

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

DUALITY, THE BASE OF PERFECTED LIFE.

In the spiral ascent of man, the legitimate decay of his generative power is a true index of his spiritual unfoldment, proving beyond the cavil of a doubt that the era of human generation needs pass away, to be succeeded by one of greater spiritual discernment and attainment; one which cannot obtain while man is in a disorganized sexual condition or in a state of individualized sexual inharmony. The desire for, and the act of, generation in the human being indicates the preponderance of the animal instincts, which by a free and natural development, will finally become inoperative, under the influence and guidance of those more exalted powers which are characteristic of a post-generative plane. Nature dictates terms to man—her noblest product—and he in response proves his claim to individuality by a stubborn yielding of allegiance to her. On whatever plane of development he may be, he is still forced ever onward, along a line marked out for him by a superior ruling power of the universe.

Human power increases when the positive and negative forces—the male and female principles—assume the relation of equality in the individual; when man is no longer the emblem of wisdom alone, nor woman the emblem of love alone, but when each individualized human entity becomes a unit or a perfected form. Not a unit by virtue of consociated affinities or assumed counterparts, but by the perfect blending of the elementary principles of life in each individual—a divine germ manifested in the flesh. Human life or any other life, only attains its perfected state when sex-life disappears from that special form, inducting it into a downward career resulting in extirpation. Perfection in any phase of life is its culminating period, when integration as a preponderating force ceases and that of disintegration commences; when the life forces of sexuality are equalized and merged into a unity of being, and new forms are gestating in the womb of time awaiting a future birth or a new evolution.

Human life, as a modified finite form of universal life, has necessarily its stages of growth, culmination or perfection, and decay. These are the inevitable characteristics of all finite, limited or individualized expressions of life, and man's superior scope of intelligence does not and cannot destroy these conditions of all finite life; they are imperative in their demands, and nothing short of Infinity can control them. Sex is an unbalanced condition, an imperfect or inharmonious relation of the two fundamental principles of life, determining the forms of all materialistic substances, and, in the cycle of earthly events, is a mutation of time. Its forms and functions are of divine origin, therefore orderly; its coalescing powers leading on from one degree of refinement to another, until the final limit of sexed conditions or of individualized life is reached, when all is again merged into infinite perfection or sexless purity. The finite reaches the infinite and is absorbed. The annihilation of all finite forms—the product of sexual activities—is the commencement of a new cycle of sexual adjustments and the consequent perfection of the dual principles embodied in life.

Marriage, or nature's free sexual union of individuals, on whatever plane of human development, is nature's cardinal method of infusing harmony into the discordant elements of human growth; it is the equalizing feature of man's growing perfection, and is sacred or otherwise in ratio to its adaptability to the ends demanded by the projecting, perfecting and absorbing power of the universe. All man-made laws, which arrogate to themselves the power to regulate the functions of nature's divinest laws in her efforts toward a sexual equilibrium or a divine harmony in human life, are a usurpation of power and a desecration of means that carry desolation and woe in their track and invite an untimely death to the unwary, ignorant and blinded devotees of a false

or unnatural system of social ethics. All legally enforced marriage systems are death sentences to virtue, and well trodden pathways to degradation, crime and misery, and the disintegrating goals not only of the physical body, but of the soul atoms as well.

Man's highest obligations to the divine laws of his being as a sexed individuality, require that he should so associate with individuals of the opposite sex that such association will unmistakably tend to develop that sexual force within him which is by nature latent or undeveloped, whereby there will be an increased blending of his dual natures into a unity of being, or man perfected. This can only be accomplished in its most complete form through the spirit of progressive freedom, unmindful of the false customs and arbitrary usages of society, and unrestrained by the weak efforts of man to subvert nature's divinest process by his unjust and selfish made laws—laws that are not alone detrimental to woman's welfare, but by the universal law of reaction invade with a ruthless hand his own sphere of thought and action, thus doubly retarding human development.

In this connection we desire to say, that all male ministers of the gospel, so-called, or public spiritual teachers, are, as a class, in usurped positions, which positions would be much more naturally and fittingly filled by his heaven-ordained sisters, who are, by virtue of their natures, his superior spiritual advisers. Then, let every pulpit in the land, every ecclesiastical desk, be purged of its usurped power and accumulated theological virus by the free admission of pure womanly virtues and her dignified and exalted aspirational and inspirational powers. Through the evolution of greater spiritual powers the time is fast approaching when woman, as in some of the grand prehistoric civilizations of the past, will be recognized as the spiritual head of the church, preparatory to a dual system of church government. Much progress has already been made in this direction, as evidenced by the history of Quakerism, Shakerism, and more recently by that of Spiritualism. Woman cherishes the highest intellectual development of man, but unaided by his superior power of wisdom—the male dominant faculty—she is powerless to effect the transition, the grand revolution of the incoming age. Until her dual sex powers are fully and systematically developed, harmonized and co-ordinated in action, she will need the helpful hand of man to guide and give power to her efforts.

Woman in her present enslaved and impoverished condition cannot fully realize her naturally inter-dependent relation with man until she is placed in such positions of trust and responsibility by the evolution of her powers as will effectually try her integrity of purpose and power of regeneration unaided by, and irrespective of, the male element in its rightful sphere of action. And no one, I assume, is more familiar and appreciative of this truism in its widest sense than our noble standard-bearer of grand, living truths, that have been, and are now being, so opportunely and clearly elaborated through the maturing forces of her intellect—the unknown, and to most minds, the unfathomable Victoria C. Woodhull.

O, Victoria! the tried evangelist of this truth-discovering age, the martyr heroine of the times, couldst thy hands be still more unfettered to execute the decrees of a righteous God, thy powers of endurance would be greatly augmented, thy voice be heard stirring thousands of human souls where now but hundreds are reached, and thy earnest notes of triumph be echoed and re-echoed through the spheres of multiplied virtues and transcendent hopes, hastening to thy standard the purified ones of earth and strengthening by the bonds of love the enchanting power of thy soul. O, thou consecrated redeemer of humanity's wrongs! I beseech thee, under the sweet inspiration of this hour, to be loyal to thy convictions of right, ever fixing thy steadfast gaze upon the illumined sphere of human redemption, determining in thy race for life to be the ever consistent friend of the down-trodden and oppressed. O, Victoria! couldst thou but see the bright phalanxes of redeemed humanity that are now marshaling beneath the banners of Truth for a renewed and desperate conflict between the dark conservatism of the past and the spontaneous, living forces of the present, thy soul would still be made stronger in the faith of a righteous cause and in the blessedness of thy gifts well bestowed.

Liberator of thy sex and the hope of an oppressed people! destiny invites thee to a higher plane of action, where thy words, which are now but the bright silver of the plain

will be transmuted by thy heroic life into the pure gold of the mountain, giving thee power to shake the rotten institutions of the age from centre to circumference, from foundation to dome, until their vitiated forms are tumbled in pieces and thy inspired words are heard organizing the elements of reconstruction and leading them on to victory. Thy hand cannot be staid by the minions of a corrupted power ere thy allotted work is done; therefore the prophecy is now made and proclaimed: That thou shalt wreck the institutionalisms of to-day, bringing confusion into the ranks of those who are high in the nation's honor, and who are still pressing forward in the pursuit of worldly power and the iniquities of wealth, drenching the nation in the blood of the corruptions of its people to evolve out of social chaos the germ of a new republic more replete in the elements of justice, order, economy and equality than our now devitalized system of an imperfect republican government. Thy destiny on earth is wrapt up in the destiny of this republic; and ere its shadows are remanded into the sphere of national experiences thy spirit will have taken its flight into higher realms of being, from whence it can descend with increased power to inspire and vitalize the cohorts of liberty who in their mighty efforts, imbued with grand spiritual truths, will sustain the freedom of the press and of the age.

Oh! mighty power! that is developing thee for this movement, can it be that this nation will survive its unjust, its unrighteous course in the withholding of rights heaven-born in every individual who aspires to a higher life? Can it be that we are to be martyrs to the truth and yet be unsustained in our efforts to erect a new Republic, wherein the principles of self-sovereignty will be fully vindicated and established? The dark powers of hell are silently and clandestinely uniting the enemies of all social, political and religious reforms for a grand onslaught on the pioneer workers of a new civilization and their liberal adherents. The few noble and heroic souls who dare utter the truth and conform their lives thereto, under a sense of self-conscious duty, will be made to suffer the keen martyrdom of progressive thought, and by nature's decrees be made the initial powers of a new republic, yet undreamed of by the thoughtless masses. We are aware of the significance of the times which heralds despotism, persecution, martyrdom, and for a time, the fruitless efforts of the true and noble advocates of a broader, deeper and more comprehensive system of government than we now enjoy. But the darkness now so ominously gathering will, in God's own good time, precipitate the light and unite the scattered elements of a new social organization, when the tempest of free thought will purify the atmosphere of despotism and inaugurate a new reign of justice to man—both male and female.

In our hopes for the future we now labor and wait.

D. S. CADWALLADER.

ORIGIN OF THE TERM FREE LOVE.

Editors Weekly—Testimony from one's foes in his favor is always the strongest testimony. A point has just fallen under my notice which I thought might be of especial interest to you now in connection with your Bible articles and free love. Though I do not attach the importance to what the Bible writers said or intended to teach that you seem to, still I am aware that more of the Bible's meanings must be seen before its limitations as a teacher can be realized, and superstitious reverence for it be displaced by a rational regard for what it really is.

I hold nothing as the more sacred because it originated long ago, and found a place in that book of fragmentary inspirations; nor do I revere so-called conservative writers as best authority. But the great mass of the people do, or think they do, and therefore evidence from such authorities and the Bible will weigh most with them.

Most of this great "respectable" class consider the term Free Love as a synonym for villainess. They often, as I have seen in their writings, call it a "vile term"—a term of "nastiness." Such ones may be surprised to find that their great conservative, religious poet, Milton, attributes the term to King David in his inspired moments of prophetic Psalm-singing, in his translations of some of David's Psalms, see 279 page of Levit and Allen's edition. He begins the translation of—I give his title—

(April, 1648.)

"Nine of the Psalms done into metre; wherein all but what is of a different character are the very words of the text, translated from the original."

W. J. Lawrence

Verse viii. says, addressing God:

"A vine from Egypt thou hast brought,
Thy free love made it thine,
And drovest out nations, proud and haught,
To plant this lovely vine."

VERSE IX.

"Thou didst prepare for it a place,
And root it deep and fast,
That it began to grow apace,
And filled the land at last."

The italicising is Milton's.

C. S. W.

BEECHERISMS.

SELECTED BY HELEN NASH.

When Christ went anywhere, there were the old righteous Pharisees watching him and criticising what he did; when Christ went anywhere there were the mousing, sneaking Pharisees seeing if they couldn't get something to publish in the papers.

If a man is built so that he has certain powerful instincts, and he attempts to kill them or crucify them—if he sets to work with all his energies to ferret out those parts of his nature which are necessary to his life, it is not possible that he should be free from doubts and troubles and difficulties with reference to his religious welfare. Our appetites and passions are all of them to be controlled, used, sanctified—not killed.

Natural laws are like our post-offices, only they never advertise. If any man has a letter there he can get it by asking.

I have noticed that God's Providence is on the side of clear heads.

It is not to be wondered at that we have such imperfect views of God, when we remember how we come by them; that we derived them from catechisms and creeds and confessions of faith, which were rammed into us at the expense of losing our suppers and dinners on Sunday.

Here and there God makes a reservoir-man, and other men draw at him and take their supplies from him.

We are not obliged to sit in our minds with all the doors open, nor with all the windows open. We have a right of reserve, of self-inclosure, of refusing to let men know what we are, what we think and what we do.

I do not deny the right of a man to be converted in just the way that is best adapted to his nature. Every man has that right. God has a right to make seed sprout as he pleases.

If you want to make a man exquisitely vain and selfish, let him make a pottage of himself and stew himself and stir himself up in a journal. The man who writes a journal always has one eye on the printing press.

There are a great many things which men register in their journals as the work of the devil, that are nothing but the work of a disordered stomach.

Do you believe that there is such a thing as a hot-house where they can ripen human souls as they ripen pine-apples in these northern climes.

When you get an apple that is half rotten, the other half being as good as though the whole were sound, then you can get a Christian that is rotten on one side, who is as good on the other side as if both sides were good.

I should be sorry to think there was a man here who had not got a saint. I have one.

If a man has come to that point where he is content, he ought to be put in his coffin; for a contented live man is a sham.

Christ as a doctrine will unite churches; Christ as the emancipator of those in bondage will divide the whole Church; Christ putting shingles on the roof of the temple of Christianity, as men have fashioned it, will be received; Christ changing the foundations of the temple will be rejected.

Our infant thoughts and yearnings are the ones that need nursing. The adult ones may be safely left alone. And yet we put overcoats and girts and surcings and harnesses on our heart-feelings after they get to be strong and robust.

A man of mere taste is a whipped syllabus of creation.

There are a million natural laws of which we know nothing. We are gradually learning them as we find out where beams are in the dark—by feeling a thump, by discovering that there is something in the way.

We must not be in a hurry, when a man falls, to say: "That man is a corrupt old hypocrite."

He was as tender as a woman—or rather, I should have said, he lacked the toughness of a woman; for, slender and shrinking as women are, when troubles come they are almost the only persons who are tough of heart. They are tender of skin, but inside they are strong as iron.

Do you know that the way for men to build themselves up is to be ground to powder?

It is likewise to be remembered that no man has a right to prophesy good as a consequence of deception.

Love sits as God's vicegerent in the soul, and I will not fight with my brethren.

It is a man dying with his harness on that angels love to take.

He was declared to be a gluttonous man and a drunkard—God in Christ was slandered as a glutton and a drunkard, and for no other reason than that he refused to be an ascetic, and went into life and participated in the innocent festivities of the social board.

The private rights of a public man should be guarded as sacredly as the altar of a temple.

I have seen persons so violently indignant at missteps in others, that I suspected all the virtue they had was at the window.

I regard all the agitations of the day as being so many plowings, which are necessary as a preparation for the harvests that are to wave on the world's farm.

No matter how bad you are—the worse the better. Old Martin Luther said: "I bless God for my sins." He would never have had such a sense of the pardoning mercy of God, if he had not himself been sinful.

Another man finds himself a lawyer. He is not at all adapt-

ed to this profession. He is an upright and honest and good man, and yet it so happens that that is his occupation.

Wherever there is a devil there is a priest to back him.

I think mobs are God's providential asses, which he makes harrow up the ground in seed sowing, and I think there is no means by which a plentiful harvest is more effectively insured. I am sorry for any State that never had mobs. I believe New Jersey never had a mob.

Men have despised the body too much, but after all when God made the body he knew what he was about.

You have no more right to overtax yourself than you have to overtax your horse. A merciful man is merciful to his beast—to his own body.

What a shame that it should be left for war—... to illustrate what ought to have been illustrated by the church!

A good Christian needs to be born again, but it is very necessary that he should have been well born when he was first born.

I think that he is the best man who has the most boy in him.

Never, when you see a thing to be right, stand shaking and quaking, and say: "But then." That "but then" is a devil damned. If and but have destroyed more souls than any fiend in hell.

You will never need for a corrupt minister. There is a church for hell as well as for the sanctities.

But the woman's eye that had been cleansed by her way of living, had a discerning power which, it seems, had yet to be given to the others.

When a man has a case to be tried, he wishes to come before that court whose verdict will suit him.

Although a cracked friendship, like a cracked tumbler, may be cemented, the moment you put it into hot water the bottom will fall out or it will come to pieces.

It is the height of cowardice to borrow a paper on the sly to read, which, for fear of Mrs. Grundy, the reader dare not purchase at the news-stand or receive from the post-office.

A PHILOSOPHIC DISSERTATION.

CHICAGO, Aug. 26, 1875.

To the Editor of the *Inter-Ocean*—The question of matrimony seems to have gone far into the minds of your young readers, and has brought out very many opinions from all parts of the great Northwest. But they all have the same tendency to point to the financial problem of life. Of course, that has the greatest part to do with it, for the old saying, "When poverty comes in at the door love flies out of the window," is trite but nevertheless true. Still there is a great deal of philosophy in the art of marriage, and the young men of today have, by constant perusal of the daily papers, become quite philosophic. For instance, they know that constant association with any object breeds a familiarity, and this same it takes a peculiar perfection to be able to stand. Once you become familiar with any object you look for variety, and in looking for that find many faults. These, unless you are of an easy disposition, magnify themselves into mammoth proportions, and should satiety come you find yourself in a "sea of troubles." "Then," think these young men, "how are we to swim out." Bound by the "law and priest," "church and state," they must bear it. These things make young men pause at the brink and look down into that abyss. A young man can, alone, make a living, but how few can do so when hampered with a weak and helpless woman, or rather girl. Is it not better that mothers should keep their daughters with them, and make confidants of them till they are fully comprehensive of life's perils, struggles and sufferings? How few young girls know anything of the sorrows of their sex when they take that irrevocable step; and if that step be taken with a man who is poor, or a worthless young wretch, how much harder to bear, then, those same cares and troubles. Much of the misery of the present day is caused by rash and hasty marriage. I do not mean to infer that it is all the girls' fault. No, no. Far from it! The young man of to-day is of the genus "fast," and, being of a philosophic turn, thinks that as he earns his money so shall he spend it. And at every turn snares and delusions meet him, and, though he be philosophic on the marriage question, he is not so on all other questions, and he naturally falls into the pitfalls by the way, and is in consequence not fit to have the care of a young and tender girl till he has had time to see the philosophy of life and turn from the tempter and recuperate the manhood he has so nearly lost. Thus it is that young men are unfit to marry. "That boys will be boys" is as true of young men, and, even if they marry they do not leave sowing their "wild oats." What misery this entails on the young wife Heaven alone knows? Let the young man and young girl each strive to be at some future time a model mate to the other, and they will reap the benefit thereof in their old age by seeing a generation grow up around them that they will be proud of. That's more than the average parent of to-day can say. Just look at the rising generation. Great Heavens, but it is sad! Statistics go to show that two-thirds of them are diseased. It is horrible to contemplate such a state of affairs. Now, what a risk a girl runs when she throws herself away on such a one—fully as great as he does by marrying on nothing. I hope that they both will draw back before going too far. Do not let us raise another generation more horrible than the present one. Let us improve it by thinking of the present state it is in, and striving to cultivate our own lives so that they shall be able to bear the onerous duty of bringing into the world a better race of our kind.

Mr. Editor, I hope that my short homily may be the cause of making some of your readers, young or old, to stop and think. Let them think long and well. "Straws often turn the currents of mighty streams." Then why should not this poor straw of mine be the means of causing one poor soul to ponder on this question? If such it happens to reach, I shall feel that I have done one good deed at least to my brothers and sisters at large.

H. F. B.

WHY DO YOU ASK ME TO LOVE YOU SO? WHEN YOU KNOW!

BY J. O. BARRETT.

Why do you ask me to love you so?

When you know

That the cold, dark sea of the waiting West,
As it prays the sun to uncloud its breast,
As it hails the glint of the morning light,
Is a crimson set in a silvery white—
When you know!

Why do you ask me to love you so?

When you know

That the bloom unfolds into joy all day,
When the land is bathed in a sunny spray;
That the wand of faith by a loving art
Will invite the sweets from the floral heart—
When you know!

Why do you ask me to love you so?

When you know

That my being springs to a health that's new,
When immersed in the font of the angel dew;
That a beauty grows from the honey sips
Of the hearts that print on the open lips—
When you know!

Why do you ask me to love you so?

When you know

That the gushing up of my soul's deep wells
Hath enflowered me o'er with the immortelles;
And the over-soul is the heavenly blue,
Where the rills of light are coming through—
When you know!

Why do you ask me to love you so?

When you know

That I change to song the impassioned sigh
By the silent touch of my heart close by;
That I voice the best all my love for you
When you hover round with a dove-like coo—
When you know!

Why do you ask me to love you so?

When you know

That you could not ask for the love-felt vow,
If it were not pulsed in our hearts just now;
That the heart that trusts as it pleads and weeps,
Hath the love of mine in its holy deeps—
When you know!

GLENBELLAH, Wis., Nov. 1874.

It is petty larceny to read a paper for which others pay the cost of printing.

A NEW SOCIALISTIC INSTITUTION IN VERMONT.

A number of young persons in Springfield, Vt., have associated themselves on a plan based upon principles much further reaching than the so often tried and unsuccessful co-operative plan, but based somewhat on the socialistic principle, though so modified as to secure its success, by keeping out lazy and selfish individuals.

They have established an institution which they call the Industrial Works, and this establishment furnishes all the members with constant employment at fair wages, and a pleasant home at a small cost, which is meeting with a success so marked as to attract the attention of all thinking people. The members of this association are all young people who are willing to rid themselves of all bad habits, work steadily, dress economically, and save a portion of their wages; no others are taken. All the men who join are required to furnish a small amount of capital, and to save one-fourth of their wages, which must be invested in the capital stock of the association. Women are not required to furnish any capital at the outset, but must save one-sixth of their wages and invest it in the business. Those who do not comply with the requirements of the association are expelled, and those who wish to leave can do so at any time, and can withdraw their capital by giving six months' notice. The wages paid to each member are fixed by a Board of Directors, and are proportioned to their skill and ability. They have a large dwelling or home where the members live and enjoy many privileges and comforts not usually found in families or boarding-houses. All pay a moderate price for their board from their wages. They have two new factory buildings, a good water privilege and considerable machinery, and are engaged in the manufacture of toy and house-furnishing goods, for which they find a ready sale. They commenced business a year ago with five hands, and are now working forty-five; their sales for last month were over \$3,000, their pay-roll for the month was over \$1,200, and the saving of wages which was added to the capital of the company was over \$300. The average amount saved from the wages of each man in a year is \$150, and of each woman \$50; many of the members have saved much more than this during the year, but this is all that is required of them. The aggregate amount saved by the present company in a year will be nearly \$5,000.—*The Manufacturer and Builder.*

WILLIAMSTON, INGHAM COUNTY, Mich.,
October 27, 1875.

MRS. WOODHULL—We should have sent you a copy of our contract of marriage before this but we have been on a pleasure trip, and have been very busy, so please excuse this delay.

We now send you a copy which was published in the *Jackson Daily Citizen* of the 14th. The editor, in his comments, has expressed ideas that will tend to lead unthinking minds to a wrong conclusion.

We, of the ages of 64 and 44, consider that we are qualified to come to a correct conclusion as to the merits or demerits of the ancient institution called "Holy Matrimony." Heaven save us from such holiness as is sanctioned and winked at by church and society.

Holy marriage! Look behind the mask and what a scene presents itself to our view. For the past twenty-five years I have been an observer of this "sacred institution." As a matter of course, I could have come to but one conclusion,

and that is that it has been and is a powerful system of oppression. May the coming generations be saved from the miseries of the past.

Yours for truth and justice,

ELIZABETH ANGEL.

[From the Jackson Daily Citizen, Oct. 14.]

MARRIAGE AT WILL.

THE NEW DEPARTURE IN SOCIAL RELATIONS DEMONSTRATED IN JACKSON—ABROGATION OF THE MARITAL VOWS.

A curious marriage was consummated in this city on Tuesday by Justice Potts, in which the parties were joined in matrimony to last only during their own good will and pleasure, ignoring entirely the "What God hath joined together let no man put asunder." This is the first time, we believe, that a marriage has been consummated—not solemnized—in Jackson by simple contract between the parties, and pronounced legal. It may be legal, but we doubt it very much. If it is, we wish the parties much joy until either or both of them can find more enjoyment apart; but if it is not, the Justice has committed the error of allowing a man and woman to live in adultery without let or hindrance. The following is a true copy of the contract under which the parties were married:

JACKSON, Mich., Oct. 12, 1875.

We, Allen A. Angel, of the town of Williamston, Ingham County, Mich., and Mrs. Elizabeth Hunt, of the City of Jackson, Mich., do protest against the old and barbarous system of marriage, as it holds woman in subjection to man, and requires woman to surrender her individuality; also requires persons entering into the marriage relation to agree to do that which they cannot possibly know that they can perform.

But, as society requires of those who enter into the marriage relation an acknowledgment of existing laws, we therefore submit to the behests of the law so far as to make our union legal, that we may avoid all unnecessary annoyance.

If the union and harmony that now exist between us should continue through our natural lives, then this contract is to remain in force; otherwise to be null and void.

A. A. ANGEL,
E. HUNT.

Do you—Mr. Angel and Mrs. Hunt—still adhere to the above marriage contract, and are these your sentiments?

This being your minds at the present time, I therefore pronounce you married.

Subscribed before me this twelfth day of October, 1875.

JAMES POTTS,
Justice of the Peace.

As Witnesses:
N. H. STONE, SAPHRONIA STONE,
CLARA BARNARD, ORVILLE STONE.

The following toast, delivered by a party present, was very acceptably received by the liberal minds.

"Here is success to the bride and bridegroom; hoping that the most beautiful of all moons, called 'honey-moon,' may never set or go down, but that it may shine brighter and brighter as it grows older until it shall appear anew in the summer land on the other side of the river, called death. And it is still further hoped that the ship, called court-ship, may continue to sail on and on, never casting anchor in the harbors of jealousy, discord or disunion. May this ship's banners ever be unfurled for the equality of the sexes and social freedom!"

AN HOUR WITH THE WEEKLY.

(CONTINUED.)

In my last article I advocated repudiation to a certain extent; but to accomplish repudiation to only that extent can give but temporary relief, so long as we retain our present system of regulating industrial relations. We must repudiate this system if we would have permanent prosperity.

"Business is depressed," is the cry throughout the country, "and therefore there is little demand for labor." I ask for the reason why business is thus, and am told that money holders will not invest their money in industrial capital, because they have so little confidence in the financial soundness of our money relations; or, in other words, money is of more consequence than labor; labor is insolvent, we cannot accept its security. Another says: "There is not currency enough to meet the demands of our industrial interests." Both answers virtually declare that our industrial interests are dependent upon the caprices of money; and our system makes these declarations, to a great extent, true; therefore, the system is wrong. Why? Because money has no intrinsic value; money, *per se*, is powerless to produce anything. Money alone cannot open and work a mine; it cannot till the soil; it cannot change raw material into articles of usefulness; it cannot build a house, produce a barrel of flour, make a garment, heal the sick or impart knowledge. It has no power except by proxy, and yet it invades every department of nature and demands its recognition as king.

Now, let us lay money aside, so dispose of it that it is no longer called into use. Will this course annihilate production or the demand for labor? No. It cannot annihilate the demand for food, raiment, habitation and knowledge. Drawing the purse strings has not caused the depression. What has? The lack of demand for productions of the money-holder. The supply exceeds the demand. Our country is overflowing with breadstuffs and with manufactured articles. Why, then, should you, the producer, lack if there is a surplus? Because you have not received the surplus proceeds of your labor; they are in the hands of the non-producer. This very surplus, by overstocking the market, has destroyed its own source. You must "root hog or die" until this surplus is consumed, when your labor will again be in demand until you have again overstocked the market. This shows that the producer should pay no tribute to the non-producer. Demand and supply should be kept in equilibrium. As labor must regulate supply, labor must keep this equilibrium.

Let labor be more evenly distributed; let every person who

is able render an equivalent in labor for what he or she receives. Let labor be thus distributed, and four hours per diem of each adult will supply the physical demands of the human race. Whoever labors three thousand hours in a year, and reaps no net income therefrom, has wasted and contributed to the support of the non-producer one half of his labor.

Displace the present system with one wherein all who are able shall mutually contribute to the support of the whole. Don't start back horrified! This is communism. Let producers form a government by themselves, and leave the drones of society to "paddle their own canoe."

EDWARD PALMER.

SECRETS OF THE STUDIO.

YOUNG WOMEN AS MODELS FOR ARTISTS.—ART IN PHILADELPHIA.

[From the Philadelphia Sunday Press.]

It seems a strange, but nevertheless it is a true fact that there are many young ladies who earn their livelihood by acting or posing as live lay figures for the art academies. At first glance it seems dreadfully shocking and vulgar that ladies should appear before a party of young men perfectly nude. It is a queer mode of making money, but were it not for these ladies, there would not be any of the fine figures which are christened Dianas and Venuses, but are only such so far as the shape and comeliness of form or of the subject goes.

In conversation with a prominent member of the Pennsylvania Academy of Fine Arts, a reporter of the *Sunday Press* learned most strange things concerning the world of art. He said that it was extremely difficult to obtain young ladies who would adopt this business, and only upon the most sacred promises that there individuality would not be revealed do they consent to take the position.

"Indeed," said the gentleman, "this rule is so well enforced that there was one lady who appeared before our class at the old academy for four years before I came to know who she was."

These nude live figures only appear before the Life Class of the Academy for sketching. Formerly they came before the gentlemen alone, but in the new building both ladies and gentlemen will study together. No one except the members of the class are ever admitted to the room where they are studying from a figure, and only the best artists are taken into membership in this mysterious body. The method of study pursued is something like the following: The lady proceeds to a room adjoining the class-room, especially adapted for her. At a given signal she appears before the assembled guests upon a platform, masked and shrouded in drapery. She is then placed in the proper position required for the study, and soon the deft handlers of the brush proceed to depict her form. She is never allowed to be spoken to by any of the members of the class, and should any of the bold ones break this rule they are immediately and forever expelled.

Indeed the whole proceeding so soon assumes an air of business, that the artists, according to their own statements, forget that the lady who is exposing her charms to their gaze is alive. Of course, there is a shock experienced by the new comer in the class the first time he is present at the meeting, but it soon wears off.

The ladies who follow this strange mode of procuring a living are in every instance respectable. They are generally led to it by being reduced in circumstances, and lured by the tempting offers of the large pay which is given for their work. Oftentimes ladies of wealth who are proud of their charms, and whose vanity exceeds their prudence, act in this capacity for some skillful artist. In the celebrated picture of the "Nine Muses," which created such a *furor* a few years since, the figures there represented were of living subjects from different parts of the globe, one being reported to be the wife of a wealthy resident of New York, and another of a large merchant of Chicago.

It is related of the Parisian artists that they seem totally unconscious of the presence of the model until she is ready to leave, when they strain every nerve to ascertain, if possible, who she is. But some of the bolder of these girls calmly sit down before the class and proceed to lace up their shoes with as much nonchalance as if they were at home.

MR. BEECHER IN TEARS.

[From N. Y. Sun, Nov. 8.]

Yesterday was Communion Sunday in Plymouth Church. Mr. Beecher drew tears from two-thirds of his congregation, and with difficulty commanded his own voice as he spoke of the new life that lay before Plymouth Church. He took for his text Mark xv., 5:

But Jesus answered nothing, so that Pilate marvelled.

After dwelling upon the wondrous forbearance of Christ, Mr. Beecher concluded thus: "I have always preached from the heart, and on the last great day I shall not be afraid to let the Judge read that heart to see whether I have ever preached His word from motives of ambition. That part of my ministry does not trouble me."

Here Mr. Beecher stood still and silent before an audience whose attention was almost painful. The tears streamed from his eyes, and for nearly a minute he neither moved nor spoke. Then he continued, in a voice faltering and broken, but growing stronger as he proceeded:

"I think throughout my whole ministry I have not preached or spoken a single word that I shall be afraid or ashamed to account for before God. But here I must stop. I cannot take up the question of pride; I cannot say that I have suffered indignities from others and have been glad. I have not had that gentleness and forbearance which was characteristic of the Master, though I have struggled very hard. Can I render to Christ an account of all he has given me? Have I done all God gave me power to do? I should have been a richer man and you must have been a richer church if I had been a better man—if I had been able

to say to you as Christ said to Peter, when the apostle in his zeal smote the servant of the high priest, 'Put up thy sword,' or to act as Christ acted before Pilate and his accusers, answering nothing. I have not had that heroism, that exaltation from the Holy Ghost; and I humble myself before God that, because there has been so little of Christ in me, I have produced so little of Christ in you. In a few moments I will join with you in a participation in the Lord's Supper. I feel disposed to begin again, and to form a higher and nobler covenant with God. Will you begin with me? Will you work with me in the spirit of Christ, so that others may be brought in and feel the blessing be of our Saviour?"

THE RIGHT THING.

Dear Weekly—I have read "An Appeal" in the last paper, and hasten to send you an enclosure of fifty dollars, for which please send the WEEKLY six months to as many as that sum will pay for. I would suggest that you ask in the WEEKLY for the names of such persons as desire to read it but are unable to subscribe for it, and send the copies to them. Trusting that your appeal may reach the hearts of those who are able to extend their assistance, and that they will see that the herald of the strongest mental and spiritual food that has ever been given to the world, is well supported, I remain your friend,

CORA A. SYME.

116 Dean street, Brooklyn, N. Y.

It is a petty system of sponging to rely upon borrowing your neighbor's paper, when you are equally as able as he to pay for one.

It is contemptibly mean to receive and read a paper for six months, and when asked to pay to reply: "Stop my paper," or to refuse to take it longer from the post-office, without first paying up what is due.

NEW BOOKS.

"WHAT YOUNG PEOPLE SHOULD KNOW; or, The Use and Abuse of the Reproductive Organs," by Prof. Burt G. Wilder, of Cornell University. 212 pp., 12 mo., price \$1 50. Boston: Ester & Louriott. New York: Chas. P. Somerby.

The ability of this author is unquestioned. The language is plain and simple. The illustrations full, copious and accurate, and the facts given are sound so far as we have ascertained by a hasty perusal. The book is brought out in good style, and deserves a wide sale as the best thing yet attempted on this most important subject.

AN EARNEST DEMAND.

WANTED.—By a middle-aged man (bachelor), as associate and co-operator in practical reform, a strictly truthful and honest girl or single woman, who can almost fully approve of the doctrines of social freedom, as explained and advocated by Victoria C. Woodhull. Applicant should send to the advertiser, in her own handwriting, before March 24th (next year), a biographical sketch of her own life, not omitting to mention something about her religious faith or convictions. Should she in some matter of importance entertain very different views from Mrs. Woodhull, she would do well to state her own views on such points.

Address G. Z. W., care WOODHULL & CLAFLIN'S WEEKLY, P. O. Box 3,791, New York City.

ADDIE L. BALLOU, who for the past season has been engaged to speak before the San Francisco Society of Spiritualists, delivered her closing lecture at Charter Oak Hall, Oct. 31, at which time a series of complimentary resolutions in her behalf were unanimously adopted. In appearance and sentiment she is one of the noblest women that ever lectured in this State; her style of delivery being agreeable, fascinating and excelled by but few, if any, lady lecturers in the field, while I number her among the very few to whom I have had the pleasure of listening, and of whom I could conscientiously endorse every word spoken. As she proposes to remain in California the coming winter, I presume she is ready to receive proposals to lecture throughout the State until further notice—her post-office address being San Francisco.

I. A. H.

Nov. 1.

"BELLES" call a great many people to church.

MR. MUCKLESTONE (after missing his bird for the twentieth time): "I say, Gaskins, I do believe the birds are frightened at me." Old keeper (blandly): "They didn't ought to be, sir."

A GENTLEMAN was examining an umbrella and commenting on its fine quality. "Yes," said a person present, "he fancies everything he sees." "And is inclined to seize everything he fancies," added a third party.

"PA, I guess our man Ralph is a good Christian." "How so, my boy?" "Why, pa, I read in the Bible that the wicked shall not live out half his days; and Ralph says that he has lived out ever since he was a little boy."

COPY was out. The devil picked up a paper and said: "Here's something 'About a woman'—must I cut it out?" "No! the first disturbance in the world was occasioned by the devil fooling about a woman," thundered the editor.

SAYS the Burlington *Hawkeye*: Briefly stated, our financial views are these: Tiebacks are better than greenbacks. They are in better demand; they are more constantly in circulation; they are always boyant, dreadfully boyant, they are always good for their face, and are always quoted above par, or mar either.

"WHAT kind of a man is 'Squire Simmons, anyway?" "Well, you've seen them snow storms along early in the winter, when there's a great deal of wind but not much sleighing? That's the sort he is."

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

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

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

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

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

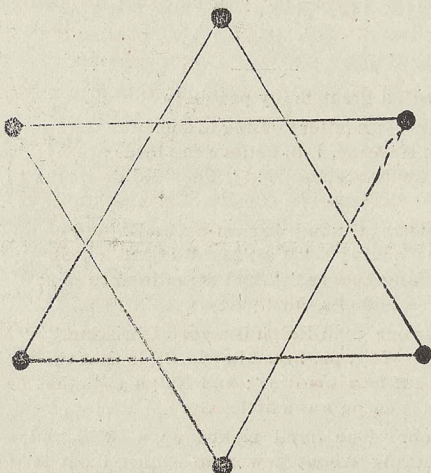
NEW YORK, SATURDAY, NOV. 20, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

TO THOSE WHO ARE DELINQUENT.

To each one of the two thousand whose names stand upon our subscription lists past due, we address this article. Many of you have been our readers for from two to four years. If there is one among you all who can say honestly, that the several years' subscriptions you have paid have not benefited you and yours as much, if not more, than any like sum expended in any different way, then that one ought to say to us at once, I do not want your paper any longer. But if this cannot be said; if it is felt and known that a benefit has been received beyond that which has been obtained from other sources costing much more pecuniarily, then there should be no time lost in renewing your subscriptions.

Go with us over the truths that have been presented through these columns: First, we labored to show, and did show, as we think, conclusively, logically and legally, that under the Constitution of the United States there is no distinction recognized or permitted among citizens not convicted of crime; that is to say that, constitutionally, women are as much citizens, and in the same way, as men are, and as much entitled to the ballot. It will be remembered that we were the first to put this plea forward, and that it has since gone through all the courts up to the Supreme Court of the United States. To be sure, it has been defeated there, but so are all new questions when they come first before the great tribunals. Ultimately the law will permit no legal difference between the sexes; and when this shall be, the result of the work which we inaugurated will be reached.

Having presented all the arguments there were to present upon the question of woman's legal status, we left the special consideration of that question to be taken up by others, and went forward to the great problem of industrial justice. We put forward all the various phases of this question, and showed that it is impossible to attain to complete equity so long as the competitive system of industry is maintained. Men and women are born with unequal capacities for production, and hence there can be no such thing as equity in competition. This is a self-evident fact upon its face; but we argued it over and over until it seemed that there was nothing new to be said about it. The conclusion inevitably to be arrived at is, that until the great human family shall be inaugurated there can be no equity among the people.

Having gone so far we came next in order to the individuals themselves, and laid down the proposition that every person has the right to own and control his or her own body, so long as in so doing the same right in others is not infringed. Under this basic proposition we have maintained that it is wrong for any, either men or women, to legally dispose of this personal control—to deed away their birthright. The body, besides being the sole property of the individual, is the instrument whereby God creates its kind. Hence, while no man can assume control over the body of another, rightfully to compel it to do his bidding or to minister to his desires in any way against the will of its owner, it is still a duty which the owner owes to his or her God to so preserve its creative capacities that its products shall be good—shall be such as will be blessings instead of of curses, to themselves and to those in whose midst they are to live.

We are aware, painfully aware, that there are no inconsiderable number of our readers who have not yet accepted this question of social order so far as to reach this point. Some do not see their way beyond the mere fact of personal right; and they cannot bear even the limit of educational processes to be put upon their freedom to use their bodies and all its functions, as the occasions of life and their many desires lead them to do from time to time. It is unpalatable for them to be told that they have no right to reproduce themselves when their bodies are loaded with disease and morbid desires, and that the higher right of all over their own personal right, ought to prevail, not by compulsion, but by reason, to prevent the production of children when not fit to do so. In place of the intense selfishness that freedom develops in some, we have striven to introduce that love of humanity which thinks of others as well as of itself, and which scorns to please itself at the expense of another's misery; a humanity that is blest when it blesses; that lives to do good rather than to get good. We believe this to be the true rule of life, and as much more capable of conferring happiness than the opposite as it is possible to conceive. Still, we wish it distinctly to be understood that we do not claim that there is any rightful power anywhere in the community to compel any one by law or force, to certain lines of personal conduct. Nay, we proclaim at all times, in the stoutest terms, against just this assumed right that is now attempted to be exercised over the people. The basic principal is freedom to do just what the individual shall elect to do with another or others who elect to join in the acts. This is basic; but if any one think he has a method of life which will bring more happiness to the individual and more benefit to the community than that which another lives, it is his or her duty to the community, not less than to the individuals whom they would change, to endeavor to persuade them to make the change. This is the method by which all progress is achieved. If it were not that some discover new truths and better modes of life there would be no progress. Then they who find a new truth and conceal it, commit a sin against the world. It is these

who, having lighted their candle, hide it under a bushel instead of placing it upon the candlestick to give light to the whole house.

On the other hand, it is true that all growth is evolutionary, and proceeds by law and method. It is true that those who can see in personal freedom only a better opportunity to gratify their desires and appetites are in a stage of development below those who grasp it as a means of doing good. But how shall the former be brought up to the latter unless some one hold the truth of the latter up so that the former shall see it, and by the constant sight induce them to grasp after it.

Since we became satisfied that the basic principle of freedom was so firmly fixed in the hearts of the people as to make it impossible to ever root it out, we have gone beyond its special advocacy to teach the highest truths of which we have conceptions. If there are some who have embraced the idea of freedom who do not yet see the higher facts to which freedom must naturally lead, may we not ask them to not hastily repudiate the channel through which the truth they have has come to them; may we not ask them to remember that when we first put forth the claim for the right to love whom and when one may and can, that there were still fewer who recognized that basic right than there are now who recognize that it is better and nobler to love to do good than it is to get good; that it is nobler to love and thus to do him or her good than to love them because they can confer good. In other words, a love which desires another merely to gratify its selfish lusts, without a care about the good or the ill such gratification does its object, is not love, but a low order of lust. A true love, a love that is worthy the name, is that which wishes its object to be blessed, even if that means to yield it to another. Anything short of this is selfishness and not love. Freedom in practice doesn't mean the right to appropriate whatsoever means of gratification to one's self, but it means the consummation of a mutual desire for the same things in which all parties get a blessing.

Hence we are now advocating the way to the highest orders of living to which the mental capacities have attained; and we ask all those who have been at all enlightened upon the basic principles, upon which this living must be based, to stand by us in our efforts. We ask those who have learned through these columns any better ways of life, to help keep them open to do still more good. We ask all those whose children have been taught to keep the temple of their bodies from evil, undefiled from sexual vice, when their parents were not parents enough to warn them themselves, to help sustain this medium of proper life to the young; and we ask specially all wives whose abuses have been lessened, and whose eyes have been opened to their degradation by any word that we have written, or by any word that others have written in these columns, to see that they are maintained until all women shall come to a knowledge of the truth.

And finally, we ask each and every one whose subscriptions are past due to go immediately to the post office and secure an order for the \$3, or in case that sum is not at hand, then for \$1.50, and remit to us without delay. To delay doing the right thing is always dangerous. Remember this, and do this right thing which we propose without delay. Think "not upon the order of doing it," but go at once and do it.

THE WAY TO DO IT.

In another column will be found a letter to which we have given the heading, "The Right Thing." We must ask the pardon of our friend for publishing her communication, which we know was not intended for the public. But its suggestion is so good that we are sure she will not take offense at the publicity given her, when she remembers that it may be the means of inducing others to do the same thing. Mrs. Syme neither courts nor desires publicity for her deeds of goodness. An invalid now for many months, in a quiet way she extends assistance to this and to that charity or cause, to the extent of her means, and gets her payment in the knowledge that she is doing good.

In furtherance of her proposal, we ask for the names of such persons as desire the WEEKLY, who are really unable to pay for it; and we shall give the preference to the names of women. We hope that all of the recipients of this graceful donation may be of the sex of the donor. If each of the friends of the WEEKLY, who can do so just as well as not, would follow the example set by Mrs. Syme, the circulation of the WEEKLY would soon be doubled.

All the contributions received under the appeal, that are not otherwise ordered, will be applied in the way suggested. Whose name shall stand next on the list to that of Cora A. Syme?

EXEGETICAL.

We have had a communication from an esteemed correspondent, known to our readers by "S," some weeks, the character of which is such that we did not feel like publishing until we should find time to make some remarks upon it. In ordinary cases we should not withhold a communication of this character; but in this, which is one in which our scriptural interpretations are questioned upon a vital point, we feel justified in so doing. Moreover, to properly and exhaustively remark upon this issue would require us to go into questions which we are not yet prepared to do publicly,

and to do which would make a draft upon our time and strength which is impossible of us now, engaged as we are every night in the lecture field preparing the way for the public introduction of this whole question on the rostrum. But we will briefly and imperfectly reply to some of the points involved, leaving the deeper and more important ones for consideration at some future time.

EXEGETICAL.

"Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." 1st Epist. John, iii., 9.

The seed spoken of in the text is not the physical seed of the man.

The seed is the word of God—the seed of God, of which the Son of Man was the sower—the word that was in the beginning and was God. The word is truth, and truth is the redeemer and preserver of men. All who are begotten of God, the word, come into life—eternal life, through the truth, or Christ of the word.

"Sanctify them through thy truth," said Jesus. St. John, 17—17. "Thy word is truth," and Jesus was its living expounder, representative and illustrator.

By the truth in man man is preserved from sin.

"This is eternal life that they might know Thee the only true God," etc.

The knowledge of God, then, the word, the truth, is the only scriptural eternal life into which man is inducted by Christ the truth.

Of course, in this sense man passes from death into life—death, scriptural death, being his natural condition, into which he is naturally born. Such is the process, unveiled of its mysticism, by which Christ the truth immortalizes man, and in this condition his triumph over death, the last enemy, is perfected, through "Christ, the truth, thus put on."

In St. Paul's 1st letter to his Corinthian brethren (Chap. xv.), he affirms that the mortal and corruptible must put on immortality and incorruption, conditions effected by Christ, or eternal truth, the only immortal and incorruptible One, or thing personated.*

It is amazing to find even those profoundly versed in Cabalism and the allegorical, symbolical and metaphorical characters of the Testaments, falling, notwithstanding, into the most absurd entanglements of the letter, the letter which the same apostle affirms "Killeth, while its Spirit giveth life," eternal life.

STEBBEN, O., Sept., 1875.

We take direct issue with "S" in his introductory paragraph. "The seed" is the word as used in the Bible, and especially in the parable of the sower, who is Christ. But John was writing to his brethren of the Church, whom he called the Sons of God; for in the introductory verse to this third chapter he says: "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." It was to these that he wrote the words of the ninth verse. It seems to us that it would be utterly contradictory to say that the truth remaineth in a man, and that he does not sin because it remaineth in him. The truth is to be sowed by whoever possesses it. It is not to be hidden under a bushel, but set on the house-top to give light to the whole house. The parable of the ten talents is confirmatory of this view. The talents are given to be improved and not to remain shut up in the man. Besides, the words of John are "his seed remaineth in him," not "the seed." The truth can no more be said to be the seed of one man than of any other who may possess it. "His" refers to something that is peculiar to the individual—that belongs to a person as an individual and not to something that is common to all individuals.

It is quite true that there is a spiritual as well as a natural side to all the truths contained in the Bible or elsewhere, and our correspondent has, in our estimation, made the mistake of holding that there is no truth in the natural world; that is, in nature or the palpable. We had occasion some weeks ago to show (and we think we did show) that life and death in the Bible refer to the life and death of the body; that is on its natural side, for there is no death save of the body. In the continuation of the same subject, in the fifth chapter, John says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Now we cannot see how this language can by any possible construction be made to apply to "his seed," as standing for the truth; but it can be very readily seen how it may apply to "his seed" admitting that all sin has its origin in the fact that it does not remain in man, in the present customs of the sexes. If "S" knew the condition that is to take the place of these customs, he would see how it is death for the seed to not remain "in him." He would then see that what John relates of Jesus as having said, "out of his belly shall flow rivers of living water," will be literally true, and he would also see what "the truth" referred to by Jesus, is. Of course the truth is life, and to have life is to have this very physical fact which is the sealed mystery of the Bible.

It is easy to say that the truth is the word, and that the word is life; but if we press as Pilate did to know what is truth, what is the truth, the whole truth, we then have quite a different matter to answer. It is the whole truth that giveth life, both physical and spiritual. We do not suppose that there is a person in the world so poor that he has not a truth, but it would be preposterous to say that any have the truth, which is the last and final thing to be revealed, and which brings life and immortality to light. It was in this sense that Jesus was "the way, the truth and the life." He had the truth and he had life—a life that he could lay down and take up at will. "All that a man hath will he give for his life" means his physical life, to lose which is death. This is not allegorical, but means just what it says. Jesus

also said: "I have power to lay down my life, and I have power to take it up again." This manifestly related to his physical life. "This he said signifying what death he should die," is not allegorical, but referred to his physical death. Then life and death in the Bible mean of the body, or physical life and death, and we do not think there is any escaping it.

In Genesis i., 12 we read: "And the earth brought forth grass, and herb-yielding seed after his kind, and the tree-yielding fruit (observe the punctuation), whose seed was in itself, after his kind." Now, by reading the 29th verse it will be seen that the fruit of this tree was not given for food: "Behold, I have given you every herb-bearing seed (observe the punctuation; it is not every herb, bearing seed; or herb that bears seed; but every herb-bearing seed) which is upon the face of all the earth, and every tree, in the which is the fruit of a tree-yielding seed." (Observe the punctuation—a tree-yielding seed, not a tree that yields seed; but seed that yields a tree, or tree-yielding seed. The language of the verses is cabalistic in the highest degree.)

Now, the tree whose seed was within itself, which was not given for food, was the tree which stood in the midst of the Garden of Eden, as set forth in the second chapter of Genesis. This is the tree that, in John's vision on Patmos, stood in the midst of the street of the river of life. And this is the tree the seed of which remaineth in itself, as John said, when one doth not commit sin.*

Thus, one may have the spiritual side of the truth—that is, may know the truth, intellectually, as did the Apostles, and still not have its natural embodiment, which is physical immortality. This is what John referred to in the same chapter, at the 2d verse: "Beloved, now we are the Sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." That is to say, that the Sons of God who did not commit sin, when the conditions shall obtain in which Christ shall appear, again will be able also to appear with him. And for this reason John goes on to say (verse 3): "And every man that hath this hope in him purifieth himself, even as he (Christ) is pure." Now what is it to purify one's self? Why, clearly to cease commit sin. Paul also meant the same fact to which we refer Romans viii., 22 and 23, when he said: "For we know that the whole creation groaneth and travaileth in pain together until now; and not they only, but ourselves also, which have the first fruits of the spirit (the intellectual knowledge)—even we ourselves groan within ourselves waiting for the adoption—to wit: the redemption of our body." It was the body that was to be redeemed. Paul had the first fruits of the spirit, but not its perfected fruit which would redeem the body from death, and, therefore, he was groaning with all the rest of creation for it.

The truth avails but little unless it be outwrought in some act of which it is the inspiration and which is its embodiment. To have the truth without its consummation in action is to have its first fruits only. And so it is with the truth in question. Thus "S" is right so far as he goes, but he goes only half way, and is therefore half right. He has half the truth, spiritually, in the same way that the Oneida Perfectionists have half the truth, practically. A statement of the truth and its intellectual grasp and acceptance are the spiritual side of a question; but to reduce the truth to action, to make it the rule and guide of life, is to have not only the spiritual, but the natural side of it. It is those who have these who shall never die, and it is those who, being dead, have the spiritual only who can be resurrected.

As we have said in previous numbers the allegories of the Bible relate to some fact which, of itself, is not allegorical, and this fact is the one in question—that of life and death. Until this be demonstrated by living representatives, no one can have more than Paul had—the first fruits of the Spirit—and these must be held by faith until the demonstration come. Then what shall be seen will be no longer a matter of faith. With us it is not merely a question of faith, because we have seen this in the spiritual condition, and know as well as we can know anything that has been only spiritually revealed, what this truth is, which is to bring life, by triumphing over death. We should be glad to say a great deal more, but it would not be received, because we have no proof to offer; but this we may say: that before another year shall pass away the truth will be revealed fully to the world, and all at which we have been only able to hint, made clear. Until this time shall come we ask our friends to bear with us as patiently as they can. We do not think that any of them will credit us with insanity, and we should certainly be insane if we were to follow what we are following without the most indubitable proof that it is true. We have that proof, but it is of such a character that it cannot be given to the public yet. Those of our friends who have followed us through all the trials and toils of the past four years will, we think, believe us when we say that the things to which we refer as about to come are to be the legitimate fruit of the work that has been accomplished, which it has been ours to be accounted, of the spirit, worthy to give our feeble efforts to help inaugurate. Let those hold to their faith in us and in the mission to which we have the honor to be attached as servants, and stand by it, its organ, and us, until the consummation come; then they shall see their reward and be satisfied. Remember, before another twelve-month!

IS IT ASKING TOO MUCH?

If we could make the paper upon which the WEEKLY is printed; if we could set the type with which it is printed; if we could do all the work attending its publication, then we should be glad to send the WEEKLY free to everybody; but since we can only do the things to which we are limited by time and capacity, we must ask others, who are interested in the truths that are published in it, to help us. We give all our time, all our talent, and all our working capacity. We ask others to give a trifle in the way of support. We give all the days of the year to this work; we ask others to give three days of each year to it, or the result of three days labor estimated at one dollar per day, and as much more as they can. Is this asking too much? If it is not, those who are in arrears will answer by sending us their renewals at once. If it is asking too much, those who think so will please say, "Stop my paper;" but when saying so please to not forget the time for which they are in arrears. In one of these two ways we desire the question, "Is it asking too much," to be answered before December the 1st, by every one who is delinquent on our lists.

THAT SWEET BY AND BY.

Capitalists ought to sustain Spiritualism if the address on Sunday, Oct. 30, through trance Speaker Lyman C. Howe, to the Society of "Progressive Spiritualists," as reported in the *Investigator*, is to be credited as proceeding from a well-developed spirit capable of instructing mortals in the form, and not from one of the multitude of lying souls from whom nowadays are received so many worthless and evil communications. As a medium, in answer to a question on the subjects of capital and labor, he is said to have replied as follows:

"Capital was labor's best and only friend. Ninety-nine out of a hundred laborers would be arbitrary and exacting. The capitalist was generally a man of prudence, the laborer generally prodigal. Superior sagacity would take advantage of opportunities. In the 'Sweet By and By' the millionaire would be accounted as the benefactor of the race."

We confess we should like to know the name of the spirit who is answerable for this; the name, nothing more. It could not have proceeded from the spirit of Abraham Lincoln, who, in his first Congressional message, asserted that "labor was the mother of capital;" and in his last speech to the serenaders on his second elevation to the presidency, declared, "Gold is good in its place; but living, brave and patriotic men are better than gold." It is an insult to suppose that we are indebted for the above remarks to the spirit of the Great Nazarene, for he anathematized riches and rich men on almost every opportunity; so much so that we are told his disciples stood aghast to hear him, and inquired in trepidation, "Who, then, can be saved?"

No, it is certain that such an attack never proceeded from any spirit who is a friend and well-wisher of the human race. As things are now, we do not hesitate to pronounce its first statement false, that—"Capital is Labor's best and only friend"—on the contrary, we are free to assert that bad systems have made capital, as things now are, the antagonist of labor, and, are sorry to add, the successful antagonist; so much so that we believe it devours four-fifths of the yearly returns of the toils of producers. The next assertion may be correct, viz.: "Ninety and nine out of a hundred laborers, should they become capitalists, would be arbitrary and exacting. But why confine that statement to laborers? The possession of too great wealth makes ninety and nine out of every hundred human beings arbitrary and exacting. Most people who earnestly desire to accumulate money can do so, by starving their souls. The man with the mud rake, in Bunyan's *Pilgrims Progress*, collected plenty of mud, but he had to keep his eyes fixed earthward to do so; there was a crown over his head, but he never had even a desire to see it, much less to secure it. The next sentence cruelly taxes laborers with prodigality, and praises the prudence of capitalists; we submit that in a city where the masses of toilers can only obtain \$1.40 per day, it is folly to make such a charge against them. Mr. Commissioner Acton, the best police agent the city of New York ever had, thought differently. In his last communication he declared that, "In the low dance houses and places of ill-repute in the city, Fifth Avenue was more than represented." As to the statement that "superior sagacity would take advantage of opportunities," we have no objection to that, provided it can do so without robbing laborers. At present, evil laws create those opportunities; our system of inheritance, finance and traffic, must all be remodeled before the man who does the work can get his full pay; but we have no doubt he will eventually get it here and else where. But the cap sheaf of Shylock's assertions through Lyman C. Howe is to be found in the "Sweet By and By," when "the millionaire will be counted a benefactor of his race." Hear it, ye capitalists, and cast in your lot with conservative Spiritualists. In Christian churches you can never hope for more than toleration, unless you build them and run them as the mill-owners do in Massachusetts. In them, "sell all thou hast and give to the poor;" that terrible "camel" business; and that "whip of small cords" are all against you. Come, then, to the arms of the conservative Spiritualists, they will make things smooth and easy for you, through spirit authority, here and hereafter.

* The mortal are not the dead—physically so—but those subject to death.

IS IT ABOLITION OR SUBSTITUTION?

We are repeatedly asked if the new developments to be made in the relations of the sexes are the entire abolition of commerce, so that the requirements of the sons of God, to not "commit sin," save for reproduction, may be complied with. We thought we had said sufficient to make it perfectly plain that the new truth about this is by no means the abrogation of the intimate relations of the sexes. If there are any who are in doubt about this, to them we say emphatically, that it does not mean any such thing; and to all, that it means a new and high use of these relations by which to attain a condition that can be reached by no other way. We desire to say further, that, instead of the abridgment or curtailment of the happiness that results from these relations in their highest and purest conditions now, it will extend and intensify this happiness a thousand fold. But the truth must not be desired for what it will bring, but for its own sake. Until this truth shall come there can be no salvation from death; there can be no doing the "greater things than these" that Jesus did, which he promised should be done; there can be no perfected and permanent blending of the two sexes to form one complete union, which union is typified as the Church of Christ by St. Paul. At the same time, it will be so far a departure from the present practices that there will be no sin committed; to commit sin being to do anything that tends to destroy life; while to eat of "the fruit of the tree" that stands "in the midst of the garden," is to surely die.

In reply to another question upon this subject that is frequently received, we would say, that it is not those only who have not arrived at the age of puberty who can be saved; all can be saved, old or young, who have complied with the conditions: to love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself; and who can find their counterparting mate; and those who die having done the former, but failed to find the latter, can be resurrected at "the second coming of Christ." We should be glad to say a great deal more, but we are not permitted. We speak on this only as "the spirit giveth utterance."

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claflin will receive applications to lecture anywhere 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 grounds 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 will speak in Steubenville, O., Nov. 13; Pittsburgh, Nov. 14; Wheeling, W. Va., Nov. 16; Canton, O., Nov. 17; Youngstown, O., Nov. 18; New Castle, Pa., Nov. 19; Salem, O., Nov. 20; Massillon, O., Nov. 22; Greenville, O., Nov. 23; Meadville, Pa., Nov. 24; Corry, Pa., Nov. 25; Erie, Pa., Nov. 26; Buffalo, N. Y., Nov. 27. If any change in dates is made it will be announced in the local papers.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

[From the Akron, O., Daily Argus, Nov. 3.]
EDITORIAL.

Solomon says, "he that answereth a thing before he hears it, sheweth himself a simpleton." This language will apply to that class of bigots who prejudice and condemn a person upon general hearsay without instituting a personal investigation. It is a Scriptural as well as a philosophical doctrine that we should "prove all things and hold fast that which is good." We make these observations in view of the lecture delivered by Victoria C. Woodhull in the Academy of Music last night, which was listened to by quite a large and respectable audience, embracing only about forty women, her subject being the "True and the False, Socially." We wonder not that she is called "Queen of the Rostrum" when she holds her hearers spellbound, apparently without an effort, from her first appearance on the stage until she utters her last syllable. Possessed of a finely developed physique, standing erect as a queen, completely self-possessed, her large, restless eyes peering in every individual face, as though addressing each hearer in person, her own soul catching fire at the inspiration of her own words, and all the energies of her nature being roused up by the vast importance of her theme, she pours forth such a stream of eloquence—fervid, liquid, electric—as to compel even the admiration of her most malignant opposers.

Her eulogy upon the person and character of Jesus, as an inspired teacher and as an exemplar of every possible virtue, is the most beautiful in its wording and execution we ever listened to. But woe be to the hypocrites and the rouses who sit in her presence; and how she pours down red-hot shot

and shells and chain lightnings upon the heads of married men who keep prostitutes, and upon abortionists and infanticides, and upon lecherous debauchees, and upon men and women who abuse every law of their physical organization, and especially upon that self-righteous class of people who proscribe her without giving her a fair and honest hearing.

[From the Leader, St. Charles, Ill., Oct. 22, 1875.]

MRS. WOODHULL AT AURORA.

We had the pleasure of listening to this remarkable lady last Monday evening at Aurora. We wish we had the room and the ability to give her lecture entire, for we know it contained many solid truths which could not fail to better all before whom they might be placed. But as it is impossible for us to do this, we shall simply speak of the woman as she impressed us—and as she is.

Mrs. Woodhull is a reformer in every sense of the word and that she is a thoroughly honest one is shown in her deep earnestness—by every word and action. She spoke one hour and a half in Aurora the other evening, and not one word fell from her lips which the purest lady in the land might not have listened to with perfect propriety; aye more—might not have listened to with profit. The major part of her audience, numbering between four and five hundred, was composed of ladies, and we venture the assertion that not one regretted being present. Mrs. Woodhull is not only argumentative and forcible, but a wonderfully elegant and eloquent speaker. At times her language, action and utterance, are perfectly majestic. Indeed, we never before heard a speaker with such a thorough command of all the accessories of perfect oratory.

Our belief is that she is a pure, noble-hearted woman, engaged in what she, at least, believes to be a worthy cause. If you ever have an opportunity, reader, go and hear her, and then judge her. She made a friend of every one who heard her the other evening, and Aurora hasn't a house big enough to accommodate the audience which will assemble to hear her the next time she speaks in that city. She only asks a hearing, and surely this is a reasonable request. You can accord no less.

[We are indebted to the Fort Wayne Gazette for the following notices from the papers of Richmond, Ind.—EDS.]

"Lyceum Hall was crowded last evening with an intelligent audience to hear Victoria C. Woodhull. She commenced her lecture in a clear, well-trained voice, with no apparent effort. Those who went with the expectation of hearing something that might raise a blush were greatly disappointed, and instead of finding there low comment, learned truths that were intended to carry conviction to the erring. The orator, for she is a natural one, carried strength with every word she uttered, and while her subject was a searching one, she impressed every one with the sincerity with which she pursued her path of duty.

"It was taught by Paul, 'Know thyself,' and Pope says, 'The proper study of mankind is man,' but Mrs. Woodhull treats upon these subjects with a significance, application and force not to be found in the books, nor expressed by any other lecturer we have ever heard."—Free Press, Richmond, Indiana.

Those who skirmished on the borders of the lecture field to find out whether or no it would be entirely respectable before going in, were reassured by the sight of one of the most intelligent audiences ever assembled in Lyceum Hall, and those who went with the expectation of hearing a morsel of vulgarity were disappointed. There was not a word uttered which any true souled man or woman could not indorse. The impassioned and eloquent utterance of the woman was convincing of her earnestness of purpose, and that she is possessed of rare power as a speaker cannot be denied.—Independent, Richmond, Ind.

[From the Gazette, Ft. Wayne, Ind., Oct. 23, 1875.]

The lecture of Victoria C. Woodhull of last evening, at Colerick's Opera House, was well attended, and the audience was one of intelligence and respectability, such as any speaker might feel proud to address.

Mrs. Woodhull is medium in stature, with brown-black hair, complexion between a brunette and blonde, and has a quick, nervous, but pleasing address. She speaks as one who firmly and emphatically believes in herself, and in the truth and integrity of what she is saying. The "True and the False, Socially," was discussed with a degree of common sense and vigor, that was only exceeded by its purity and goodness of purpose. The audience could well afford to listen to Mrs. Woodhull.

[From the Sentinel Ft. Wayne, Ind., Oct. 23, 1875.]

The celebrated—we might say the notorious—Victoria Woodhull made her first appearance in Fort Wayne last evening at the opera house, when she delivered her lecture entitled "The True and the False, Socially," to a very fair and decidedly respectable audience. The number of ladies present was not proportionately large, but some of the best in the city were there, and evidently did not regret going. Mrs. Woodhull appeared upon the stage dressed very plainly and neatly in black. Her appearance is that of a superior woman mentally, and in the art of clearly and forcibly expressing herself she is not excelled by any female speaker who has preceded her in this city. She carried in her hands a roll of manuscript, to which, however, she paid but little attention.

There was quite a large attendance at Mrs. Woodhull's lecture on Tuesday evening last. Judging from the frequent applause of the audience, her theory on the "social question" was not offensive to their ideas of either morality or good breeding. On the contrary, we venture to say that none present could take the slightest exception to the propriety of her language or to the soundness of her opinions, upon the subject discussed. Of refined and graceful appearance and an eminently pleasing manner, she creates a favorable impression upon all; and her oratorical powers and intellectual abilities rank her among the best speakers of the age.—Fox Lake (Wis.) Representative, Nov. 13.

An audience of three hundred people listened to Mrs. Woodhull's lecture on Monday evening. The subject was, "The True and the False, Socially." A great many people who would like to have seen and heard her, staid away because they have a wrong idea of its nature. From what they had read and heard, they expected she would say things unfit for the ears of refinement. Nothing could be further from the reality. It is true she touched a great many delicate points, but did it in such a manner that no one could take exceptions. And they were matters with which no one can become too familiar.—Beaver Dam (Wis.) Citizen, Oct. 12.

MEROTH THE MAGIAN.

(Extracts from.)

THE AIDS OF TIME.

(Meroth.)

Mer.—Think you that age
Alone brings on our end?—that years alone
May stamp our brows with wrinkles?—No, Arbaces;
There are more powerful agents far than these.
And the heart-sick weariness of hope deferred
Wracks in an hour more than days of toil;
The labor of the o'erstrained mind outwears
In minutes her frail habitation more
Than months of meaner care. The shocks of fate
In moments often do the work of years;—
And I have known them all.

THE REWARDS OF CHARITY.

(Meroth and Calmar.)

Mer.—A precious recompense! Deluded boy,
When you do know the changeful multitude,
You'll think yourself best paid by its reproach.

Cal.—In its prosperity perhaps I might;
But, oh! now. There's not a prize on earth
I'd sooner strive for than the poor man's pray'r;
Benevolence receives her pay on earth.

Mer.—Aye, beggars' thanks—the service of the lip;
Love in the mouth and envy in the heart.
But you are young; you'll not believe me now,
Nor learn from one who speaks unwelcome truths;
From one who's read in the black leaves of life
The fearful secrets of the human heart.
But age shall teach what now you will not learn,
And force you to confess my judgment just,
And ratify its justice.

Cal.—

Never, never!

What molten gold is priceless as the tear
Of joy on sorrow's cheek? What gem so rich
As the bright smile which, with a peerless ray,
Suns the sad brow of rugged misery?
They beggar earth's best treasures; nay, they pass
As current coin in heav'n!

LOVE'S REMORSE.

(Eudora—Solus.)

Eud.—That hope is vain.—He will return no more.
If I could see him once—but once again,
That we might part in peace; that I might steal,
And, miser-like, hoard in my memory
His last, last glance of love; that I might hear
Again those vows so full of harmony—
"Of heavenly melody,"—that music's self
Ceased with their silver tones, and charms no more
This weary-sated ear. That I might feel
The thrilling pressure of that hand, whose touch
Entranced my frame and filled my soul with love.
Can he be gone? Are these delights a dream?
Oh! that I had not seen his noble form,
Nor sunk beneath the magic of his eye.
What do I say?—Ingrate! I would not part
With one fond look—one well remembered vow—
Ah, no! they are my treasures, my delights,
My wealth—my all.

ILLUSIONS OF YOUTH.

(Meroth—Solus.)

Yes! there he wanders, by the cedar grove,
His favorite haunt; in meditation deep
O'er some imaginative paradise
Created new by spangled fancy's pow'r.
Such are the visions and the hopes of youth,
Which, like the luminary of the night,
Tinges with its own beauty all the scenes
Its rays delusive reach. Ah! trust them not,
Their garish-tinted gilding but deceives;
That peerless sky will soon be overcast
With sorrow's clouds and grief's soul-withering gloom,
The glittering landscape fade, and nought be found
But herbless wastes and wildernesses dire.
Wake from thy trance, fond youth, 'tis all a charm—
A baseless shadow,—a delusive dream—
A mockery of ne'er performed hope,
Deceiving to betray; more distant far
From life's stern truths and cold realities
Than is, from the parched traveler's scorched lip,
The shining surface of the false mirage.

BUSINESS EDITORIALS.

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

FOR \$20, \$25, \$30, \$35 or \$40, you may save the expense of a Water Closet, and save the women and children, the sick and infirm, from exposure and discomfort, by procuring their "latest improvements" from the Wakefield Earth Closet Co., 36 Dey street, N. Y.
See advertisement on page 7.

DR. R. P. FELLOWS:

Dear Sir—I am highly pleased with the box of Magnetized Powders you sent. They have done me more good than all medicine I ever took before. During the past years, when my monthly periods came on they have been accompanied with intense pain. I took your powder one week before, and to my surprise and satisfaction the pain did not appear, and I felt stronger and better than ever before in my life.

Yours respectfully,

MARTHA THOMPSON.

St. Johns, Ills., July 18, 1875.
Ladies suffering from diseases peculiar to their sex should send for this excellent remedy, and be relieved. Price \$1 00 per box. Address, Vineland, N. J.

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.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.18 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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.

7.30 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

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