

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. X.—No. 17.—Whole No. 251.

NEW YORK, SEPT. 25, 1875.

PRICE TEN CENTS.

## BREAKING THE SEALS;

OR,

### THE KEY TO THE HIDDEN MYSTERY,

AN ORATION DELIVERED BY

VICTORIA C. WOODHULL,

First in Martin House, Albany, N. Y., Friday Evening, Aug. 20, 1875, and since at various other cities in the east.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, go thy way Daniel; for the words are closed up and sealed till the time of the end.—DANIEL xii., 8 and 9.

And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things.—EPHESIANS iii., 9.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.—REVELATIONS x., 7.

Significant words! Every one of them is fraught with deepest interest for the destiny of man. As I contemplate their wondrous meaning, I hesitate on the verge of declaring it, and stand appalled before the fearful responsibility that it has pleased God to impose upon me. But the time of the end is at hand; and the mystery of God must be revealed, because the seventh angel has sounded over the world. The curse put upon woman through our fore-mothers—that “thy desire shall be unto thy husband; and he shall rule over thee”—has been rent asunder; the bolts that have held womanhood shackled in slavery have been broken; and the shackles even have begun to fall. On every hand we see them lying at the feet of man, hurled there as evidence that the curse from which woman has suffered from earliest time till now, and through her man also, has been, thank God! cast off. Woman's desire is no longer to her husband; and he no longer rules over her. She comes before the world now as an enfranchised individual, no longer offering her body as the daily sacrifice, spoken of by Daniel the prophet, as she has done under the curse; but in its place setting up “the abomination that maketh desolate;” showing her former master that he has lost a victim, and she regained her birthright. Indeed has the last seal of slavery been broken? Indeed has the seventh angel sounded? Indeed shall the mystery of God be finished, and the new heaven and the new earth be ushered in.

But why do I come before you and speak these words? I will tell you. I take up this book and call your attention to it. You, perhaps, will say, “Oh, that is the old Bible, worn threadbare long ago. Don't feed our souls with its dry husks. We want living food and drink.” Well, that is just what I am going to give you. Yes! it is an old book; a very old book. There isn't a book in many of our libraries that can compare with it on the score of age, at least. Some parts of it were written fully four thousand years ago; and all of it more than eighteen hundred years ago. Yes! an old book. And yet everybody seems to have one about the house. What is the matter with the old book? Why do the people cling to it with such tenacity? Can any of those who have laid it on the shelf as worthless, answer these questions? Why did they not burn it so that it should no longer cumber the house? This matter was a mystery to me for many years; but it is so no longer. I know the reason for its hold upon the people. It contains that within its lids which, though clad in mystery, acts upon the soul like a potent spell; like a magnet, which it is indeed. They cannot tell why they cling to it; but they do it because it has an insensible hold upon them for which they can offer no explanation. It draws upon their interior consciousness with an unseen yet irresistible power. Had it no value; or had its value been wholly extracted; were there no truth standing in it unrevealed, it had long since ceased to exert any influence whatever over anybody. Books that are exhausted of their truth by its being transferred to the minds of the people, lose their force and die. But this one cannot be killed even. It has withstood the assaults of ages; and it is to-day, despite of everything, the strongest power in the world. Nobody can dispute this. I was once as

blindly passive to its significance as any one. For years I never opened it. Like everybody else, however, I always had one; but when my attention was called to its hidden meaning by the spirit, and I was shown the mystery, I no longer wondered that it could not be crushed. I stand before you to say coolly, calmly, firmly, that if there were a potent decree to go out that every book, save one in the world, and the sources of their knowledge should be destroyed, that this book, by virtue of what it contains, should be that one. There are various books that contain almost everything of which there is any knowledge or conception in the world; but there is that in this book which can be found in no other book now in existence or that was ever in existence. This one; this old one; this one despised and spit upon and trodden under foot so much, points out the way to life eternal; not the life beyond the grave, of which there is so much talk, but life here in the body; and this is the magnet to which I have referred; the pearl of great price, which, when one finds, he will go sell all that he hath and buy.

But let me examine some of the objections that have been urged against this book. It has been said that the Bible is a fraud; and that every religion based upon it is the same. Well, I will not say anything about the religions; let those who are interested in them take care of their own; but how a fraud otherwise, pray? That there have been fraudulent uses made of it no one knows better or deprecates more than I do; that frauds have been perpetrated upon the people in its name I know too well; and that thousands of frauds are now humbugging the people with it is also true. But that the book itself is a fraud is not so clear. Certainly it is a book; a printed book. We have it; we see it; it is. But it is claimed that it was written by myths; that Moses, David and Daniel; that Peter, John and Paul never lived, and consequently never wrote. Well, suppose all this were true? Suppose that instead of these being the authors, that Abraham, Abirum and Beliel; that Philip, Thomas and Bartholomew wrote it, what then? Does that alter the character of the book? It is contended by some able men that Lord Bacon wrote Shakespeare. Suppose it were true, would that alter the value of the book at all? No. The value of any book depends upon what it contains, not upon who wrote it; depends upon its wisdom, precepts, truth, and this one—this Bible—especially, upon what it has never yet been known to have, but still is in it. It is true that the ethical precepts and moral rules that it contains may be found in many other books; but it is in this book alone that the truth of which I am to speak is to be found. It is for this reason that I ask you to again take it down from its dusty resting-places on the shelves, and laying your prejudices aside, search for what I have said it contains. Search it with the new light that I shall give you with which to read it; open its hidden meaning with the new key that I shall present to you—a light and a key that will unlock and shine through every heretofore obscure thing, and harmonize the thousand contradictions that have been conjured out of it, because no one has had this light and key to offer to the world.

It is said that this book is a translation and revision from other Bibles of other nations; but the manner of its compilation into its present form is a sufficient refutation of this charge. The fact of the council of bishops who gathered it from all the sacred writings of the Hebrews and Greeks then in existence that could be collected, is too well attested to be declared a fraud. Had the Bible been written by a single person, in a single generation, under the direction of a single sect, it might be said of it that there was collusion to produce it; but having been written by different persons, between whom there could be no possibility of collusion, at widely different periods of time, it must be admitted that each writer wrote independently of every other. Moreover, the most potential proof of the spirit origin of the book lies in the fact that its different writers, writing at different times during the space of two thousand years, all treat of the same issues and point to the same culmination at the end.

There is, as I shall show you, a unity of sentiment and of purpose in the Bible that, it is safe to say, could not be attained upon

*Wm. Dorrance*

any other given subject from the various writers on that theme extending through the time represented by the books of the Bible. This unity is most patently established by the beginning and ending of the book. The principal feature of its very inception and the predominant feature of its closing chapters are one and the same thing. The tree of life, in the midst of the Garden of Eden, is the culminating fact of the figurative creation, from which tree, if Adam and Eve were not shut out, the Lord God feared they would eat and live forever, after having eaten of the tree of knowledge of good and evil and "become as one of us." So also in the culmination of the revelations to John on Patmos. The tree of life, the leaves of which were for the healing of the nations, together with a pure river of the water of life proceeding out of the throne of God, stands the important feature of the new heaven and the new earth, which is to be, when man shall eat of the fruit of this tree and drink of the water of this river properly, and die no more. This river of life is not mentioned as such in the beginning, but is represented by the beautiful and fruitful river Euphrates, one of the four rivers of the Garden of Eden, the waters of which had not then been corrupted and poisoned, and by reason thereof made to flow outward in rivers of blood, instead of inward as waters of life. In St. John's vision this river was again returned to its original purity, to be a source of life to all who drink its waters, instead of destruction, as it now is to the whole race, who, drinking of them, intensify rather than quench their thirst.

Not only in the beginning and ending is this subject of life and death, and the reasons for their existence, the subject matters of which the Bible treats, but from one to the other—from Genesis to revelations—it treats of nothing else. Moses and the prophets and the poets of the old, and Jesus and His disciples and apostles of the new dispensation, taught and wrote wholly and only of this one theme. The world was all dead in Adam. The river of life, upon which the people were to feed, was turned to blood and wasted on the ground; and the fruit of the tree of life was carried away in the current, and the ground drank up what should have appeased the hunger and quenched the thirst of every living soul. For centuries, ages, this wasteful course has run until the flow now threatens to carry away the Garden of Eden itself, and thus destroy the very fountain of life. *For this Garden of Eden is the HUMAN BODY*; and its fruitful river Euphrates and tree of life are the sources in which the human race finds its existence; and this human body is the Temple of God of the Bible, as described by Paul, when he said to the Ephesians, "Know ye not that ye are the temple of God; if any man defile the temple of God, him will God destroy." And does he not do it inexorably? What human body is there that ever yet withstood pollution? What that ever had eternal life? and yet it is intended thus to live. And it was such life as this that Jesus came to bring to light, and that He did bring to light. For I do not hesitate to assert, knowing full well the responsibility of such a position and the ridicule and contumely of which I make myself the subject, if this should prove to be not true, that this Bible contains the secret of eternal life in the body; and that it is this fact which makes it the magnet that draws the people to it they know not why, as I have said before. None of the prophets ever knew the solution of this question; but they prophesied of a time in which it should be, and of a Saviour who should come to introduce it. Jesus came as the fulfillment of these prophecies, and he did introduce the way, the truth and the life; and the apostles declared it with more or less distinctness in almost every line of the epistles which they wrote; and especially was it made clear beyond all doubt in the vision on Patmos, which, as John declares, was the revelation of Jesus Christ to him.

It will, however, be objected to this view that if so important a fact is set forth in the Bible it would have long since been discovered; indeed, that the language in which it is expressed would have been *prima facie* evidence of the truth; and that, if the Bible mean what it is now stated to mean, it would have been impossible for such diversity of belief to have grown out of it as a foundation as there has. Now these two objections, which, in view of the facts, seem to be conclusive upon their faces, are really strong presumptive proof of the truth of my position. For the Bible itself claims to be a sealed book that could not be understood until after a certain lapse of time. The prophecies pointing to the question of eternal life were sealed up. Jesus always taught the doctrine in parables, which even His disciples failed to understand. In fact, not until He spoke to them plainly regarding the fundamental principles of His mission, after His resurrection, did they come at all to a realization of the truth which is the mystery of the Bible. To the two disciples who journeyed from Jerusalem to Emmaus, to whom He appeared, He, as St. Luke wrote, "expounded unto them in all the Scriptures the things concerning Himself," of which conversation they afterwards said, "Did not our hearts burn within us while He talked to us by the way, and while He opened up to us the Scriptures?" When Jesus had eaten with the eleven, so St. Luke also said, "Then opened He their understanding that they might understand the Scripture," which till then had of course been closed to them. Peter, who denied Him, when he was arrested was the boldest of the bold after he had seen the resurrected Lord and realized what was His mission. Paul also spoke continually about the mystery. To the Romans he said: "According to the revelation of the mystery which was kept secret since the world began." To the Corinthians: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto

our glory." To the Ephesians: "The mystery which from the beginning of the world hath been hid in God, whereof I was made minister." Also to same: "Praying always that I may open my mouth boldly to make known the mystery of the Gospel, that I may speak boldly as I ought to speak." To the Colossians: "Whereof I am made a minister to fulfill the word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

Therefore, according to the Bible itself its central idea is a mystery of mysteries; all sealed in mystery, for "great is the mystery of Godliness."

But is there no way by which it may be learned to what this mystery relates? Most assuredly there is; and one so clear that when once seen it cannot be gainsaid or doubted. John, in Revelations, said: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he declared to his servants the prophets." This refers to the same mystery about which Jesus spoke and Paul wrote. Now, if we go back to the prophets, we shall find to what this mystery relates. In Daniel's prophecy it is said: "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread; neither came flesh nor wine into my mouth; neither did I anoint myself at all. And in the four and twentieth day of the first month as I was by the great river which is Hiddekel, there I lifted up mine eyes and beheld a man clothed in linen. And when I heard the voice of his word, then was I in a deep sleep on my face. Then he said unto me, fear not, Daniel, I am come to make thee understand what shall befall thy people in the last days. But I will show thee that which is noted in the Scripture of truth; and (please remember this) none holdeth with me in these things but Michael your prince."

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Now it will be observed from this that Daniel being upon the banks of the river Hiddekel, saw two others also upon its banks, and that when he appealed to the man clothed in linen who was upon the waters of the river, Daniel was told of the time when the end should be. Now this river Hiddekel was one of the rivers of the Garden of Eden, and is nowhere mentioned in either the Bible or in geographies save in these two places to which I have referred. As I have already said, the Garden of Eden of Genesis is the human body, and Hiddekel is one of the four rivers into which the river Pison (meaning extension from the mouth—changing) which leads from the mouth to the stomach into the Garden divides. It is the river that runs with a "swift current" and "a sharp hissing sound," because this is the meaning of the word Hiddekel. Of course there is but one interpretation to be put upon this river. It is the stream that drains the body by the way of the kidneys, bladder and urethra. It was upon this river or by its side that Daniel saw this vision; and the man whom he questioned was upon its waters. This man was clothed in linen, which is the material in which the priests were clad in making the sacrificial offerings, which symbol also has a deep hidden meaning which I cannot now explain. This river is the fruitful Euphrates of the first chapter of Genesis as well as the pure river of water of life of the last chapters of Revelations of John. Hence the things which Daniel saw but understood not, were connected with this river of the Garden of Eden, transposed at the end of time into the new heaven and the new earth. The proof is contained in the language itself. The things that Daniel saw in connection with this river which were to be finished after a time, times and a-half, were the same things that John saw in the new heaven and earth, because John saw that this mystery which was shown to the prophet was to be finished when the seventh angel should begin to sound; after which the new heaven and earth were to appear, in which should be the tree of life.

But still further. John said there should be no more death, signifying that after the seventh angel shall sound, that the work that should destroy death, should be completed. Paul informs us that death is the last enemy that shall be destroyed; that is, that sin should be done away—the sin introduced into the world, as related in the third chapter of Genesis, through which death also came into the world to man. The curses that followed the transgression are plainly to be overcome in the time seen by John. These curses upon woman were that "her sorrows and conceptions should be multiplied;" that "her desire should be unto her husband," and that "he shall rule over thee." And upon man, "Cursed be the ground" (the ground

of the Garden of Eden of course); "in sorrow thou shalt eat of it all the days of thy life;" "in the sweat of thy face shalt thou eat bread," which has a hidden meaning, at which the world may well be surprised when it shall come to be revealed.

These curses, which brought death to Adam and Eve—meaning universal man and woman—were to be done away in the coming of John's prophecy; and in the new heaven and the new earth, the River and the Tree of Life were to be for the healing of the nations. Hence it is evident that the Garden of Eden, the prophecy of Daniel and the vision of John, have reference to the same thing; and so having, without taking up any intervening portions of the Bible, which would only multiply the proof, they establish what I have said about this book—that its unity from beginning to end is complete; and that its subject matter, its hidden meaning, its mystery, has the most intimate relation to the interests and welfare of the human race, through its most intimate and sacred relations.

But what about its remaining a sealed book so long? Nothing could be more evident than the reply to this. I said it had been asserted that the Bible was a fraud, because it is susceptible of such a variety of interpretations; in fact, that anything could be proven by it. Nobody better than myself is aware that this has been, and still is, true; but this is not the fault of the Bible. It is the fault of those who make the interpretations. I stand before you to declare that the Bible, from first to last—from Genesis to Revelations—has reference to the Temple of God, which, as it says itself time and again, is the human body; and that with the key to unlock its hidden meaning, to unlock this temple into the holy of holies, it has but one interpretation, and that it is impossible to make any other—the *Garden of Eden is the human body*. The river, by the side of which Daniel prophesied, was one of the four rivers of the human body; and the tree and the river of life are in the human body the saving of which from death was the mission of Christ, and for the redemption of which Paul said (Romans, viii. 23) that he, with the whole world, was groaning. Everywhere in its pages it is one and the same thing—lamentations over the decay of the holy temple, prophecies that it shall be born again, and that it shall be saved from the power of death, which is the devil. All this is in symbolic and figurative language I know, and if read without the key, the "Cabalistic" key, with the understanding of which all the Old Testament was written, it is not only impossible to see the harmony of the various parts, but also to comprehend the meaning of any single part.

But in the teeth of the plainest and most emphatic declaration contained within itself, that it is a sealed book, and to remain so until the time of the end; that the mystery contained is sealed in God from the beginning of the world, to be revealed only after the sounding of the seventh angel—in spite of all this, I say, Christians have the presumption to claim that they have the truth, and the effrontery to add, "that those who do not accept their version shall go down to hell." But Daniel said (Daniel, xiii. 7) that the man upon the waters of the river swore that the mystery should last for a time, times and a half. A Hebrew time is a thousand years; a time, times and a half are then 2,500 years. Therefore, if we can learn when the 2,500 years expire, then we shall know the time for the expiration of the prophecy. This prophecy was made, so the biblical chronologists say, 534 years B. C. Add the 1875 years of the Christian era to these, and 2,409 of the 2,500 years have expired. But there is great uncertainty about this chronology. Some have calculated that it has already gone; others that it will expire in 1890; others, still, in 1876 or '81. It is impossible to know positively by calculation when the 2,500 years will end. But one thing we can know, and that is that the prophecy will be fulfilled whenever the mystery of the Bible shall be revealed. This John said would be in the days of the voice of the seventh angel, which voice is to put away the last curse that rests upon the race, because there were no more angels of destruction to sound; no more curses to be removed. The seventh is the last, and the last is death. So when the voice begins to sound that shall take away the curse of death, then the mystery will be revealed. It is by the solution of this mystery that this work shall be done. Is there any evidence that the voice of the seventh angel has been heard? Yes, there is. Daniel said that from the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there should be 1,290 days. Has the daily sacrifice been taken away? Ask the women of this country who have declared their freedom from the rule of man, from the curse put upon them by Adam, if their daily sacrifices have not ceased? Ask woman if she any longer willingly lays her body upon the altar of man's lust, and see what answer she will make. And then ask the deposed men, thrust out of the Garden of Eden, if the abomination that maketh desolate hath not been set up with them? Ask them if their rule over women is not coming to an end? Ask them if women's desires are any longer to their husbands? and see what they will say. And in these, then, hear the voice of the seventh angel sounding, saying, as John relates, "The kingdoms (meaning the bodies of women) of this world are become the kingdoms of the Lord, and He shall reign forever." How can such a reign come in so long as man rules over woman; so long as her desire is unto him? How can Christ be her King so long as man is her master? Do you not begin to see how wonderfully all parts of the Bible harmonize under the new revelations? Indeed is the mystery of God being finished. Indeed is the Bible beginning to have a consistent interpretation.

But the inconsistency of Christians is no more evident when they profess to understand the Bible as a whole than when they talk about its various parts. And here again we shall see how every thing is revealed when opened with the proper key. Christians tell us that Christ came to save the souls of men and women from hell—a place which they have conjured up, in which the lost, they say, are to be burned eternally; and this, too, in the face of the words of Jesus directly to the contrary. There is no mistaking the salvation that He taught; for, although He spoke in parables on most occasions, at other times He spoke plainly. He said: "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Again he said: "Verily, verily, I say unto you, if a man keep my saying (not sayings), he shall never see death;" and again, also, "And whosoever liveth and believeth on me shall never die." Nor are we left in ignorance as to what it was to believe on Jesus and Him who sent Him. When the lawyer came to Jesus to tempt Him, he asked, "Master, what shall I do to inherit eternal life." Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Do this and thou shalt live." But if there is still any doubt that Jesus did not mean that the dissolution of the physical body was to be escaped, let them read the last verses of St. John's gospel, in which it is declared that the disciples understood Jesus to say that John should not die. Paul also understood this clearly, for he said that "the last enemy that shall be destroyed is death," and that Jesus should reign until this was done. Nothing could be made clearer than that the salvation which Jesus taught was the salvation of the body from death; nor that this was the life and immortality that He came to bring to light. Paul understood that the spirit life was not the life that Jesus had in view, for he said (Corinthians, xv. 19): "If in this life, only, we have hope in Christ, we are of all men most miserable;" also, "If the dead rise not, then they which are fallen asleep in Christ are perished"—meaning if there were no resurrection of the dead that they which had followed Christ and believed in his mission, being dead, were not and could not be saved.

But in spite of all this, Christians claim that those who are of their various folds are saved; and they talk of the brother or sister gone to heaven or hell, as the case may be. They forget that Christ enumerated the evidences that should follow belief. When he sent his disciples out into the world to preach the gospel, he said: "He that believeth shall be saved;" and these signs shall follow those who believe: "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." What Christians have these signs of belief? None. There are none who believe on Jesus as He required. There are, however, some of the evidences of belief to be found elsewhere. Since the tiny raps began at Hydesville, which was the beginning of the second coming of Christ, there have been persons here and there, most heartily despised by these same Christians, who have been followed by some of those signs; and these are the only evidences of belief that exist, and, consequently, persons who have these signs are the real believers on Jesus who live in this age.

Now, all these things confirm what the Bible itself declares—it claims to be a sealed book, which people, having ears, hear not, and eyes, see not, and hearts, and do not understand. Christians know there is a value concealed within it, although they cannot tell us what it is, save in the usual way, which, as we have seen, judged by the book itself, is valueless. They do the best they can, and think they understand. But they fail to hear, to see, as well as understand, that they are not to, and cannot, know the truth until after the seventh angel has sounded, and the mystery of God has been finished; for how can that which is a mystery be known until revealed? There is a good reason why the revelation could not come before. The mystery consists of a physical fact that must be a result of growth, which could no more be attained to, physically, until this age of the world, than the telegraph, the cable, the steamship, the railroad, were possible until now. This special fact to which I refer as the mystery of the Bible, in which the realization of all its prophecies is concealed, while being the immediate cause of having eternal life, will itself be a result of the development into harmony in the individual securing it, of all departments of his nature, out of which condition this life will come as a natural and a necessary result.

This is what Jesus said to the lawyer. When any one loves the Creator with all his mind, soul, strength and heart, and his neighbor as himself, not in theory and profession merely, but really and practically, then that person is in the condition to have eternal life; and he will have it if he also have a dual nature through which to get it, because in the new heaven and earth, which are the new man and woman, to whom there shall be no more death, both the tree and the river of life—the male and female elements—must be present, not as men and women merely, but as sons and daughters of God. This condition was shown to the prophets inspirationally. They saw that there would come a time in the future when these things would be; but the world has now grown almost to a realization that they *can be*. This is the common ground upon which inspiration and evolution—the Bible and science—are to meet and to unite,

## TERMS OF SUBSCRIPTION.

## PAYABLE IN ADVANCE.

One copy for one year, -	\$3 00
One copy for six months, -	1 50
Single copies, -	10

## CLUB RATES.

Five copies for one year, -	\$12 00
Ten copies for one year, -	22 00
Twenty copies (or more same rate), -	40 00
Six months, -	One-half these rates.

## FOREIGN SUBSCRIPTION

CAN BE MADE TO THE AGENCY OF THE AMERICAN NEWS COMPANY, LONDON, ENGLAND.

One copy for one year, -	\$4 00
One copy for six months, -	2 00

## RATES OF ADVERTISING.

Per line (according to location), - From \$1 00 to \$2 50  
Time, column and page advertisements by special contract.  
Special place in advertising columns cannot be permanently given.  
Advertiser's bills will be collected from the office of this journal, and must in all cases, bear the signature of WOODHULL & CLAFLIN.  
Specimen copies sent free.  
Newsdealers supplied by the American News Company, No. 121 Nassau street, New York.

All communications, business or editorial, must be addressed

**Woodhull & Claflin's Weekly,**

P. O. Box, 3791, N. Y.

Office, 111 Nassau Street, Room 9.



*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. 25, 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 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:

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

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

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

Mrs. Woodhull has made arrangements to lecture in the following places—to wit: Titusville, Pa., Sept. 16; Oil City, Pa., Sept. 17; Millerstown, Pa., Sept. 18; Petrolia, Pa., Sept. 20; Parker City, Pa., Sept. 21; Waukegan, Ill., Sept. 24; Racine, Wis., Sept. 25; Kenosha, Wis., Sept. 27; Sheboygan, Wis., Sept. 28.

## COMING AT THE TRUTH.

Our recent editorials on the relations of the sexes and their effects upon life and death; and especially our arguments to establish the condition of the people before the so-called "fall," and to show that the fall was the beginning of the acquisition of knowledge—eating of the fruit of the tree of the knowledge of good and evil—have brought us in from various sources a good deal of very important information. Among this information is some in reference to a people living in South Africa, who are an excellent illustration of what we have argued must have been the pre-adamic condition of the people. This information comes to us direct from a missionary who has resided among them for twenty years, and without doubt is strictly true.

This information, when given by this missionary, was so given in semi-confidence, and we were not to mention it in a public way until after his return to Africa, and then only impersonally. He had been on a visit to this country for the first time, we think, since his becoming a missionary. He came with the intention of remaining; but both himself and his family, consisting of wife, two sons and two daughters, were so dissatisfied with living here that he concluded to return, and has done so.

Of course we should be glad to give the precise locality of this people; but the confidence extended to its prohibition, since to give the locality would be to designate our authority. Much of the information would not be pleasant to the "Church" as coming from one of its disciples. For this reason we must be content with giving the facts as they have been related to us, assuring our readers that we believe them to be true.

This people is represented to be wholly devoid of what is known among us as civilization. (They have no art, no science, no improvements; live in rude huts, and eat fruits, shrubs, herbs, etc., that grow naturally; have no cultivated provisions at all; in short, they live in the original condition; they have never eaten of the forbidden fruit of the knowledge of good and evil. As a consequence, disease is unknown among them. None of the children die; they propagate very slowly; all live to old age, and rather go to sleep than die. They have no crime. All their differences are adjusted by the oldest man of the tribe—a purely patriarchal government—to which all yield assent willingly.

But all this is as nothing to what remains to be told about the relations of the sexes. They are wholly under the control of the women, and they begin when the sexual instinct first makes its appearance in the girl, and lasts till near death, and the women never menstruate. It may be wondered how this can be. It is a plain law; one to which we have blindly called attention many times; but one that even the most radical were not ready to hear expressed in plainer than poetic terms. The amative desire begins to show itself in the female two or three years before the appearance of the monthly waste, and this appearance is caused by the non-appropriation of the life-force in the natural way. It accumulates in the uterus, and is finally thrown off to save the life of the subject.

There is a tremendous truth concealed in these facts, but it is one that ought to be known; indeed it is one that ought to have been discovered long ago from the various known facts that are in existence. It is a well-known fact that females who marry very young, and are not killed by abuse, enjoy the best general health, and are cursed the least by the waste of life. If women do not believe this, let them go into an inquiry upon the subject. Women who are cursed but a few hours or a day, or less than two days, every month, are always healthy, and usually of well-developed form and face, and hold their age. It is those who are cursed four, five, six—yes, even seven and eight days, who have the short lives and are full of trouble. Moreover, it is this latter class whose "conceptions are multiplied" most; while it is the former who bear the fewest children, and, it is almost needless to say, the best. There are instances of women living, who are sixty and upward years of age, who have all their life lived in prostitution, who are perfectly preserved and look to be in their very prime. Of course such never debauch themselves by drink or permit themselves to become diseased. It is these two things that reduce the life of the common prostitute to an average of four years. It is also true that these women have never been cursed by the monthly waste, for the reason that they entered upon their life before the ages of twelve.

Now, these facts exist. They are not of our making. We find them, and we are sufficiently anxious to know the whole truth, to take them and study them to see what they teach us about this terrible sexual problem. It would be criminal to see them and pass them by, saying they are nothing. We know they are, and that they are yet to teach the world the very first principles that should govern the most intimate and important relations of the human race. The facts gleaned from this missionary go to establish what must be logically deduced from what we have said. Among the people of whom he speaks there is no restriction between the sexes, save the determining power in the female, and yet commerce does not obtain to one-half the extent that it does among the enlightened races; and this from the very fact that the instinct has its natural expression before it gathers into a furious passion to rule, instead of to subserve, its subjects. It is trained, and not smothered; or rather, it develops healthfully, instead of

under the influence of a morbid and constantly irritating passion, which, reacting upon the whole brain, causes the entire system to become impregnated with the unnatural condition, the results of which are clearly traceable in almost all the young of both sexes. This is a wide and a fruitful field; but we have already said more than we intended to when we began. But let our readers remember that we say that the world, as yet, knows nothing about the most important of all questions—the sexual question.

## SPIRITUALISM AND SOCIAL REFORM.

The last of a course of four lectures (on Industrial, Financial, Religious and Social Reform) was delivered by R. W. Hume, on Sunday last, Sept. 12, at the Harvard Rooms, in this city. The points maintained in it were the right of woman at all times and under all circumstances to her personal or individual freedom, and the demand for the establishment, by the communal force of law, of her sovereignty in the domain of the affections. These points were elucidated by close logical argument, and the lecture, like those which have preceded it, was heartily applauded, conservatives as well as radicals admitting at its close that they were well satisfied with the manner in which the subject had been presented. In it the lecturer asserted that, in the case of man, the law always respected his personal sovereignty—in the case of woman—never. Under the law, she was looked upon as a chattel, and assessed often at a money value, for the blind "of her services" was too thin to deceive the wise. From the noblest specimens of the order mammalia (of creations inferior to man), in which the females' rule on sexual questions, and in which the sexual aberrations that are degrading the human family are unknown, the lecturer claimed it to be a natural right for woman to give the law in such matters, and not to receive it, either ecclesiastically or civilly, from man.

The lecture was pleasantly illustrated with anecdotes throughout, and, previous to commencing, Mr. Hume recited the lyric written on the death of Mary E. Pomeroy (originally published in the WEEKLY of Sept. 5, 1874) with marked effect. In the course of his remarks he also pleasantly alluded to the late letter of Col. Olcott to the New York Tribune, in which he terms the modern pythonesses, that are the real movers of the impending social revolution—"scrub-women spouting sapphics"—and humorously regretted that he had not been born nineteen centuries earlier, when he might have had the opportunity of defending the Jewish D.D.'s, and vituperating the ignorant young carpenter and the poor fisherman who believed in his teachings. Some amusement was also felt (when in condemning Protestant people for their cruelty in neglecting infant life and sufferings, and their pharisaical intolerance of female delinquents) he recited a chorus from a hymn he composed, which ran as follows:

"Though Mary might honor the name of her Lord,  
And John—in his bosom find rest;  
Though Peter might fight for his cause with the sword,  
Yet Magdalen loved him the best;"

concluding by asking if, after the Beecher affair, any modern clergyman would be brave enough to hold a long conversation in public with a woman who had had five husbands, and was then living with a man who was not her husband, as did Jesus at the well, with the woman of Samaria. We could present many other parts of the lecture which we hold to be worthy of public attention, but space forbids. At its close, on motion made by Mr. Fowler, the thanks of the large audience were unanimously presented to the lecturer for his services.

## MRS. WOODHULL IN THE FIELD.

## COMMENTS OF THE PRESS.

[From the Observer, Utica, N. Y., Sept. 8, 1875.]

VICTORIA C. WOODHULL.

The event of the present week is the appearance of Victoria C. Woodhull in the Utica Opera House this evening to discuss "The True and False, Socially."

Mrs. Woodhull and Miss Tennie C. Claflin arrived in town this morning from Rome, where this lecture was delivered last evening to an audience which comprised some of Rome's best citizens. The ladies called at the Observer office during the forenoon. Both were in traveling costume and good spirits—which is the same as saying that they were comfortably and appropriately clothed physically and mentally. Fame and photography have been unjust to them in one respect—both are younger and fairer in feature than they have been pictured. It is not alone the brilliant talk of these two swift-tongued speakers and editors that has captivated the attention by turn of men like Beecher, Tilton and Vanderbilt, for they are gifted with radiant faces as well as radiant minds.

[From the Morning Herald, Utica, N. Y., Sept. 9, 1875.]

## MRS. WOODHULL'S LECTURE.

The audience in the Opera House, last evening, to hear Victoria C. Woodhull's lecture on "The True and the False, Socially," was composed of an equal number of ladies and gentlemen, and included some of our most respectable citizens. Miss Claflin occupied the box-office, and was the object of much attention. A little after 8 p. m., Mrs. Woodhull appeared upon the stage, neatly dressed in black. She is very prepossessing in appearance and disappointed many very agreeably. The opening of the lecture was delivered from notes as it included numerous statistics. The peroration was very fine, and there is no doubt that Mrs. Woodhull is the best lady lecturer that has appeared at the Opera House. The lecture contained many points worthy of serious consideration, and nothing that could give offense to the most fastidious. Mrs. Woodhull certainly made a good impression upon her audience, and gave many of her auditors new views in relation to the position that she occupies upon the social question.

and in their blending, move the world as neither has ever moved it separately. Had I the time I could pile argument upon argument to prove this fact; indeed, could make it so clear that no one could for a moment doubt; but I must leave it here.

I have shown that the Bible means, according to its own showing, that the ultimate condition of man—the salvation of which it is the exponent—is to have eternal life in the body; is not to die; and that to be saved is to be saved from death, or, as St. Paul expressed it in the mission of Christ: "That He might destroy the power of death, that is the devil, and deliver them who, through fear of death, were all their life-time subject to bondage." And I have told you and shown, so far as I have had the time, that all its language has reference to the human body. Everybody is aware that for three years I have been strenuously advocating the delivery of woman from her legal bondage to man in marriage. I laid down this proposition in Steinway Hall in 1871. My advocacy of social freedom has been to open the way for this higher and grander truth of the Bible; has been to bring woman to see that there could be no salvation for her until the curse of subjection to man should be removed. Do Christians believe that there was a curse put upon Eve which has followed woman? Do they believe the words of the sixteenth verse of the third chapter of Genesis, that one of the curses was that, "Thy desire shall be unto thy husband, and he shall rule over thee?" If this was a curse on woman, how can she be saved so long as she is subject to her husband? Will Christians answer that before they condemn me for my advocacy of freedom for woman? Let me here say that I know that legal marriage, as it exists, stands in the way of arriving at the condition in which eternal life is possible. No woman who habitually permits her body to be defiled by unhallowed commerce can ever attain to that condition, for this is the pollution of the Temple of God of which Paul so often speaks. The curse that fell upon woman—"that he, thy husband, shall rule over thee"—has got to be removed, and woman made free before she can inherit the free gift of God—free because the possibility lies in every human soul which is not already so badly damaged that death is inevitable. Jesus recognized the fact to which I refer. He said that the harlots would get into the kingdom before those to whom he was talking. Remember, Jesus and not Mrs. Woodhull said this. The reason was that they were not in bondage to the law, and when the real truth should come, would be in a condition to receive it, to which condition that of those who were still in bondage to the law could not compare; and what was true at that time is true now.

But what are the facts in life that counterpart and prove what I have said of the Bible? What are the conditions that stand in the way of eternal life that must be removed before it can be realized? Let me go back to the creation, and the fall (so-called) of man. From the standpoint of both science and religion, the production of man on the earth was the object in view when the creation began. Religion and science admit that there was an original cause which set up the original motion in matter that ultimated in man. The latter examines into the various works that preceded his appearance, and discovers that he came as a result of them all. Indeed, that except they had first existed he could never have lived; that the omission of a single progressive step in the creative plan would have defeated the work. But science goes further than this. It not only asserts that man was the last link in a long chain of development, but it also maintains that when the creation once began there was no power, residing anywhere, that could have interposed its edicts to stay the progress or defeat the final production of man; that he was a necessary product of creation, as the fruit is of the tree, and that all the designs of the moving power were contained in, and exhausted by, his creation; that is, that, as a fruit of creation, man was the highest possibility of the universe.

Religious theory, in inquiring into the creation of man, has pursued a method precisely the reverse of this. Having found man on the earth, it assumes that he was a special creation; that is, that God, having purposed to create man, set himself about to prepare a place in which he was to live; the earth, formed according to the account in Genesis, being that preparation. I say that this is the theory of religionists; but it is by no means certain that their account of the creation justifies any such conclusion.

If we take the Darwinian theory and endeavor to find where and how man came, we are led, necessarily, to a time when there was nothing existing higher than that type of animal by which man is connected with the brute creation, and through which he came to be man. Man is an animal, but he is something more. He knows good and evil, and this is to be more than an animal. There was a time, however, when man did not know these. It was then that the form, the human man, was in existence; and it is easy to conceive that the whole face of the earth may have been occupied by human beings, who were nothing more than animals. These were the male and female whom God created according to the first chapter of Genesis. They do not mean at all that they were a single male and female. They were not persons whose names were Adam and Eve. They were simply male and female man, or Adam, for in chapter v., verse 2, we are told "male and female created He them, and called their name Adam;" that is, the human animals that inhabited the earth were called Adam. Now, this is precisely the condition in which science informs us that man at

one time must have been. He was not created at one and the same time, physically, mentally and morally; he may have lived for ages in this animal condition. Of this, Moses, who lived 2,500 years after Adam, tells us nothing in his story of the creation. But as there were immense periods of time which Moses called days, between the various epochs of the creation, of which he tells nothing, it is not strange that he is silent upon this later and really less important fact. Besides, we must remember that with God there are no divisions of time, all time being eternity. But there came a point in time when male and female man had developed to the condition in which the first gleams of reason began to light up the horizon of the intellect, as the first rays of the morning sun light up the tallest mountains, which reflect them into the valleys below. It was at this time that they began to eat of the fruit of the tree of the knowledge of good and evil.

It was at this time that the Lord God "planted a garden eastward in Eden," in which he put the man whom he had formed "to keep and dress it." It is evident that at this time the human animal, man, was pure and perfect physically; that is, was like the other animals, and that he was to be judged of as we judge of animals now. Considered in this light, what are the differences between man and the animal? This is a question of most vital importance, since, if there were a fall of man from the original state of purity, it is necessary that we know of what that fall consisted before we can provide, intelligently, for an escape therefrom. It was not a moral fall certainly, since morality is not an attribute of animals, unless physical purity be morality. Such a view of ethics, however, would scarcely be legitimate, since morals are an outgrowth of, or a building upon, intellect and the last development in the growth of man. Nor could that fall have been intellectual, since as there had been no knowledge of good and evil, there could have been no intellect; there had been no power of comparison in the human brain. We are obliged to conclude, therefore, that the sin committed by man was a physical sin.

Now, what was this sin. Well, go to the animal world and compare its physical habits with our own, and it will not be difficult to discover a difference sufficient to account for all that has occurred to mankind. Indeed, we shall find such a disparity that we shall be left only to wonder that the second deluge has so long been deferred. What is the central point around which all this difference aggregates? It is clearly in the relations between the male and female. Undoubtedly, before the fall, commerce in man was the same that it was then, and is now, in the world; that it was solely for propagation, and in this respect the female was and is supreme mistress. In this we find the basis for all that we have done on the social question; in this we find our argument against legal marriage, because it takes the control away from its rightful queen; in this we lay our claim for freedom. All the arguments that our opponents can advance, and all the seeming rules and laws that may be gleaned from the Bible (which, when understood, will support our position, and not that of our opponents) can never shake the logic of this single thing to which I have referred.

It was because the deciding power in sexual things was with the female, put there rightfully by the natural law, that the responsibility for "the fall" was placed on her. It was she who was tempted to yield, and she who yielded that which was hers to have withheld; and she continues doing so to this day. Hence it is through woman's freedom only, and her resumption of her natural queenship in the domain of sex, that she and man can be redeemed. The law by which this power is centered in the male, confining woman to a legal lord, and thus, as oftentimes it does, divorcing her from him to whom she hath been joined by God, must be rescinded. It is the image only of the good to come; it is the law that man hath made with hands, which has usurped the place of that not made with hands, the same as Christians worship in the temples made with hands, to the ignoring of those that God hath made without the aid of hands. Can Christians see the simile?

But what has been the result of this resignation of queenship on the part of woman? Look again to the female animals and learn the reply; for here, woman stands in lurid contrast to her sex in that domain. Where is the animal that wastes her very life away at every changing moon? There are no such, save perhaps, among the monkey tribes, and the fact exist there for the same reason that it does with woman. No animal that has commerce for reproduction only is cursed as woman is, there stands the fact, ye women of the world; and there is where you differ from the animals; and in this fact, all the results of the original sin have had their source. All female animals yield their monthly fruit; have their regular ovulation; but it is not accompanied by the monthly waste, woman only is cursed by this. But let any female brute lose the control of her procreative functions as woman has been deprived of hers; and let her be subjected to the unbridled passion of the male as woman is, and she will soon begin to feel the curse. In this unnatural state, woman loses, when she is not *eniente*, every nine months, what would make from 5 to 12 pounds of human flesh and bone. Is it to be wondered at that the race wears out and dies so young? Is it not to be wondered, rather, that it enjoys what can be called health at all? Aye! still more: that it has not been swept from the face of the earth, as it soon will be if this waste do not cease. For thirty-five years of her life—the usual fruitful period—woman's body manufactures not less than three hundred pounds of life that is absolutely lost to the human

economy. The human body is intended for a self-supporting machine; but can anybody suppose that a machine that wastes its energies at this alarming rate, can live longer than the race now lives? This river, this flow of life, is the great river Euphrates of the Bible, of the second chapter of Genesis, which has been turned to blood (Exodus, chapters, 4th and 7th) as a natural result of unnatural commerce. It is also the river of life that John saw in the new heaven and new earth, as "a pure river of water of life proceeding out of the throne of God;" out of His highest creative place; out of the ground where His most noble works have been produced; out of the fruitful place in which He created man a little lower than the angels; in short out of the inner sanctuary of the temple, the holy of holies of the Bible.

But this waste in woman is counterparted by an equal waste in man. All life expended by man that does not go to reproduce, is also wasted. But I would not have you infer that, in the perfect state, there is nothing similar to commerce, save what occurs for reproduction; nor that the Oneida perfectionists' theory of continence is the true one. Their theory is the negative side of a great truth; but after all it is the same principle, practically, as that which prevails in society—to wit, the prevention of children without restricting commerce. Mr. Noyes' theory is, therefore, really nothing more than a new phase of the present social system.

The new order of society, however, which will be based upon the new truth, will reverse this practice, since the action of the will will be brought into requisition for the production and not the prevention of children. It will be seen that the action of the will, affirmatively instead of negatively, is the natural order which is exemplified in nature below man. And woman will never be emancipated from her slavery, utterly, until pregnancy, like other things, is governed by causative and not preventive will power; that is to say, until children are the result of a mutual desire of both parents, and the creative act is entered upon to produce them. It will then be unnecessary to resort to unnatural methods of commerce to prevent pregnancies; or to secondary means to destroy them when they result from what is now falsely supposed to be natural commerce.

There is another theory held by a considerable class of persons, very nearly related to that of Mr. Noyes, which, with that, is a perfectly natural conclusion for those to adopt who do not see or know the real truth. Many very intelligent and earnest people seeing the waste of life by the present system conclude that commerce is justifiable for reproduction only, and therefore abstain from all other. But granting, for the moment, that this may be a cure for the waste in man, it by no means cures the waste in woman, since whether a woman abstain from commerce or not, when she is not pregnant, this waste continues. It begins at the age of twelve to fifteen and lasts till the functions are worn out. It is clear, therefore, that non-intercourse is not the panacea for woman's ills. It is assumed by those who adopt this theory that the natural utilization of the force that becomes sexized in man, as the basis for reproduction, is to transfer it into thought by mental processes. While it is true that one who applies himself mentally, so that he uses more than the natural proportion of the power that belongs to the brain, must draw from the other departments, it is by no means true that sexized power ought to be habitually utilized vicariously by the intellect. That it may be, to a certain extent, when the natural method is suspended, is true, but that such a use is vicarious is also true. It bears the same relation to the natural utilization that the kidneys bear to the pores of the skin. When the insensible perspiration is suspended the kidneys eliminate from the system what ought to pass away through the capillaries. This process, however, cannot be maintained for any length of time, else the kidneys will break down and refuse to act at all. The same thing occurs in the other case, but not so soon. Nevertheless that power fails and man grows old because it fails. It does not fail because he grows old in years. The complete refutation of this theory, however, lies in the fact that the co-ordinate power in woman cannot be thus transformed. If male creative energy can be harmlessly transformed into intellectual labor, and this is the law, then it must follow that the same is true of woman. But this is not the fact. Everybody knows that no woman can use her creative power in intellectual pursuits and live. Indeed, there has been an earnest effort on the part of some who, like Dr. Clarke, of Boston, do not believe that woman is man's equal mentally, to show that over-mental exertion by females induces physical decline, because of this attempted transformation. Female procreative power cannot be utilized by mental processes without endangering the health and life; *ergo*, male procreative power cannot be utilized by mental processes without endangering health and life. Hence, the theory of salvation for man through abstinence falls to the ground. Moreover, I have never seen a man who professed this theory who was not cadaverous, dyspeptic or lean, or else unbalanced, nervous or misanthropic—just the symptoms that irregularities develop in woman. If eternal life in the body be the ultimate and perfect condition of man, it is evident that those relations between the sexes that are productive of the most perfect health are the best relations, and that any relations or want of relations that tend to deteriorate the health, are false and wrong and ought not to be maintained. We also know that at least prolonged life must come with perfect health, and that they who come nearest to being happily situated in their social relations also come nearest to having

perfect health. Why not then recognize the importance of proper relations when we know that they are so potent for good or ill? Why not look to them for the salvation that has been vainly sought elsewhere until faith that there is any salvation possible at all is becoming extinguished in the human mind?

But I would not have it inferred that the true relations will tend to detract from either the happiness that is now realized by the heart or the enjoyments that are experienced by the senses. No! these will, on the contrary, be increased beyond computation. Oh that I could make you comprehend all this and see the inducements, from a selfish standpoint even, to draw people to the new birth. Listen to what Paul says upon this point: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which none of the princes of this world knew; for had they known they would not have crucified the Lord. For as it is written; eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love him." Malichi in the same vein says: "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall be not room enough to receive." And to these words let me add, that those who have experienced all the extacies of which they imagine this life is susceptible still know nothing of the glories that shall come from having eternal life. It is indeed the pearl of great price—a passing away of old things and of being born into the new heaven and the new earth in which there shall be no more sorrow, no more suffering, no more death.

The Bible is essentially cabalistic in its forms of expression, and can be understood clearly only by those who are familiar with the mysticism of the Cabala. The central idea of this is that the truth is always double; indeed, that everything in the world is two in one—is male and female—hence it follows that a truth stated cabalistically, one side of it only being revealed, cannot be understood save by one who understands the Cabala which brings the counterparting side. Now, the old Bible throughout is written in the language of the Cabala, in symbols and emblems mostly from the male or positive side of the truth, which, if read literally, do not convey the thoughts of the writers, but on the contrary utterly contradict and confound them. Paul says of this: "But their minds were blinded; for until this day remaineth the same vail untaken away in reading of the Old Testament. Even to this day, when Moses is read, the vail is upon the heart," so it is throughout. The names of supposed persons, peoples and things have often no reference to any person, people or thing, but to conditions which are typified by the word or figure used; in other words, they are ideas to which personality is given through the form of the expression. Poetry is essentially cabalistic, while the Bible as a poem has no equal in any language.

Hence we see that one of the most important functions of the human body, which is the subject of the whole Bible, is typified by the Euphrates River, meaning, as I have already said, the fruitful river or that which reproduces: in the midst of which river is the tree of life which is the tree which bears the seed, as stated in the first chapters of Genesis, that *is within itself*, which seed enters into the waters of the fruitful river and is vitalized and developed thereby. The casting of bread upon the waters to return after many days, also means the same thing—means the reproduction of the human body; the casting of the seed of the tree of life into the waters of the river of life to yield its fruit in due season. This fruitful river, as I have said before, by reason of the improper uses to which it was subjected, was turned to blood in the land of Egypt, (meaning the condition of darkness, blindness or ignorance of the people). The condition of woman, cursed by the flowing of this river in waters of blood, was graphically described and bewailed by the prophet Ezekiel in the sixteenth chapter, which is an excellent illustration of the figurative composition of the Bible of which I have been speaking. "Again the word of the Lord came to me saying, son of man, cause Jerusalem to know her abominations." Now, Jerusalem means the city of the Holy Temple—God's Holy Temple—which is woman. Hence, to understand this saying it should be rendered thus: "Cause woman to know her abominations." This is evident from the connection, for it continues, "Say to *her*, thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of Canaan; thy father was an Anchorite" (meaning a rebel), "and thy mother was an Hittite" (meaning one who is broken down, or one who fears being under the rule of another). But to continue: "As for thy nativity, in the day thou wast born thy naval was not cut, neither wast thou washed in water; thou wast not salted at all, but thou wast cast out into the open field to the loathing of thy person. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live." This terrific picture is the curse under which woman struggles and under which the world dies; this is the curse from which Christ came to redeem the world; this is the Euphrates River turned to blood which, in the new heaven and new earth, shall become a pure river of water of life, of which John said, "Blessed are they who do the commandments that they may have right to the tree of life, and may enter in through the gates into the city." To which he might have added, enter in past the cherubim and the flaming sword which were set to keep the way of the tree of life,

which is in the midst of the street of the city, leading to the Holy of Holies—the inner court of the temple of God; or, as stated in Genesis, before the man was shut out, as being in the midst of the Garden of Eden.

To again obtain admission to the Garden of Eden of the creation, or to the Holy of Holies of the temple, or to the Holy city of the revelations, would be to obtain salvation, that salvation which Jesus said was by "the strait and narrow way." This was the promised land to which Moses lead the children of Israel up out of Egypt (out of the land of darkness), safely across the Red Sea (the sea of blood), in which Pharaoh and his army (the children of darkness) were drowned, which is figurative for their having perished in the sea of blood to which the judgments of God had turned all the waters of the fruitful River Euphrates in Egypt; and the manna upon which the Israelites (meaning God's people) were fed in the wilderness (meaning the ignorance they were in before they came to the light when journeying toward the Holy Land) was typical of the manna of the Revelations of which John says, "To him that overcometh will I give to eat of the hidden manna; that is, of the tree of life: while to eat of the hidden manna is to have 'the new Jerusalem come down from God out of heaven, prepared as a bride adorned for her husband;' is to dwell in the holy city; is to inherit the new heaven and earth where there shall be no more death. It was in this city that John saw 'a pure river of water of life proceeding out of the throne of God and of the Lamb (His Son), and in the midst of it, and on either side of the river, was the tree of life which bare twelve manner of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.'"

This is the cabalistic statement of the mystery of God hid in Christ—the hidden mystery of the Bible which Daniel saw and sealed up in the book, himself not understanding what it meant; and this is the mystery of God to be finished when the seventh angel shall begin to sound. It is by the understanding of these mysteries that we shall be able to pass the guards at the gate of the holy city, that we shall be able to return to the ground out of which we were taken, which is to be born again, and see the kingdom of heaven as Jesus said to the Centurian who visited Him by night; that we shall be able to love the Lord with all our minds, souls, hearts and strength, and our neighbors as ourselves; that we shall be able to inherit the kingdom of God, which cometh not by observation, but from within us; that we shall "be accounted worthy to obtain that world in which they neither marry nor are given in marriage, being equal with the angels."

All this will come as the result of the physical condition to which the Bible refers; to the condition in man in which he shall sin no more, as set forth in first John 3d and 9th: "Who-soever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." This is the basis of the Oneida Perfectionists' theory which is a cabalistic truth, or a one-sided truth which is worse than a lie without its counterparting truth in woman, which is the transforming of the fruitful river whose waters now run in blood, into a pure river of water of life to be the healing of the nations. That is to say, the mystery of God that is hid in Christ and sealed up in the Bible (which is the book of the revelations, which there was no man found worthy to open) is the way by which the creative forces in man and woman are to be utilized and made the elixir of life, instead of as they are now, the curse of death. These hidden forces, this hidden manna, is to become the new flesh and blood of the resurrected bodies, and they are to be immortal, as Paul says; in the which, the two made one as typified by monogamic marriage shall be one really, instead of legally and formally only; shall be the perfected blending of the positive and negative creative powers, from which shall come the constant rejuvenation or building up of the body.

But do you ask what is the process by which this is to be gained? This I am not permitted to tell now. But I know what it is. I have been shown by the spirit of truth all things that relate to this wonderful mystery, and in the spirit have realized its potent power to transform one into a new being, removing all physical ills and lighting up the spiritual sight in a most remarkable manner. But I can tell what it is not. It is not the commerce that is now maintained by the sexes. This is everywhere described in the Bible as fornication. It is fornication because it is pollution of the body, and this was the original sin, and the base of all other sin by which death came into the world. It was this sin that cursed the ground for Adam's sake—the ground, meaning the bringing-forth part of man, or the female man; and it is this that curses woman today. The holy temple has its outer and inner courts. John says in Revelations xi., 1: "And there was given me a reed like unto a rod (the measuring reed with which Ezekiel laid out the temple), and the angel said unto me, arise and measure the temple of God and they that worship therein; but the court, which is without the temple, leave it out and measure it not, for it is given to the Gentiles (the word Gentile signifies the children of the world in contradistinction to Israelites who are the children of God, of whatsoever nation they may be), for without, he goes on to say (xxii., 15), are the dogs and sorcerers, and whoremongers and murderers; and whosoever loveth and maketh a lie;" that is to say, those who worship in the outer court of the temple are Gentiles or children of this world, while those only are children of God who worship or offer their sacrifices in the Holy of Holies, as did the High Priest of the

olden time, in the temples made with hands which Paul said were the "shadow of the good things to come." When any keep the commandment to love then such shall have the truth, and then eternal life. For as Paul says: "For ye have need of patience, that after doing the will of God ye may receive the blessing."

But the blessing of eternal life can come only as an outgrowth of the human race. It can come only to those who first love the Lord their God with all their various powers, and their neighbors as themselves. There have been all forms of society from the savage to the democratic. The establishment of equality by law, as exemplified by the Civil Rights Bill, is the last of legal enactments. A brotherhood must be established without law to have any inherent virtue or strength. Man must come to this as the exemplification of love for his neighbor as for himself. "Do this," as Jesus said, "and thou shalt live."

Do you desire the whole truth? Then search the Scriptures, for in them you will find it. And when it shall dawn upon your minds, remember that I say to you now, that you will perceive that it was right for me to say no more than I have said. It is a fearful thing to have the central truth of God, and not to live it. Paul says, "If we sin wilfully, after knowing the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment which shall devour the adversaries." To know the truth and still continue to commit sin is the sin against the Holy Ghost, for which there is no forgiveness; that is, eternal life is a free-gift of God to every living being; and when its revelation comes to anybody, if he afterward, like a dog, return to his vomit, or a sow to wallow in her mire (including both male and female, you see), then eternal life is forfeited and death has got to come. This will be found absolutely true, therefore the truth is a fearful thing to have; it is a fearful thing to fall into the hands of the living God, and they do fall into His hands who, knowing what sin is, still commit it. I have told you what the sin of the Bible is. If this sin were not committed there would be no temptation to commit other sin. Remember the words of Malachi: "*Bring your tithes into the storehouse,*" and I will pour you out a blessing that there shall be not room enough to receive. Remember, bring them into the storehouse of the holy temple. Not waste them on the way thither. Bring the tithes into the storehouse so that there may be meat in mine house, saith the Prophet. Search the Scriptures. They point out the way to eternal life. I have given you the key. The holy temple is the human body; is the male and the female perfectly united and joined together in Christ; or, as He showed the way and the key to unlock the temple so that its now hidden glories may be realized, are the tree and river of life blending their fruit and waters to become the healing of the nations—that is all the ills to which the flesh has made us heirs. The mission of Christ, therefore, is to reveal to the world the way to eternal life in the body. This he did to Peter, James and John, before whom He was transfigured on the Mount, and to the eleven when he appeared to them. And to Paul, by the spirit, after his conversion, of which revelation Paul was made the special minister. This revelation was how there should come a doing away of sin in man; and to woman a relief from the suffering resulting from that sin, and how through all this, the terrific waste of life in both man and woman should cease; and the unspeakable joy of which Paul spoke, become the inheritance of man.

This is to have eternal life; this is to be born again which Jesus declined to explain to Nicodemus; is the mystery of the Bible, which will be sealed until the revelation come to the world; and to make this revelation under the direction of the spirit, is the mission to which I have been appointed. Soon there shall come before the world the living embodiment of this truth, two human bodies resurrected through the truth into eternal life, having the signs of belief which are the evidences of salvation. Then the final fact, the whole truth, shall be proclaimed, publicly, to the world. Then as Peter said to the men of Galilee who stood looking up into heaven, "This same Jesus which is taken up from you, shall so come in like manner as ye have seen Him go;" and the resurrection of both the living and the dead, into the ultimate condition, be thus begun.

Listen to what the prophet Isaiah said: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees: of fat things full of marrow; of wine on the lees well refined."

"And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth, for the Lord God hath spoken it."

"And it shall be said in that day, lo, this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for Him, we will rejoice in His salvation; 'and then to something so like to it, written hundreds of years afterwards:

"And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband."

"And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and He shall be their God."

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

# GREAT CENTRAL ROUTE.

SHORT AND FAST LINE ACROSS THE CONTINENT BY THE OLD ESTABLISHED and Popular Route via

The ERIE RAILWAY to SUSPENSION BRIDGE;  
The GREAT WESTERN OF CANADA to Detroit;  
The MICHIGAN CENTRAL to Chicago;  
The CHICAGO, BURLINGTON and QUINCY to Kansas City, St. Joseph, Lincoln, Omaha and to all points in the great North and Southwest.

Through without change of cars, from New York to Chicago. One change to Omaha, and that in the Depot of the Michigan Central in Chicago, from which the C., B. and Q. departs. The hours' time consumed by travelers by other routes to Chicago from the East or West in transferring from depot to depot, is saved by passengers by this route to get their meals—an advantage over all other routes which deservedly makes it the most popular and the best patronized line of travel across the Continent.

THROUGH TICKETS to all important towns, and general information may be obtained at the Company's office, 349 Broadway (corner of Leonard street), New York.

## Condensed Time Table.

WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.	Express Mail.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.	8.00 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "	8.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "	8.00 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "	8.00 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "	8.00 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "	9.50 P. M.
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "	11.20 "
" London.	5.35 "	5.55 "	" London.	5.55 "	2.35 A. M.
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "	7.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.	11.30 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "	8.45 P. M.
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.	5.30 A. M.
Ar Prairie du Chein.	8.55 P. M.	8.55 P. M.	Ar Prairie du Chein.	8.55 P. M.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	6.15 P. M.	Ar St. Paul.	7.00 A. M.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	8.15 A. M.	Ar St. Louis.	8.15 P. M.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	5.40 P. M.	Ar Sedalia.	6.50 A. M.	6.50 A. M.
" Denison.	8.00 "	8.00 "	" Denison.	8.00 "	8.00 "
" Galveston.	10.45 "	10.45 "	" Galveston.	10.00 "	10.00 "
Ar Bismarck.	11.00 P. M.	11.00 P. M.	Ar Bismarck.	12.01 P. M.	12.01 P. M.
" Columbus.	5.00 A. M.	5.00 A. M.	" Columbus.	6.30 P. M.	6.30 P. M.
" Little Rock.	7.30 P. M.	7.30 P. M.	" Little Rock.	7.00 P. M.	7.00 P. M.
Ar Burlington.	8.50 A. M.	8.50 A. M.	Ar Burlington.	7.00 P. M.	7.00 P. M.
" Omaha.	11.00 P. M.	11.00 P. M.	" Omaha.	7.45 A. M.	7.45 A. M.
" Cheyenne.	11.00 P. M.	11.00 P. M.	" Cheyenne.	12.50 P. M.	12.50 P. M.
" Ogden.	11.00 P. M.	11.00 P. M.	" Ogden.	5.30 "	5.30 "
" San Francisco.	11.00 P. M.	11.00 P. M.	" San Francisco.	8.30 "	8.30 "
Ar Galesburg.	6.40 A. M.	6.40 A. M.	Ar Galesburg.	4.45 P. M.	4.45 P. M.
" Quincy.	11.15 "	11.15 "	" Quincy.	9.45 "	9.45 "
" St. Joseph.	10.00 "	10.00 "	" St. Joseph.	8.10 A. M.	8.10 A. M.
" Kansas City.	10.40 P. M.	10.40 P. M.	" Kansas City.	9.25 "	9.25 "
" Atchison.	11.00 "	11.00 "	" Atchison.	11.17 "	11.17 "
" Leavenworth.	12.10 "	12.10 "	" Leavenworth.	12.40 noon.	12.40 noon.
" Denver.	7.00 A. M.	7.00 A. M.	" Denver.	12.40 noon.	12.40 noon.

## Through Sleeping Car Arrangements

9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

7.20 P. M.—Night Express from Jersey City (daily), with Pullman's Palace Sleeping Cars, runs through to Chicago without change, arriving there at 8.00 a. m., giving passengers ample time for breakfast and take the morning trains to all points West, Northwest and Southwest.

## CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF

### Michigan Central & Great Western Railways.

At St. Catharines, with Welland Railway, for Port Colborne.  
At Hamilton, with branch for Toronto and intermediate stations; also with branch to Port Dover.  
At Harrisburg, with branch for Galt, Guelph, Southampton and intermediate stations.  
At Paris, with G. W. R. branch for Brantford and with Goderich branch Grand Trunk Railway.  
At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, an daily line of steamers from there to Cleveland.  
At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.  
At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.  
At Ypsilanti, with Detroit, Hillsdale & El. River R. Rs, for Manchester, Hillsdale, Banker's, Waterloo Columbia City, N. Manchester, Denver and Indianapolis.  
At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunda, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottawa, Three Rivers and Cassopolis. Also with Jack, Lansing & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenoua, Standish, Crawford and intermediate stations. Also with Fort Wayne, Jack & Saginaw R. R. for Jonesville, Waterloo, Fort Wayne, and Fort Wayne, Muncie & Cin. R. R. to Cincinnati.  
At Battle Creek, with Peninsular R. R.  
At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. R. R.  
At Lawton, with Paw Paw R. R. for Paw Paw.  
At Niles, with South Bend Branch.  
At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.  
At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.  
At Lake, with Joliet Branch to Joliet.  
At Chicago, with all railroads diverging.

## CANCER

Cured Without the Knife or Pain.

## Diseases of Females

A SPECIALTY FOR TWENTY YEARS.

For seven years Professor of Obstetrics and Diseases of Women in a New York Medical College.

PROF. J. M. COMINS, M. D.,  
345 Lexington Avenue,  
NEW YORK.

## PSYCHOMETRY.

Power has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and inclose \$2.  
JOHN M. SPEAR, 2310 Mt. Vernon street, Phila.

A VALUABLE DISCOVERY.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, has discovered that the extract of cranberries and hemp combined cures headache, either bilious, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents a box. The Doctor is largely known and highly respected.—Philadelphia Bulletin.

## MRS. REBECCA MESSENGER.

Psychometrist and Clairvoyant,

WILL GIVE

Diagnosis of disease for.....\$1 00...by letter \$1 50  
Diagnosis and prescription for 1 50... " 2 00  
Delineation of character.....1 00... " 1 50  
Will speak one hour entranced on destiny of applicant for.....1 00  
Written account of past, present and future.....1 50  
Send age and sex.  
AURORA, Kane Co., Ill., Box 1071.



The recent test of Fire-Proof Safes by the English Government proved the superiority of Alum Filling. No other Safes filled with

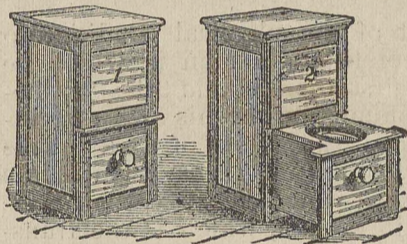
Alum and Plaster-of-Paris.

**MARVIN & CO.,**  
265 Broadway, N. Y.,  
721 Chestnut St., Phila.

SAVE THE WOMEN AND CHILDREN  
THE SICK AND INFIRM!

FROM  
EXPOSURE AND DISCOMFORT.  
Abolish that Nuisance in the back yard, by  
using the

**WATROUS EARTH CLOSET.**



The Cheapest and Best! The Latest and Simplest Improvement! A Child can Manage it. Handsome, Durable, Odorless. Price, \$16 to \$25.

Send for a circular to the  
**WAKEFIELD EARTH CLOSET CO.,**  
36 DEY STREET N. Y.

## THE COMMUNIST

Is published monthly by the FRIENDSHIP COMMUNITY, of Dallas County, Missouri, and devoted to Liberal Communism and Social Reform. Fifty cents a year. Specimen copies sent free. More members wanted. Address ALFRED LONGLEY, Room 39, 203 N. Third st., St. Louis, Mo.

## A Great Curiosity.

THE PENDULUM ORACLE. Answers any question correctly and at once. The most amusing thing of the age. Copyright secured. Price 50 cents; by mail 60 cents. D. DOUBLEDAY, 684 Sixth ave., New York.

## TRIANGLE PHYSICIANS.

All diseases growing out of false conjugal relations will receive especial attention. Our combined mediumship, shut from the outer world in our cabinet, will generate a compound element, Magnetized and Spiritualized, that will prove an elixir of life that we can impart to our patients.

MAGNETIZED BELTS for all parts of the system. BATTERIES for the head, hands and feet. Paper, Powders and Liquid Medicines prepared, Electricized, Magnetized and Spiritualized in a single or double Triangle Cabinet as the patient may desire. The Guardian Spirits of every patient will be requested to accompany the Medicine and aid by their influence. Three strong Healing Mediums will sit in the cabinet with an electric apparatus when the medicines are prepared. We shall observe all inspirational conditions that will insure a full flow from our Spiritual Battery, and require the same of our patients. The age, sex, married or single, with some of the prominent symptoms and conditions of the system, will be required.

One Dollar for a single prescription. Sent by mail or express. A Stamp must accompany all letters. Address,

DR. GRAHAM & CO., P. O. Box 75,  
Iroquois, Iroquois Co., Illinois.

The Keenest Satire of Modern Times.

## The Drama of Deceit.

A Satire in Verse on the

Rev. HENRY WARD BEECHER,  
and the Arguments of his Apologists  
in the Great Scandal;

DRAMATIS PERSONÆ.

Rev. H. W. Beecher.....Theodore Tilton.  
Deacons of Plymouth Church.....F. D. Moulton.  
Chiefs of the great journals.....V. C. Woodhull.  
G. F. Train.  
Lawyer "Sam."....."Jonathan," one of the people, etc.  
Mrs. E. R. Tilton.

THE INDEPENDENT TRACT SOCIETY have now ready in fine covers, the above STARTLING AMPHLET, showing in vivid colors REAL LIFE

"BEHIND THE SCENES"

in the greatest scandal of any age! The "ways that were dark, and the tricks that proved vain," are here exposed to the glaring light of the day.

The inimitable arguments of "Jonathan," his private opinions publicly expressed, are like nothing since the "Bigelow Papers."

The readers of WOODHULL AND CLAFLIN'S WEEKLY will find in this brochure the great principles of Social Freedom pungently set forth without the slightest humbug.

In short, it will be read everywhere and by everybody, in cars, on steamboat, in the woods of Maine, and on the Western plains, in cabin and in castle.

Price: prepaid by mail, 15 cents per single copy; per 100, \$10.

WANTED.—First-class Canvassers, to whom splendid commission will be paid.

SELLS AT SIGHT!

Address all orders to  
INDEPENDENT TRACT SOCIETY,  
Box 37, WORCESTER, MASS.  
A. BRIGGS DAVIS, Sec. and Treas.

## PENNSYLVANIA RAILROAD.

THE GREAT TRUNK LINE

AND UNITED STATES MAIL ROUTE.

Trains leave New York, from foot of Desbrosses and Cortlandt streets, as follows:

Express for Harrisburg, Pittsburgh, the West and South, with Pullman Palace Cars attached, 9:30 A. M., 5 and 8:30 P. M. Sunday, 5 and 8:30 P. M.

For Baltimore, Washington and the South, Limited Washington Express of Pullman Parlor cars, daily, except Sunday, at 9:30 A. M.; arrive at Washington 4:10 P. M. Regular at 8:40 A. M., 3 and 9 P. M. Sunday, 9 P. M.

Express for Philadelphia, 8:40, 9:30 A. M., 12:30, 3, 4, 4:10, 5, 7, 8:30, 9 P. M., and 12 night. Sunday, 5, 7, 8:30 and 9 P. M. Emigrant and second class, 7 P. M. For Newark at 6:30, 7:20, 7:40, 8, 9, 10, 11 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 5, 5:20, 5:40, 6, 6:10, 6:30, 7, 7:30, 8:10, 10, 11:30 P. M., and 12 night Sunday, 5:20, 7 and 8:10 P. M.

For Elizabeth, 6, 6:30, 7:20, 7:40, 8, 9, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 4:50, 5:20, 5:40, 6, 6:10, 6:30, 7, 7:30, 8:10, 10, 11:30 P. M., and 12 night. Sunday, 5:20, 7 and 8:10 P. M.

For Rahway, 6, 6:30, 7:20, 8, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 4:50, 5:20, 5:40, 6, 6:10, 6:30, 7, 8:10, 10 P. M. and 12 night. Sunday, 5:20 and 7 P. M.

For Woodridge, Perth Amboy, and South Amboy, 6 and 10 A. M., 2:30, 4:50 and 6 P. M.

For New Brunswick, 7:20 and 8 A. M., 12 M., 2, 3, 10, 4:30, 5:20, 6:10, 7 P. M., and 12 night. Sunday, 7 P. M.

For East Millstone, 12 noon, 3:10 and 4:30 P. M.

For Lambertville and Flemington, 9:30 A. M., and P. M.

For Phillipsburg and Belvidere, 9:30 A. M., 2 and P. M.

For Bordentown, Burlington and Camden, 7:20 and 9:30 A. M., 12:30, 2, 4, 4:10 and 7 P. M.

For Freehold, 7:20 A. M., 2 and 4:10 P. M.

For Farmingdale and Squad, 7:20 A. M. and 2 P. M.

For Hightstown, Pemberton and Camden, via Perth Amboy, 2:30 P. M. For Hightstown and Pemberton, 6 A. M.

Ticket offices 526 and 944 Broadway, 1 Astor House, and foot of Desbrosses and Cortlandt streets; 4 Court street, Brooklyn; and 114, 116 and 118 Hudson street, Hoboken. Emigrant ticket office, 8 Battery Place.

FRANK THOMPSON, D. M. BOYD, Jr.,  
General Manager. General Passenger Ag't.

## HULL'S CRUCIBLE.

A WIDE AWAKE SPIRITUALISTIC & SOCIAL REFORM JOURNAL.

Prominent among the Reforms advocated in HULL'S CRUCIBLE are the following:

1. Reform in Religion, such as shall do away with many of the outward forms and restore the power of godliness.

2. Reforms in the Government, such as shall do away with the rings, cliques and monopolies, and all matters concerning the government of the people into the hands of the people.

3. Reforms regulating the relation of capital and labor, such as shall secure to labor, the producer of capital, the control of capital.

4. Reforms regulating the relations of the sexes to each other, such as shall secure to every member of each sex the entire control of their own person, and place prostitution, in or out of marriage, for money or any other cause, out of the question.

Any thought calculated to benefit humanity, whether coming under any of the above or any other propositions, will find a cordial welcome in the columns of HULL'S CRUCIBLE.

HULL'S CRUCIBLE joins hands with all reforms and reformers of whatever school, and welcomes any ideas, however unpopular, calculated to benefit humanity.

Those interested in a live Reformatory Journal are invited to hand in their subscriptions.

## TERMS.

One subscription, 52 numbers.....\$2 50  
" " 26 " .....1 50  
" " 13 " .....0 65

A few select advertisements will be admitted on reasonable terms. Anything known to be a humbug, and not as represented, will not be admitted as an advertisement at any price.

All letters, Money Orders and Drafts should be addressed  
**MOSES HULL & CO.,**  
571 WASHINGTON ST., Boston