he does not want to be informed whether his articles will appear or not, but sends a letter peremptorily demanding their return.

The letter runs thus:

"This request is peremptory. A more manifest descent than is demonstrated in Victoria cannot be called up in the annals of any age. And it began when she accepted the presidency of the American Association of Spiritualists, which was only a prelude to her spitting in her own face in her attack on Beecher, and thence downward there has been one steady drop, until, like a completely subdued puppy, she stoops from insisting on personal rights to heralding a squalid revelation that denies all rights, unless they are those of abjection."

Now, here is a man who insists on being let alone absolutely. Nobody must interfere with him. He owes no allegiance to God or man. He is himself, alone. This is what he has advocated in the WEEKLY. We are sure that such articles did not "flatter our folly." But there is at least one thing that he has got to learn, and perhaps he could not be taught it better than by us, and that is, if there is an editor in the country who will publish the articles of any correspondent, under the uncalled-for indorsements which he is in the habit of putting upon them, that such a person is not fit to edit a paper.

It is more than probable that if these three articles had come to us as other articles come from other correspondents, without threats of dire results if not published, that they would have appeared in their proper order; but we must determine when articles shall appear so long as we edit the WEEKLY, and we must be permitted to judge as to what ones are best calculated to please and instruct our readers. As between ourselves and our correspondent, from the tenor of what we have quoted from him, we leave our readers to judge whose folly has been tickled or whose vanity stung.

It is false to say that we ever declined to publish any article because it was opposed to our views. The truth is that we do not get enough articles criticising our theories to enable us to meet whatever objections there may be to them. We want such articles; but there is a class of writers who imagine that vituperation, abuse and high-sounding words and phrases are argument. It is pretty certain that any one writing a criticism under the feeling in which it is evident that this correspondent wrote the sentences quoted is in no condition to argue anything. But these are the very ones who talk loudest about not "daring to publish two sides to a question." We must again repeat that freedom of the press does not mean the right of a person to pour a stream of abuse through its columns whose only purpose could be to give vent to the bitterness of the writer. Whoever thinks that this is not so has yet to learn the functions and duties of journalism. We wish to repeat that we never declined to publish a single article because it was opposed to our views; but we have declined thousands that might have "flattered

our folly." We have never yet published any, and never intend to do so, under threats. When we can no longer publish a free paper, when we must yield to the pressure of those who pretend to be able to control our readers and to take them over to some other paper whose editor will submit to menace, why, then we will abandon journalism.

This correspondent is also mistaken in another point. We have never "dropped" from insisting upon a single individual right. We insist now, as we ever have and ever shall, that every individual has the right to do whatever he or she pleases, provided in doing it no one's equal right is infringed; but we also claim the further right of any individual to present for the consideration of everybody any view or theory that he or she thinks to be beneficial to the race. The right to advocate, and the right to impose, are two utterly distinct things. We think we are entitled to be accounted as among the former, while, not to judge harshly, we think this correspondent ought to be set down as among the latter.

If our correspondent wants to go to London, he must sail by some of the ships or steamers that ply between this country and England. If he don't elect to go that way, he is at liberty to stay at home; but because we say that if he go he must go that way, he proclaims that we have "dropped" from advocating his right to go any other way that he pleases. Now, this is precisely the question about eternal life. If one wants to have eternal life there is but one way to get it, and that way is clearly defined in the Bible; and Jesus pointed out that way. Now, if people don't want it, why they need not have it; nevertheless we hope that those who do not want it will not be so terribly in favor of individual rights as to prevent us from showing those who do, the way. Jesus said, "They neither go in themselves nor permit those to go in who would." It looks some as if this were still true.

We return our correspondent's articles with this public endorsement: "If the offensive endorsements are withdrawn and the articles again submitted to us respectfully, they will be placed in the 'publication drawer.'" No one can charge unfairness in this. If he will not do this, his articles cannot appear in the WEEKLY, and he is at liberty to send them to some editor whom he can overawe.

While in Troy, N. Y., on our lecture trip, we had the pleasure of becoming personally acquainted with Mrs. Martha McGowan, a lady of great talent and comprehensiveness of mind, highly and purely inspired and thoroughly devoted to the truth. Her experience has been varied and wide, which, together with her refinement of character and cultured intellect, ought to place her in the very first rank of reformatory lecturers. Taking her all in all, Mrs. McGowan is as remarkable a woman as it has been our good fortune to ever meet. She is also thoroughly inspired by, and has had a revelation of much of, the Bible mystery, and, as we believe, is destined to play a prominent part in the great revolutions that are about to be ushered into the world upon this point. She ought to be sought by all societies of liberal tendencies. She may be addressed, Mrs. MARTHA MCGOWAN, No. 2 Farm street, Troy, N. Y.

#### BUSINESS EDITORIALS.

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

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"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 Walsbrooker, 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.

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.



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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-Writers 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,  
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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 STAGEL.

What Governor Howard of Rhode Island says:

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

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & CO.:  
Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old 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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NEW ANNOUNCEMENTS.

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The vision of the "woman clothed with the sun and having the moon beneath her feet," has a practical fulfillment in the "last days." While opposing its idea of Deity, the Baltimore American said: "It is a production of much merit." With title-page, border, references and extracts. Price 10 cents per dozen, post paid; 75 cents per hundred.

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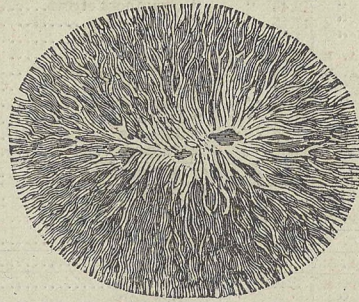
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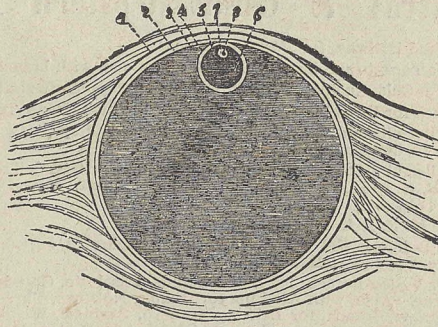
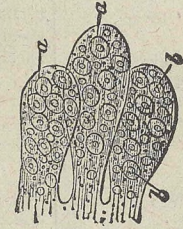
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Via Erie & Mich. Central & Great Western R. R's

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

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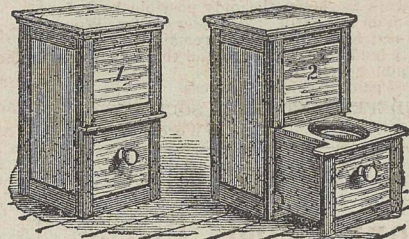
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