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The truth shall make you free.—Jesus.

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

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

RELIGIOUS BIGOTRY AND SOCIAL REFORM.

AT HOME, May, 30, 1875.

Dear Weekly—It seems to me sometimes the most astonishing thing in the make-up of our common humanity, the ease and grace with which certain members of "our best society" will admit the weakness and wickedness even of our social and religious status, and then live and act in daily-life as though present institutions and customs were infallible, the safest and best for human nature's daily-food.

I have been in conversation before now with professing Christians of both sexes on the social question, and in no instance have I found them even slow to admit the unhealthy condition of the moral and social atmosphere of to-day, and the powerlessness of the Church, as a popularized organization to mend the matter.

Hold a confidential argument with any church-member of more than common intelligence, and possessed of as much honesty of thought and expression as can be expected of a creed-bound soul, and it does not matter how strongly you put ideas and facts as to results of the social and religious scheme, they seldom fail to concede all that the boldest free-thinker, free-lover, infidel, atheist or what-not has dared to think upon the subjects; showing that even the sacred pale of Mother Church does not keep her children's eyes closed to a certain class of glaring facts in our present civilization; and that all the Church's canons, and anathemas, and excommunications will not serve in these free times to keep back the impulse to express free thought.

However, they still stick in their outward allegiance to the infallibility of the Church and to the immaculateness of social rule, though admitting that the Church and Mrs. Grundy are, and ever have been, the rankest enemies of radical reform, however they may wheel into line after great revolutions have decided vital issues, and shout with the loudest—"See! behold what God has done for His people!"

I am led to these reflections by a conversation I held a few days since with a dear old lady whom I met up the Ohio river. I was ushered into her room to wait for my own to be got ready for me—because the parlor was occupied by a couple of those itinerant and interesting studies of human nature and social purity, commercial travelers.

The moment I entered the "dear old lady's" presence I scented an atmosphere of purity and refinement, also of great religious rigidity, which, however, did not scare off my instincts from coming into rapport with the innate harmony of the old lady's nature. Evidence of religious bigotry cannot prevent me from sipping delicious draughts from a congenial cup when the gods offer it.

My "dear old lady" I at once knew was not of the common stock; she didn't act as though her virtue were in danger of contagion from a "strange woman," but she entered into easy converse; and I was not long in learning that she had not fed all her life on gall and wormwood, or traveled up and down the world in the bonds of iniquity. She was, in short, growing old gracefully.

In the course of our talk together we soon got into the deep waters of the Beecher scandal. I found her sweet soul full of that charity which is greater than faith or hope, which ever puts itself in another's place before it passes judgment.

She admitted the evidence of Mr. Beecher's guilt, and she also admitted that it is possible he may justify himself in the full fear of God, save and except in the manner of his defense, in view of his having done that wherewith he is charged.

She thought if Mr. Beecher held ideas to justify his course as charged, and of the truth of which charge she has no doubt from the evidence, she would have honored him for bravely maintaining those ideas; whereas she can feel nothing but contempt for a course in direct antagonism to a principle, for the sake of a temporal mess of pottage.

I assured her that I believe Henry Ward Beecher does justify himself to his own conscience in the presence of his God, in all save his most lamentable denial of principle; and that his higher conscience will yet so prick and sting him for his course, that, no matter how he may become exalted through a verdict of acquittal which is highly probable now, he will yet put himself in the dust of humiliation before his outraged soul and confess the truth, and so redeem his tarnished honor, and be fitted, by a fiery ordeal in the flame of worldly scorn, to become the apostle of the great truth which his inner life has proven.

Such is the dream of the indestructible grandeur of that man's nature. But I am told he is not made of any such stuff, that even as Theodore Tilton has sunk out of sight in the depths and filthiness of worldliness, even so will the "great preacher" sink. Yet my dear old lady "hoped he might be brought unto such a state of grace" as I dreamed for him.

From Beecher there was not a step to the social evil. And I found even I had not dared to think more radically on the subject than that pious old lady. I found that all her faith and hope for the race turn upon the pivotal idea of woman's complete sexual emancipation. She has come to the conclusion that nothing less than that will redeem the world from the present abandonment to sexual sin; that no twisting of that old Bible text—"wives submit yourselves, etc"—is going to serve, but only a complete revolution of its meaning and intent will serve to send the scale of manhood and womanhood to a just balance ultimately.

And when I said to her that it does not matter how that grand result is to be achieved, whether it bring anarchy for a time, free-love, promiscuity, polygamy or whatever other so-called evil thing, and she did not demur, I thought the climax reached.

Yet I fear that even she, divested of her momentary enthusiasm, and with her Church weighed in the balance and found wanting, would look back upon Sodom.

I find plenty of souls ready to admit these truths, and even to advise me to run the race for the martyr's crown, who, when the time comes to choose between me, my cause, and their social and religious status, would denounce me in synogue, deny me more times than Peter did his Master; for they cannot bear the warfare with the Church—not with religion, by any means, but the corrupt and offensive Church, that in its prosperity waxes full of all manner of uncleanness.

Without an effort that old lady admitted that the Church is bound to be the greatest enemy that this cause of woman's sexual emancipation will have to encounter. She was consistent enough to know that there are no flowery paths of dalliance toward the end, but that it is straight on through fire and smoke, through flood and fury to the triumph of the war; and if the Church oppose, as oppose it will, the interests of the race demand the subjugation of the Church.

Yet in the dire press of such an alternative I think I saw ample evidence that she would hold fast to the Church, unmindful that pure and undefiled religion can rise triumphant, like the phoenix from its ashes, over the ruin of every established church under the sun.

The pure spirit of true religion, the eternal spirit of truth, is riding on this storm whose mutterings are already heard; and it writes with lightning on the walls of all the godless Churches, given over to the worship of mammon, "Mene, mene, tekul upharsin!"

Christ himself would choose the company of publicans and sinners again in preference to the "best society" of "His church" to-day. In vain would the parsons and the deacons and the grimly virtuous sisters invite him to tea to help eat hot biscuits and fried chicken at eight P. M. in Mrs. Grundy's drawing-room, with the linen covers all removed for the occasion to show him the fine furniture. Even in the midst of the "grace before meat" the instinctive purity of Jesus of Nazareth would shrink as of old from the whited sepulchres; he would again have to admonish the Scribes and the Pharisees and the hypocrites; after which he would go to the humble cabin of the Marys and the Marthas and spend a congenial evening.

My "dear old lady" told me she thought I was called to the inevitable martyrdom of this cause. But could I count upon even her support in the midst of the flames? Alas! I fear not.

To be called to martyrdom and not to be chosen is most unfortunate; but to be chosen, one must have the baptism of fire which has not yet wrapped in its sacred flame the soul of

HELEN NASH.

THE GREAT SOCIAL PROBLEM.

Friends of the Weekly—Will you acknowledge the receipt of the money sent, in your list, as donated by Liberty Circle No. 1, Friends of Progress, and others? I regret the amount was so small in comparison to your need; but yet more, because it indicates an ignorance of and indifference to the sacred cause of freedom among its professed adherents, and, as I know, intolerant and bigoted opposition to the WEEKLY and its proprietors. I am thankful, however, that a few on this coast appreciate the lofty purpose, unselfish endeavors and heroic struggles of a trinity of souls, which deserve to be ranked with the noblest benefactors of suffering humanity: at least as much as it is possible for any one to appreciate those with whose daily life he is not personally familiar. Nor would such closer contact, involving, as it must, a knowledge of their necessary limitations as mortals, lessen their valuation of, and indebtedness for, such service as make ordinary efforts seem valueless. If anything could dishearten me it would be the intolerance, malicious scheming, detraction, and the whole host of evil spirits that constitute the make-up of a large number, if not the largest numbers, of the professed leaders and advocates of liberal ideas. No considerable advance will be made until it is clearly seen, as it eventually must be, that the spirit which prompts any one to desire the exclusive use of the special functions of another is identical with the selfishness which is the root of all the unjust appropriation of all natural and created wealth.

I know that Victoria, like many, probably a majority, of free lovers, advances the idea that monogamy is the highest form of sexual combination. I assert there is not a known fact from which a valid argument can be drawn for such a claim. The monogamic relation is a low and immoral state, such as a philosopher would naturally predicate of a race just emerging from brutishness. When men and women become sweet and pure—human—they will abhor the thought of an exclusive attachment, if, indeed, they will not then be unable to conceive of its being possible, rightly regarding it as an old diabolism, the necessary product of gross unspiritual conditions. Promiscuity! Well, we must wait with patience until you have grown both moral and intelligent enough to distinguish between promiscuity and non-exclusive commerce of men and women. The non-exclusive free lover, governed by principle, is as far above the exclusive one as is he whose soul goes out to all souls freighted with sympathy and blessings beyond him whose love is confined to the atomic space called home. A few might be trusted with such liberty but the rest would abuse it! Ah! I see. You think the liberty of the rest should be intrusted to you for safe keeping. So has authority in all time justified the usurpations of rulers. Such is the claim under which kings, priests, aristocrats and democrats have attacked the liberties of man. It is this idea that founded the inquisition, burned heretics, laid waste populous lands by fire and sword. This has been the watchword of all who have done iniquity in the name of their god. There are yet those who believe each is the best guardian of his own happiness. But mankind is not prepared for such a movement! When has man been prepared for any advance other than by the conception of an idea, yet not knowing how to apply it until taught by repeated failures and at the cost of human life? The boy does not learn to swim until feeling desire he attempts the feat while yet unable to accomplish it. And boys get drowned now as they did ten thousand years ago. Shall all boys, therefore, be forbid the water until they can swim? Whenever any one accepts an idea, he is prepared to attempt its execution. All right practice is the result of wrong practice. How else have civilized nations reached their present status? The bird will not leave its nest until fledged; neither will mankind permit themselves freedom beyond their capacity to enjoy.

Ours is the exalted function, not devoid of pleasure, to teach by precept and example to what divine excellence all can ascend by forever striving to use all their faculties in the best way that their existing limitations will permit. To-day we gratulate the birth and life of the father of his country, but is this just to his compatriots? This country was not the product of an exclusive begetting. It was a free love child. This false and unjust distinction measures the status of the nation. We award the highest honor to the military chieftain, while by our ethics he is least entitled to it among leaders.

JOSEPH H. SWAIN.

SAN FRANCISCO, Cal., 1875. We have often said in these columns, and oftener upon

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the rostrum, that there is an honest difference of opinion among those who favor freedom for the affections in regard to what direction the results of freedom would take. Some hold that it would lead to the obliteration of all special attachments between the sexes; others, that it would tend to the establishment of selected variety, and others still, that exclusive attachments, such as are attempted by law now, would be the ultimate. But all of this is but a difference of opinion. It is not at all a difference of principle, since let whichever prevail as a result of freedom, it would be a natural and consequently a right result. There are strong arguments to be made for each of these positions; but which one can be said to have the balance in favor of it will probably never be decided, absolutely, until decided by experience. In the meantime, if freedom were the rule, there would be representatives of each of the positions, and each of these parties would be living their highest ideal of the sexual relations. As people, being free to choose the food they eat, naturally choose that which contributes most to their health, abjuring those things that they learn by experience are harmful, so would people naturally adopt the sexual relations that by experience they should be taught were most beneficial to their health and happiness. A cardinal fact in these relations, now almost wholly ignored by the people, and altogether by the law, is, that relations that are not conducive to health, cannot promote either the happiness or the welfare of individuals or the community constituted by them. Moreover, there is no doubt that different people require different relations. Some to whom promiscuousness brings death, would be benefited by wise selection, while there are thousands, specially women, actually dying, now, because they are restricted to commerce with their legal choice. The sexual relations should be governed by the law of their own existence—by attraction and adaptation. Where these do not exist, to maintain them is to invite disease, suffering and, ultimately, death. Like St. Paul, we say: "Let every one be fully persuaded in his own mind," and then act accordingly. We are willing to rest under the criticism of Bro. Swain, whom we know to be an honest and earnest seeker after the truth, and a doer of it as he sees it when found; and also under that of the sticklers for legal marriage, who have the form merely of that which we still believe will exist in spirit when perfected men and women shall know the truth, and knowing it, be made free thereby.

There is, however, this single point, which, perhaps, may be properly mentioned here. There are two reasons that may be cited as leading to commerce—that which may be said to occur specially for reproduction (if this is possible at all, aside from all considerations of attraction and adaptation), and that arising from mutual love and desire, into which the consideration of children does not enter, except as a possible result. If it be admitted that commerce, in perfected conditions, will be for reproduction only, then selection for that purpose will be the rule, regardless alike of love as a base or happiness as a result, and not utter indiscriminate. But if the amount of happiness to be derived, or the amount of physical benefit that is to follow, is a factor in the causes leading to it, then such commerce will occur as produces the most of these results. Here we arrive at the true point of decision, since it is true that the amount of happiness and health to the individual varies in his or her relations with different persons. Consequently, in selecting, those will be chosen by both sexes who contribute most to happiness and to health. There must, it seems to us, be preferences; and if there are preferences as between different individuals, then some one will be preferred above all others. This, it seems to us, is logical; and if it is logical, then monogamic attachments will be the logical result of freedom. Moreover, we do not believe there can be a perfect sexual blending, such as must come to prepare the way for the resurrection, save between pairs of individuals who are perfectly adapted and magnetically related to each other. That is to say, there can be no more than one perfect negative to each positive, or vice versa. Those who think that the future of the sexual relations will be more exclusive do not take the spiritual side of the matter into the consideration at all, but look upon it from a purely material standpoint. As God and Nature—the positive and the negative of the universe—are one, the two making and being one in all things—so do man and woman, created in His image, make one for all the purposes of life.

GEMS FROM FOURIER.

NO. II.

WOMAN'S RIGHTS ANTICIPATED.

"The best nations—whether in the barbarian, civilized or savage conditions—are those in which women enjoy the most liberty." Examples.—The Otaheitan, occupying a position midway between Eden and Savagism.

The Eden period is considered by Fourier a primeval condition, in which association, or rather communism, was universal though unsystematic. Of this condition he considers Otaheitan the nearest remaining exemplar, until they were corrupted by European civilization which their want of organization prevented them from withstanding.

The Samoans to-day retain several of these beautiful and harmonious characteristics destined to reappear more definitely and permanently in the social order of future generations. Perhaps a few may have already reached it. Here is a description cut from a recent number of the Cincinnati Times:

"The Samoans are the most lovely race of savages with

whom it has been my fortune to meet. They have not the flat noses, thick lips and frizzled hair of the negro type, but have distinctly European features and a very pleasing expression. The color of their skin is a rich golden; their whole costume is limited to a light fringe of grass around the waist, and the women confine themselves, in the way of tattooing, to a couple of thin blue lines across the lips. The men are of great physical strength and enormous stature; they have a queer disdain for us whites and say that while we employ brute-force, e. g. Armstrong guns, etc., like a bull, they have the reason and intellect of the child that runs away from the bull. They live a happy, graceless life; the earth, unasked, produces her treasures in abundance; they have no need to dig when all is ready to their hand. They bask in the sunshine, or bathe in the cool waters of some retired cove, and cannot understand why we should come to thrust our business worries upon them, to buy their land and grow cotton and sugar and disfigure the romantic picturesqueness of their island with convenient but intrusive roads; and above all why we should send missionaries who can't agree among themselves, and who attempt to introduce all-concealing garments of which their want was before unknown. It isn't half as pretty a dress as the garlands of fresh flowers with which they love to adorn themselves in their artless and primitive simplicity. They are not made according to our ideas—far from it, but they have a strong sense of the esthetic, and chastity does not rank as a virtue among them where the reverse is no sin."

(It will be observed that I am adding materials for elucidation here and there, as they come to hand.)

As intermediate between barbarism and civilization, Fourier classes the Chinese and the Japanese. Among the Chinese, women enjoy very little liberty; among the Japanese, very much. The Japanese he considers much superior to the Chinese, and the more accurate knowledge of both, acquired since his time, has fully vindicated his estimate. The Chinese improve very little, if at all, on acquaintance; the Japanese very much.

As civilized nations, he contrasts the French and the Spaniards in their treatment of women—the French being among the best of civilized nations, and the Spaniards the worst; and in France women have comparatively very great freedom; in Spain, very little.

"If God has given to amorous customs so much influence on the social mechanism and the metamorphoses to which it may succumb, it is because of his horror of violence and oppression. He desired that the happiness or unhappiness of human societies should be proportioned to the liberty or the constraint which they permitted. But God only recognizes as freedom that which extends to both sexes. He also willed that all the germs of social horrors, such as savagism, barbarism and civilization, should have no other pivot than the servitude of woman; and that all the germs of social good, such as the sixth, seventh and eighth periods (see the preceding article of this series), no other compass than the progressive enfranchisement of the weaker sex.

"Those truths are not perceived by civilizes; they judge women by their present manners—by a dissimulation which our customs make compulsory in depriving them of all liberty. They (civilizes) believe that this duplicity is the natural and invariable attribute of the female sex. Yet if we observe, even now, so much difference between the ladies of our capitals and the odalisques of the seraglio, who believe themselves automatons created for men's pastime, how much greater difference will there be between our ladies and those of a polished nation, where the sex would be elevated to entire freedom? And what kind of freedom will be developed among such women?

"These are questions that philosophers are careful not to raise; animated by a spirit of oppression, by a secret antipathy to women, they habituate them by empty compliments to divert their thoughts from their slavery, and smother even the idea of inquiring as to the manners which would characterize women in a social order; that would weaken their chains."—(Vol. I, pp. 89, 90.)

"Social progress and changes of period operate in the ratio of the progress of woman toward liberty; and the decadence of the social order operates in proportion to the decrease of liberty of woman. * * * The extension of the privileges of women is the general principle of all social progress." (Vol. I., pp. 132, 133.)

"It is a surprising thing that women have always shown themselves superior to men when they have been enabled to develop on the thrones their natural gifts, of which the diadem assures the free use. Is it not well known that out of eight woman sovereigns, free and unmarried, seven have reigned gloriously; while out of eight kings, seven are habitually counted weak? And if some women have not shone on the throne, it is because they have, as in the case of Mary Queen of Scots, hesitated and become annoyed before prejudices in regard to the relations of the sexes, which they should have boldly trampled under foot? When they have taken this latter position, what men have known better how to bear the sceptre? The Elizabeths, the Catherine, did not make war, but they knew how to choose their generals, and it sufficed to have good ones."

[REMARK.—Elizabeth is not a good case in point. It seems probable, if not certain, that the successes of her reign were achieved by her ministers, her naval and military commanders, and the energy of her people, in spite of her littleness, her meanness, her caprices, her vacillations and her want of principle; but she often put the "right men in the right places."]

"In every other branch of administration have not women given lessons to men? What prince has surpassed in firmness Maria Theresa, who, in a moment of disaster, where the fidelity of her subjects was tottering, where her ministers were struck with stupor, undertook alone to revive all their courage? She knew how to intimidate, by her bearing, the Hungarian Diet, which was but little inclined in her favor; she harangued the magnates in Latin, and brought her very enemies to swear on their swords to die for her. Here we see an indication of the wonders which feminine emulation will bring about in a social order which will leave free play to her faculties,

"And you of the oppressing sex, would you not exceed the failings with which woman is reproached, if, by a servile education, you were, like her, trained to believe yourselves automatons, made to obey prejudice and to crawl before a master that chance may have given you? Have we not seen your claims of superiority confounded by Catherine, who has trampled under foot the masculine sex? In establishing titled favorites, she dragged man in the mire, and proved that in his full freedom he can degrade himself below the woman whose vileness is excusable because compulsory.

"It would need, to confound the tyranny of man, that there should exist for a century a third sex, male and female, stronger than men. This new sex would prove by blows that men are made for its pleasures, as well as women; then men would be heard protesting against the tyranny of this hermaphrodite sex, and confessing that force should not be the only rule of right. But why should men refuse to women those privileges, that independence, which it would reclaim as against the third sex?"

* * * * *

"In describing women who knew how to soar from such viragoes as Maria Theresa to such lighter shades as Ninon de l'Enclos and Madame de Sevigne, I am sustained in maintaining that woman, in a state of freedom, will surpass man in all functions of mind or body which are not attributes of physical force." (Vol. I., pp. 148-9.)

PROMISCUOUS SEXUAL INTERCOURSE.

Common, indiscriminate sexual intercourse is not a natural condition. It is a prostitution of the sexual functions, in total ignorance of what is a natural, healthy sexual act. Any male or female once enjoying a natural, sacred, creative love culmination, simultaneously, under love's most intensifying magnetic quickening of life's energy, never can feel or be promiscuous thereafter. It is a perfect and total cure of promiscuity. All below that most sacred realization will be an undesirable prostitution of life forces. Only those who can debauch each other below the sacred experience can be and are promiscuous, and the lower down they go in debauchery the more promiscuous they are, until they reach the bottom of masturbation, impotency; then any india rubber male or female representation will answer their purpose as well, because they have utterly and entirely vitiated their sexual nature, and are very much disgusted with the sexual question. This is the eternal truth, evident to every one now standing in purity on the sacred eminence of creative love power. Just in proportion as we rise up to more exalted and perfected creative love conditions with another, will all below that point grow stale and undesirable with others. Thus, freedom in love will only lead away from promiscuity, through the most careful selection, on to the most sacred monogamy in the fullness of life and love. Those who so carefully avoid free love, to shun promiscuity as they suppose, will be sure to grow more and more promiscuous, and away from love and sex, until rubber is all they want to complete sexual impotency and disgust. Nature seems true to herself. A burnt child dreads the fire. Impotency manifests disgust of the sexual question. The prostituted are fearing prostitution, and the promiscuous are fearing promiscuity. Thus sinners are always fearing and stoning each other, but it does seem to be more to cover up their own sin and shame than to free themselves from it.

The foregoing is only a plain statement of facts, and it is time that all those who fear promiscuity so very much, should know what ails themselves, and what it is within them that can so excite their fears. They should be made aware of their already debauched condition, which enables them to even imagine that such could ever be the case with others, and that the measure they mete to others is but a measure of themselves. A little careful examination of their own condition might possibly reveal the fact that they are already prostituted, and thus far never yet in all their intercourse did love culminate simultaneously in each one, in the creative love and life-giving act, so that really they are only on the road to promiscuity, and utter impotency and disgust of sex. May they have mercy on their own damned condition in life before they thrust their own shame at free lovers, is my sincere prayer. Come, friends, wake up! and show these very sensitive and modest sinners, ever looking through promiscuous eyes, what ails them. Let them know that "love is the fulfilling of the law" and "worketh no ill," and that "to the pure all things are pure," while to the impure there is nothing pure.

A. D. BOWMAN.

FREE LOVE.

When two persons of opposite sexes intuitively perceive that the magnetic life or emanating sphere of the one is such as to excite to grander action the life of the other, they find a powerful attraction existing between them spiritually, mentally and physically. Their thoughts, charged with the affections from which they spring, fly back and forth in rapid succession in their efforts to project themselves from the one to the other, and the loving glances of the eyes, by giving quick indication of the hearty response these thoughts and affections meet in the soul, stimulate each to that perfect union of flesh with flesh wherein the love of becoming one with the other finds a fullness of expression. This ultimatum of love, which in outward things so beautifully symbolizes the inner union of soul with soul, is, in our eyes, a divinely beautiful thing; and we cannot resist the conviction that where an inner oneness exists, coupled with a desire on the part of each to respond to the love of the other, the affections ought to be left free to assert themselves to whatever extent the love of echoing God's life from one to the other may lead.

When one meets another, the music of whose life is perceived to be in harmony with the grand symphony its own heart-strings are pouring forth, we can conceive of no more beautiful thing than the union of the two in that loving embrace which places the seal upon the harmonious relations existing between them. This natural blossoming of love, by enabling the affections and aspirations of each to more thor-

oughly permeate those of the other, animates both with new vigor, and inspires them to pour forth a purer and sweeter music, a grander and more harmonizing influence.

Sexual intercourse, however, which is not the spontaneous outbirth of a hearty love of soul for soul, is a thing so revolting that it is well to term it adultery; and, while those who indulge in such intercourse, whether in the marriage relation or out of it, are the true adulterers, those, on the contrary, whose sexual intercourse is but the bursting into bloom of the beautiful bud of genuine love, reflect upon earth the pure and chaste life of heaven.

We cannot understand why those who reject the doctrine of total depravity, and endeavor to overthrow the belief that man's thoughts tend only to what is false and evil, hence that he cannot trust his own reason, do not perceive that if there is enough truth in the thoughts of man to warrant his trusting them for guidance in matters of an intellectual nature, there must also be enough good in the affections of man to warrant his trusting them for guidance in matters of an affectional nature. If the reasoning part of man came from God, surely the affectional part did also. If God has given man reasoning powers to guide him intellectually, and ordained that by their free exercise he is to continually progress in wisdom and knowledge, has he not also endowed him with affections to guide him in matters pertaining to the domain of the heart, and ordained that by their free exercise he is to rise to higher and purer states of affectional life? If man cannot progress intellectually so long as his thoughts are not allowed to act in freedom, how then can he arrive at purer states of affectional life while his affections are cramped and repressed in their action by the creed that dominates popular opinion? Those who maintain that humanity can arrive at truth and wisdom only by consulting much with their thoughts, must, so far as we can see, admit that they can arrive at what is pure and clean in love matters only by taking counsel with their affections.

The affections, at the present time, are in about the same condition that the intellect was in the days of papal supremacy; for, to listen to their protest against the state of slavery in which they are held, is, to-day, thought to be as dangerous as it was then to heed the chafings of reason against the credal walls that imprisoned it. Those who believe that man's life is so entirely separate from God's as to be totally depraved, are consistent in holding their reasoning faculties in with bit and bridle, and in suppressing their affectional nature as much as possible; but those who regard man's life as inflowing from a pure and wise source, are, in our opinion, very inconsistent, if they deny to the heart freedom to act as its affections shall dictate, and at the same time leave the head free to entertain whatever opinions its thoughts may decide upon as right and true. "The voice of God in the soul of man" can be as correctly interpreted by the feelings of the heart as by the thoughts of the head.

Intimacy between the sexes is one of the pure and beautiful methods instituted by the Creator for molding his creatures into more perfect images of himself; for making a man more truly a man, and a woman more thoroughly a woman; therefore, we advocate a breaking of that yoke that binds and fetters the affections of mankind, and seek to so modify public sentiment that the sublimest expression of love may ever appear sacred and pure, even though it manifest itself contrary to the laws and restrictions which man's selfishness at present imposes upon it.

Man, in his eagerness to limit the affections of a certain woman to himself, and to check the affectional freedom of his brothers lest their love also should flow out toward the one he has found so lovable, and they become sharers with himself of the love and life she has to give, heaps up laws and precepts which prove the death-warrant to his own freedom as well as theirs. Thus is self-love, in its blindness, ever hanging itself upon the gallows it intended for others only.

We think the outward restraints at present fettering the affections of mankind are outgrowths of their selfish, undeveloped condition. If so, one of the great fields of labor for the social reformer is to help himself and others to that higher plane of life where one acts from pure, disinterested motives and legislates for noble ends.

When men arrive at that purer plane of life which is actively engaged in seeking the welfare of others, they will find, perhaps, to their surprise, that self is most abundantly served when so absorbed in endeavoring to bless others that its own interests are forgotten.

Love, to be essentially free, must not only be liberated from the restraints imposed upon it from without, but also delivered from bondage to the lower nature within the man himself. The nature of love is to bless others; hence, it cannot be free while enslaved to the seeking of one's own gratification; therefore, we lay great emphasis upon cultivating a sincere regard for the good and happiness of others; that love, being no longer held in slavery by selfishness, may be free to manifest itself in all the beauty and boldness of its real inner character.

C. W. B.

DAWN VALCOUR COMMUNITY.

(Concluded.)

Moved by an irresistible power that continually over-shadows me with the one thought—that the hour has come when the two worlds are to be interblended in one by the union of the advanced minds in a fraternal bond—I have never despaired for a moment of the final success of this Valcour movement as a preliminary step toward the dawn of peace and harmony that is destined to strike down all distinctions and classifications among men. But we were destined to pass through a series of trials in order to fit us for the great work. Our short experience has demonstrated that it was impossible for us to carry the burdens imposed upon us by Mr. Shipman. He instituted a formidable effort, aided by two or three others, to rule out social freedom by placing the sexual relations under the control of an executive board composed of three members, with himself at the head during life. It became evident that we must divest ourselves of this authority before we could possibly succeed. Failing in our utmost endeavors to induce all parties concerned to come up

to a complete recognition of the principles of justice and truth, I was compelled to precipitate Mr. Shipman's affairs into bankruptcy, as the only available means of securing the property at a fair valuation for our future basis. During this period all those who were found to be unfit to become good and useful members were induced to leave; thus the report went broadcast through the land that we had failed and abandoned the enterprise.

No one who is conversant with revolutions in human society can fail to discern that we are upon the eve of important changes, changes that are destined to overthrow the present order of things, and from among the dust and ashes of the ages that have accumulated among the human rubbish, a new order of society is to dawn upon the earth, that will not stop short of guaranteeing to each child of God its unalienable rights. The hope that I would some day see this grand result realized has been continually before me. During my past life I have dreamed only of an ideal future when an order of society would be established on earth where strife, discord and hatred would forever cease, simply by removing the causes that lie at the basis of these evils in the present order of society. The same propelling power that has imbued me with this thought, assures me that the hour has arrived when the work is to commence; that the time is past when the old system of introducing temporary reforms in society, while the basis is fundamentally wrong in every particular, will be effectual. I now realize more fully than ever that no community movement that falls short of a complete recognition of the rights of woman, not only in every industrial department, but also in her absolute right to control her sexhood, can possibly succeed. The time has come when we must stand squarely upon issues, not only in words, but deeds. If we expect assistance from the guiding hands of advanced minds of the ages past, without whose assistance we will certainly fail, we must come up to a complete recognition of every human right. If a cowardly expediency restrains us from a full expression of these truths, then we render ourselves unfit to be trusted with the work that is to reform society. We, as humble instruments, are not possessed of that independence of action that we sometimes imagine. All great reform movements have their birth in the higher spheres of the spirit world, and in the proper time they come to the earth as irresistibly as the tides. All of the advanced thinkers of these times are more or less mediumistic, and they are attended by guardians who are leading them forward to a practical realization of human redemption on earth. When we gave to the world our plan of organization, which is probably the best one ever given to the public, it met with a universal expression of approbation. But as soon as the breath of discord was introduced by Shipman's unjust exactions in relation to the property, and his efforts to substitute for our constitution his code of blue laws imposed upon us in the bond, we began to realize that we were losing ground. Our correspondence ceased, and it was evident that the unseen intelligences who were watching our progress had telegraphed to our numerous friends to wait. I realized our situation at a glance, and spent the weary days and weeks in a fruitless effort to convince Shipman of the necessary steps to be taken in order to meet the demands of both worlds in this great work. But this was useless, as he only believed in one world, and that one was within the limits of himself. I turned to the members and begged of them to stand by the cause, but they had become so disheartened, and faithless in the possibility of effecting anything like a satisfactory compromise with Shipman, that they would not even accept any terms that he might propose. I realized that the case was hopeless. The most that we could do was to submit with all the calmness that we could command, and wait until Shipman should despair of attempting to rule a community under a despotic government. His first move, when he became hopeless of subjugating us, was to thrust me into prison. This miscarried. His next move was to write us down through his circular. Realizing the bitter prejudices that exist against the advocates of social freedom, he conceived the plan of fabricating a bundle of charges in regard to our sexual relations; but he lacked generalship in this, since his circular and appeal to others to come to his aid in the formation of another community were addressed to social reformers.

In conclusion we may sum up the case thus: Our enterprise failed—so far as it has failed—because it was impossible to negotiate with Shipman for the property, the market value of which is less than the incumbrance upon it; and because of his policy of controlling the community himself by creating a centralized power, with himself perpetually at the head, under whose management and control the entire business and social affairs of the community were to be subjected. To secure this management of the government in the hands of the privileged few, he enlarged upon his gratuities and the inflated value of his domains, and insisted that official privileges were only to be bestowed upon those who brought the largest investments. Property qualification was to be the ruling power, and to secure this end he proposed to establish what he termed in the bond a "senior order" that was to be formed upon a basis of capital, the poorer classes enjoying the privileges and blessings of carrying forward the manual industries. It may be thought strange that we would submit to such arbitrary dictation, but, as I said before, it was imposed upon us through the bond after we had made our investments.

But we still live, and are the better and the wiser for the experience we have passed through. We came East for the purpose of starting a community, and, as we are determined to secure a basis that will recognize perfect equality among the members in all the affairs of life, we expect the co-operation of reformers in both worlds.

We are still situated upon Valcour Island, holding supervision under the sheriff of this county over that property which is now under process of foreclosure on mortgages. We ask the co-operation of a few persons of means to secure this property as a basis for our future work. Persons of limited means can correspond with us, and state the amount they can invest immediately.

We have sufficient inducements already to warrant us in going forward; but, after the amount to be paid down is met, we wish to make some improvements necessary to the comfort of the members, and for this need additional funds. Correspondents will please inclose stamps. JOHN WILLCOX.

Address, Dawn Valcour Community, South Plattsburgh, New York.

VALCOUR ISLAND, June 1, 1875.

THE MAN WHO WANTED INFORMATION.

From the Detroit Free Press.

Yesterday noon, while all the people around the office except the "head reporter" were at dinner, the smell of smoke suddenly became apparent, and a fat man, smoking a big pipe, came toiling up stairs. When he had recovered his breath and taken a seat he inquired:

"Is der big editor what knows everydings in?"

"No—gone to dinner," was the reply.

"Und he shall come back purty soon?"

"In about two hours."

"I can't wait so quick as dot; I haf to go to a funeral."

"Did you want anything?"

"Yes, I wants to know somedings about dot Peecher scandal. You zee, one day about dree months ago, a fellow comes mit my zaloon and he says: 'Did you hear noddings about Mr. Peecher?' und I say nix, und he say Mr. Peecher shtole corn." "Yes."

"Und der next day when I went home my wife says: 'Did you hear noddings about Mr. Peecher?' Und she said Mr. Peecher shtole a dog."

"Yes."

"Und when I was in der street-gar a man says: 'Hello, Mr. Ritterman, what you dinks about Mr. Peecher?' Und I says no man can be a goot man who vill shteat a dog. Und den everybody laughs und winks, und I don't know about it."

"Yes."

"Und when I was in der Zity Hall a man shtrikes me on der pack, und says: 'Hello, old frent, is Mr. Peecher guilty?' Und I said I dunno, und he said Mr. Peecher hiret a man to blow up a schurch mit a barrel of powder."

"Yes."

"Und den ven I vas in Dearborn a man looks bretty sharp at me und says: 'You lif in Dadroit, don't you?' Und I said I lif in Dadroit. Und he says: 'What is your shudgment on dot Peecher pisiness?' Und I said noddings. Und he said Mr. Peecher had a fight mit a zircus man."

"Yes."

"Und when my pig poy come home from Doledo he say: 'Fadder, what you dinks about dot Mr. Peecher?' Und I says I dunno, Hans. Und he says Mr. Peecher got some gloze und shumped der dailor's bill."

"Yes."

"Und when I goes home or in der street-gar, or mit my zaloon, or in der bost-office, somebody say somedings about dot Peecher pisiness, und I dunno. Who is dot Mr. Peecher? Where he lif?"

"He is a great preacher, and he lives in Brooklyn."

"Zo? Und what he do?"

"He got one of those tobacco boxes with a needle in the cover, and carried it around in his pocket. When a man tried to open it the needle went into his thumb about twenty-five feet."

"Is dot bossible?"

"Yes, and he had his vest pocket made so deep that a cigar would go clear out of sight, and he kept it full and deceived the public."

"My zoul! but is dot zo?"

"Yes, and he keeps an old wild-cat bill in his wallet to lend out when a man wants to secure the loan of a dollar for a few minutes."

"Vell I deglares! Ven a breacher shall do like dot we shall vunder vat next. [Zo dot is der Peecher pisiness, eh? Vell, vell.]

THE HISTORY OF METAL SIGNS.—The era of the metal signs of the present day began in 1852. Mr. Charles Monks in that year arrived in New York from Liverpool, where he had learned his trade in letter engraving. He was then a poor boy of seventeen. But being of an ingenious and pushing disposition, and moreover, being forced by the necessities of his condition, he conceived the idea of getting up an engraved metal sign to fasten on the bottom of show window ledges. He prepared a sample, and solicited orders for it in Broadway. White, the hatter, who kept his store where Knox does now, next the *Herald* building, was the first who took hold of it. Mr. Monks made a sign for his show window ledge, which, on account of its novelty and bright and neat appearance, attracted much attention. After that Mr. Monks had no difficulty in procuring orders. But his great improvement was in his semi-circular, door jam metal signs. The first one he made was for Messrs. Mellis & Ayres, at that time old and heavy dealers in laces and white goods, on the corner of Broadway and Reade street, opposite Stewart's. Its success as a sign was simply immense. The store was besieged by persons inquiring for the address of the man who made the signs, for the purpose of getting similar ones made. But his address could not be furnished. Mr. Monks, fortunately for himself at that time, had not given it, and so was saved from annoyance and interruption. He had more orders than he could possibly fill at any price he chose to ask. He had no assistance, and could procure none. In his little shop in the basement of No. 15 Elm street he labored day and night alone. Driven at length by the increasing demand for his metal signs he sent over to England and engaged four men to assist him, paying all their expenses of outfit and passage across. He then moved into more ambitious quarters, corner of Broadway and Walker street, where his business enlarged rapidly. During this time it never occurred to him to procure a patent for his improvement, and as soon as his apprentices acquired sufficient knowledge of the trade to do the work, they quit him and began for themselves in different cities of the Union. The metal signs were also introduced into England and on the continent, and now they are made and used all over the world. Two years ago Mr. Monks moved his establishment to the corner of Broadway and Lispenard street, where he constantly keeps from twelve to fifteen men engaged on indoor work, engraving and preparing these signs. Mr. Monks is still a young looking man, and doubtless has a long and successful future before him.

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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, JUNE 19, 1875.

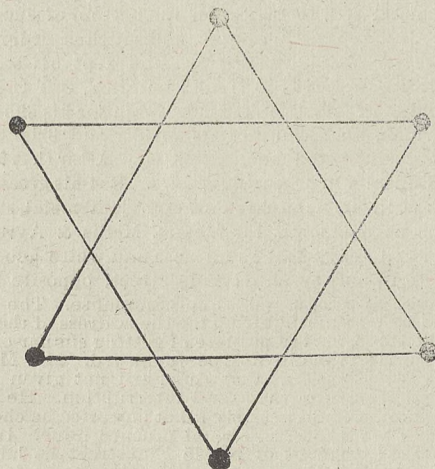
PERSONAL AND SPECIAL.

Mrs. Woodhull and Miss Claflin will be at home, at No 26 East Fiftieth street, after 12 o'clock daily, to their friends and to the friends of the truth, let it be what it may and lead where it may. The office of the paper will be at its old quarters, 111 Nassau street, Room 9.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

THE HUMAN BODY—THE HOLY TEMPLE.

Who shall abide in thy tabernacle? Who shall dwell in thy holy place?—PSALMS, xv., 1.

Jesus answered and said, Destroy this temple, and in three days I will raise it up.—JOHN, ii., 19.

Who shall ascend into the hill of the Lord, and who shall stand in his holy place?—IBID., xxiv., 3.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.—IBID., xxvi., 8.

And the temple of God was open in heaven; and there was seen in his temple the ark of his testament.—REV., xi., 19.

Do ye not know that they which minister about holy things live (feed) of the things of the temple?—1 CORINTHIANS, ix., 13.

And thou shalt know that my tabernacle shall be in peace; and thou shalt visit my tabernacle, and shalt not sin.—JOB, v., 24.

One thing have I desired of the Lord that I will seek after, That I may dwell in the house of the Lord all the days of my life, and behold the beauty of the Lord, and to inquire in his temple.—IBID., xxvii., 4.

And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself shall be with them and be their God.—REVELATIONS, xxi., 3.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple, him shall God destroy; for the temple of God is holy; which temple ye are.—1 CORINTHIANS, iii., 16 and 17.

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.—II CORINTHIANS, vi., 16.

What I know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.—IBID., vi., 19 and 20.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man.—HEBREWS, viii., 1 and 2.

And he carried me away in the Spirit to a great and high mountain and showed me the great city, the new Jerusalem, descending out of heaven from God.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.—REV., xxi., 10 and 22.

Stand in the gate of the Lord's house and say, Hear the word of the Lord all that enter in at these gates. Amend your ways and your doings, and I will cause you to dwell in this place. For the children have done evil in my sight, saith the Lord. They have set their abominations in the house, which is called by my name, to pollute it.—JEREMIAH, vii., 23, 24 and 30.

Therefore, are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.—REVELATIONS, vii., 15, 16 and 17.

And the Lord whom ye seek shall come suddenly to his temple, even the messenger of the covenant in whom ye delight; for he is like a refiner's fire. Even from the days of your fathers ye have gone away from mine ordinances. Return to me, and I will return to you. Bring ye all the tithes into the storehouse, and prove me if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—MALACHI, iii., 1, 2, 7 and 10.

A LITTLE LOWER THAN THE ANGELS—IN HIS OWN IMAGE.

Man stands on the apex of creation, its crowning work. Beneath his feet is his mother earth, in whose womb he was conceived of the omniscient and omnipresent God, the great and only Creator of the universal immensity. As far back into the eternity past as when the elemental gas or gasses of which the solar system is composed, filled the space over which the sun holds perpetual sway, it may be said that God began the work of creating man—a work, when completed, to be in His own image. When the earth was set apart—amid the other circling stars assumed its orbital homage to the parent Sun—the immediate work began. As the master builder goes to the forest and the ledge, and fashions the parts from which the temple made of hands is to be framed, in which the outward show of worship is performed, so did God “in the beginning” begin to fashion the parts of which he should construct his holy temple, not made with hands, eternal in the heavens; and the stars, already builded, sang glad anthems, and in their prophetic strains pierced the infinite future and saw the work completed.

Nor did He rest from his labors at all, but on through countless millions of eras, first by this step and then by that, until the earth was no longer without form and void, He wrought. From the fiery mass the rocks were made and the waters condensed; and by these, together with the winds, the dust of the earth was made, and so on from simplest organic formation, through fin, feather and vegetation, up to animal, culminating finally in the highest form of which it is believed the elements are possible—man. No single part of all this gigantic scheme could have been omitted. Strata on strata, and formation on formation, each making the next possible, and the next coming as the inevitable, was the way in which the foundation for the appearance of man was laid; and when he stood forth, God rested from his labors. Each thing, including man, that he had formed, now reproduced its kind. Seeing the immense machinery that he had set in motion revolving in perpetual order, he pronounced it good, and so it was. Even man can now observe its various parts and realize that they are good.

IS THERE ANYTHING BEYOND HIM.

It has been said by some wise minds that there is no conclusive proof that man is the highest formation of which the earth is possible; and that, ultimately, he may be merged into something else. The argument that man, being limited to his own possibilities, thinks himself perfection in form and feature, and that nothing better is possible, would be valid of the future if we did not know the past. But man can conceive and analyze the past. He takes up the methods by which he was formed and comprehends them, and he finds that all the possibilities of the earth have been exhausted in his creation, and that he in turn assumes the use of all below him. Nothing previous to him made use of everything. The animals, next to him in form, staid their hunger and quenched their thirst, and thus they lived and died; but man from that condition, originally, has gone forth over the whole earth, making everything within its confines minister to him as he went; even harnessing the lightnings and compelling them to do his will. Well indeed might God rest from his work when he had formed a thing

so nearly like himself as this, who, taking the works that God had fashioned, and learning from his constructive methods, has made the face of earth to teem with usefulness and beauty. Is it too much to say that He created him in His own image, when what man has accomplished is observed? In this country especially, which two hundred years ago was a howling wilderness, is it not almost impossible to withhold from exclaiming, Doth not God continue his working through man, that all these things are done; that the desert places are made to blossom like the rose, and the mountains are transformed into blooming gardens? What other more complex machine than man can there be formed?

THE ULTIMATE CONDITION.

Admitting that man is the ultimate product of the earth's possibilities, the question then arises, How is he to exist ultimately? There have been various theories prevalent in the world in regard to the future condition of man; but the Christian belief finds expression in the term resurrection, and this means a return to the physical body. Undoubtedly the doctrine of the resurrection is taught in the Bible; but there are a great many reasons for believing that that doctrine means a great deal more or less than what is involved in the Christian theory. That theory is, in short, that at a given day, at some time distant in the future, all the dead are to be called forth from the ground where they have slept, to be judged according to the deeds done while in the body; the good to be sent to heaven and the bad to hell, both to live there for ever. The “Master” himself, however, negated this theory when he said, “There is none good but one, that is God.” According to this all are bad, and going to hell instead of heaven. If, however, there are any sayings so worded in the Bible as to conflict with known principles of life or science, such sayings must be harmonized with the revealed truth, or else they can mean nothing to the analytic mind. Everybody knows that when the Bible is read literally throughout, thousands of utter contradictions appear; but they do not by any means impair its just or proper claim of inspiration. They only reveal the imperfectness of human language and understanding. Moreover, the Bible itself does not pretend to speak in positive language, but rather in parables; but the hidden meaning is the truth. Christ taught almost wholly in parables, sometimes afterward having to unfold his meaning even to his disciples. If they, whom he had chosen, and upon whom he had poured out of his spirit, could not understand the hidden meaning of his teaching, how can it be expected that everybody, or rather anybody, can do so now? For instance, he said to the Centurian, “that unless a man be born again he cannot enter into the Kingdom of God.” The Centurian, not understanding him, asked for an explanation; but Jesus, for some reason, would not give it, and only repeated his statement. He also said to his disciples that he had many things to teach them that they were not then able to bear. Many have said that Christ's teachings are definite, and that the salvation and damnation by them is arbitrary and absolute. But that this is an error is clearly shown by the fact that he himself recognized progression. If his disciples were not able to bear the whole truth then, he must have held that they would be able to do so at some future time. Many other things might be cited to show the same fact. Nothing is clearer than that the doctrine of evolution is taught in the Bible; indeed, that it is founded upon that theory is evident from beginning to ending.

SALVATION, RESURRECTION AND JUDGMENT.

We have before shown that the salvation taught by Christ was the being saved from death. If this subject were fully developed, as it will be at some future time more fully than it has yet been done, it would be seen that salvation, together with everything else in the world, is a process of evolution. People are saved in part whenever they receive a new truth in their hearts and live it in their lives; and are saved completely when the whole truth is born into them; the whole truth being the acquisition of the power over death. Death is man's last and greatest, as it is his first and most insidious, enemy. To become conqueror over this fell destroyer is to have, not to hope for, eternal life; and until eternal life is obtained salvation is not complete. So salvation really goes on from day to day, and means, in its last analysis, interpreted in the language of to-day's understanding, growth. If this is the truth about this phase of the general question, then it follows that the day of judgment and of resurrection, of salvation and damnation (condemnation), of rewards and punishments for the deeds done in the body, go on from day to day as the deeds are performed—the judgment and resurrection day of the Bible meaning all the time, and the sounding of the trumpet, the power that moves men to action.

GOD IN PERFECT TEMPLES ONLY.

The reason we dwell on these things is to be able to arrive at a reasonable conclusion about what constitutes the final completion of the building of the holy temple of God, which as clearly established, is the human body; this being God's last and best work, in which when complete—when perfected—God shall come and “dwell, and they shall be His people and He shall be their God.” One thing seems evident, and that is that God, the great high priest, cannot dwell in His temple until it is completed; and that it cannot be completed until it has become superior to all things by which it is liable to be destroyed; that is, in the language of scripture, until all its enemies have been destroyed; and in the language of latter-day science, until the laws of life are so thoroughly known and lived, that the thing made perfect

in form and function in the womb of nature in the beginning, can be perfectly maintained by a life in accord with the requirements of its organic laws.

The logic of this position is complete, since if death be an enemy that deprives man of a sphere of life to which he has afterward to be resurrected when the requisite conditions come, then the condition to which he is resurrected is the further-on development than death, into which, when death is destroyed, man will develop, without passing through its portals and the resurrection to attain. Therefore it must be concluded that the perfect temple in which man is to worship God, and in which God is to come to dwell with man, is the human body risen or resurrected into a condition over which death has lost its dominion. In biblical terms, death is the devil, or the sum of all evil things that stand in the way of life eternal; or, translated into scientific phraseology, is all those stages of progress through which man passes in his development from an ignorance of good and evil to a knowledge of all good and evil, or into the perfect knowledge whose accompaniment is always the perfect love which casteth out fear to which all their lives men have been in bondage by reason of death which has been considered as the goal through which all must, sooner or later, pass to final and eternal salvation or damnation.

So here again it is found that biblical and scientific truth agree perfectly. Science, no less clearly than the Bible, leads those who follow her deductions to their ultimate, to realize that when the physical development of man shall be completed; when man shall have discovered the hidden laws of life, and shall regulate the perfect functions of the temple in which he dwells by them, that life may be perfectly maintained and death destroyed or done away. It is only in such temples that God can dwell. "If any man defile the temple, him shall God destroy." Does he not do this? Does not death follow the defilement of the temple? In the temples that man has erected, and into which he enters on every seventh day to worship God, He does not dwell. These are the figures or the images only, as Paul said, of the true temples. Neither in this mountain or at Jerusalem shall man worship; but in spirit and in truth, said Jesus—in the temples not made with hands—which, when men do, there will be no use for those they make with hands. The fact that there are so many temples made with hands, into which all the professedly Christian world feels it to be necessary to enter and worship, is a certain evidence that their temples, not made with hands, are not yet the abode of God. Not having consciously the kingdom of heaven within them, where God comes and dwells with them, they still go after him, thinking to find him in the temples made with hands, and there to worship him; and they are so blind that they do not see their own condemnation in the act. If a person has God dwelling in him, he need not go to church to worship him, nor by so doing to make it evident to others that he is one of God's people, to whom He has come and with whom He has taken up his abode. Those who have to make a profession of faith to make it appear that they have God, only expose their own hypocrisy, for God's presence in any human being is self-evident proof of the fact.

A NEW ORDER OF SOCIETY INEVITABLE.

It is legitimate now to consider for a moment what effect the indwelling of God in man will have upon the practical lives of men and women. We do not think that any professing Christian, to say nothing about people who make no professions, will undertake to say that there is anything in the present orders in society that could have any place among a society of sons and daughters of God, or perfect men and women. Everything now maintained by law, custom or public opinion, is a positive denial of the teachings of Christ. It is nothing but the most shameless hypocrisy to profess to be followers of Christ when a life, in open disregard of the only commandment that he ever gave to man, is lived. When Christians say that they love their neighbors as they do themselves, they know they either try to deceive those to whom they speak, or else they are themselves deceived, which amounts to the same thing. All those who are born of God are equal in everything, and a society composed of "Sons and Daughters" would be one in which there should not be a single distinction in any material sense; in which each would be upon an equal footing with every one, the greatest in any probable sense being the servant of the least in every possible way. Christians are specially severe on all attempts at community life, but they know well enough that that form of society is the only one in which it is possible to live after the commandment of Christ. Nevertheless, it is next to an impossibility for even a few people who have the Christ-Spirit, and who are desirous of living Christian lives, to live at all in society as now constituted. Should any attempt be made in this city to set up the kingdom of heaven, according to Christ's teachings, Christians who yet worship in temples made with hands, would find some way to destroy it and prevent the worship of God in the temples not made with hands eternal in the heavens.

THE SONS AND DAUGHTERS OF GOD.

And yet it is in this way that the kingdom of God is to, and will be set up in the earth. Those who are Sons and Daughters of Him must and will come and be together in one place with one accord. We are well aware that all attempts made to establish community life before the individuals of which the communities are to be composed are perfected (are born

of the Spirit and superior to death), will be partial if not complete failures. The attempts, however, are none the less evidence that the truthful method of life is at last come into the mind and heart of man, and is endeavoring to find expression in a practical form of social organization, which, though failures, are nevertheless prophecies of that which is to come, that shall be perfect. When a number of people who have been born of the Spirit shall institute a community life, they will be God's people, and to them He will come and take up His abode. Here, then, the perfected temples will be congregated, which will constitute the Holy City, and here disease and death, misery and crime, will be abolished, and God will wipe away the tears from off all faces; for the former things will have then passed away, and the new heaven and the new earth come to all whose names are found written in the Book of Life; to all who have been "born again" of the Spirit, and eaten the fruit of the tree of life.

As a matter of course there is a great deal to be said about the temple of God which cannot be written. There are some things that cannot be written at all; some things that have to be made a part and parcel of one's life before they can be possessed. Hence, before the kingdom of God can spread over the earth to any extent, it will have to be set up at some given place, to which all who desire to enter into the Holy Rest will have to come, being drawn by the truth—i. e., drawn of God. Those who love the truth for its own sake; who are willing to desert all worldly things, and to follow where it leads; who will leave father and mother, sister and brother, husband and wife, children and friends, if need be, and obey its commands, are near to the kingdom of God. For such, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared;" because it is these who love Him, and with whom He will come to take up His abode, in their perfected human bodies—the true and only and the living temples of God—for each one of which there shall be a chosen high priest, who having once entered into the holy of holies, shall there find the hidden manna and in it life eternal. Oh that the mystery were revealed to man! Oh that its wondrous wisdom and its glory, outshining the sun, were already the inheritance of the people!

NECESSARY PRECEDENTS.

Before this can come, however, man must learn to reverence the holy temple of God, where the ark of the covenant and the gift of eternal life repose; and in the language of the prophet Jeremiah, As they enter in at the gates amend their ways and their doings, so that their abominations shall no longer pollute the temple; or as Malachi besought, Bring their tithes into the storehouses and the windows of heaven shall pour out blessings which there shall not be room enough to receive. Let the words at the head of this article be read with diligence and an earnest desire to be led into "that which is within the veil," that the Comforter, even the Spirit of Truth, may come and open the blind eyes and the clouded minds that have all these years been looking outside of their own bodies, and irrespective of its condition, for the coming of Christ and the glory of God.

Consider for a moment what would be the result if the people could come to recognize that their bodies are God's holy temples; and that their sexual organs, being the means by which his crowning work is created, ought never to be defiled with an unholy touch or thought, or ever made the instruments of selfish gratification merely. If the people should enter into these sacred relations only as if they were communing with God—with the same spirit in which really earnest and honest Christians enter into the temples made with hands which they have falsely thought to be God's temples—and not with unbridled passion, what would become of the debauchery that now runs riot in the world? Let these things sink deep into the heart, and then see if any can find it in themselves to speak lightly of the work that we have been trying to inaugurate; see if words will rise to the lips to brand us as seeking the demoralization of the race, sexually! No; let the sexual act become the holiest act of life, and then the world will begin to be regenerated, and not before. Suppose that those who read the Scripture, and pray regularly before eating, should go through the same ceremony before entering into the relations which should be the holiest of all relations, how long would the beastliness that now holds high carnival under cover of the law continue? If praying people believe the Bible; believe that their bodies are God's temple, why should they make such hot haste to defile them by their selfish lust and inordinate lasciviousness? Let these people become consistent at least, and, in the most important act of life, ask God's blessing to rest upon it.

GOD IN HIS HOLY TEMPLE.

In conclusion, we desire to present another phase, which this subject assumes, for consideration, without any attempt at elaboration. If the human body be the temple of God, in which the spirit of God and the Holy Ghost dwells, as Paul says, continually; and if the life of the body, which is the veritable man and woman, is a part of God, being a portion of the life of the world, can it not be easily conceived that God himself suffers or delights in every act that is performed in or by the body? And in this sense is it not also easy to conceive that He can have perfect joy only in perfected bodies, and that in such only, can He, being perfect himself, dwell perfectly. If we can enter fully into the comprehension of these things, we should no longer exclaim with the Psalmist: "What is man, that thou art mindful of him, or the son of man, that thou visitest him?"

THE ALTERNATIVES.

We are constantly receiving letters of inquiry from the legal sexual slaves of the country, asking for advice. In general terms these letters are all alike. They represent their writers as being the subjects of commerce that is forced upon them by the legal masters of their bodies when it is either utterly repugnant to them, or else when their bodily conditions ought to forbid it. To one and all of these poor slaves we say that your condition is a fearful one; but one from which yourselves alone can rescue you. To remain the submissive subjects of such debauchery of the body and such degradation of the soul, is to occupy a position to which that held by the common harlot is to be preferred, because she does not curse the world with degenerate progeny, while you are doing it constantly. We say, emphatically, to every wife who yields herself unwillingly to her legal master, that she is prostituting her body and degrading her soul. Moreover, we also say to every wife who is in ill health that her physical condition is due wholly to improper sexual commerce; to sexual impurity and debauchery; and that it is the duty of every one who finds herself suffering from such commerce to withdraw absolutely from the bed of her legal and lustful lord, and to reassume control of her own person, and to regain her physical health, and become as she was before she was sexually debased. Such wives have no right to bear children; have no right to load the world with curses in the form of human life that are the results of their debauchery—children who are conceived in iniquitous commerce, and brought forth in disease and lust. And still again we say that every woman should remain in perfect control of her own person, never for a moment, for any reason, resigning it, either for hire or love, to another's will, when her own will does not first give consent. In sex, woman is queen, and she should never resign or lay aside her high prerogative as the natural and the rightful arbiter of sexual things. To do less than this, so far as it is less, and speaking in the natural instead of in the legal sense, is to be a prostitute; and a worse prostitute than though one otherwise, since the effects that follow legal prostitution are many and deplorable, while those that follow the other kind cease mostly with the lives of its subjects. So our advice is simple but effectual, to wit: Separate, and hold yourselves aloof from the thing that is debasing, debauching and demoralizing you: that is sinking both soul and body into hell. How many will have virtue enough to do this most essential thing?

EXPLANATORY.

From several letters of inquiry received recently, we are led to believe that a portion of our readers are not reading our leading articles, because they are tinctured with the Bible. To those questions, already received, we reply that, if the leading articles, since the new advance, had been read carefully, they would never have been asked. For the present, we must ask our readers to lay aside their prejudice against the Bible, and wait until they know what is really bound up within its folds. Then they will go back to search its hidden meaning with an eagerness unknown to them now, as hundreds already have done since we began to unfold its mysteries. No person who has any interest in becoming superior to death, or in escaping the destruction that within the near future is certain to desolate the earth, can afford to not read every line and word now being written upon, and leading up to, the mystery of all mysteries, which is contained in no other book save the Christian Bible, not even in the Bibles of other nations, and which was never revealed by any Saviour except Jesus of Nazareth, for which reason he is the Saviour.

LO HERE! LO THERE!

For the past two years we have been besieged, not to say annoyed, by constant inquiries as to who wrote this and who that editorial, or who constructed this or that speech. In exceptional cases only have we ever given any attention to these inquiries; natural enough in themselves, to be sure, but, as we have believed, having no bearing upon the progress of the truth, for which alone we are interested. A truth is a truth, let it be written by one person or by another, and our purpose has always been to publish as much truth in the WEEKLY as we could find, not supposing our readers would care whether we or somebody else expressed it, as it made no difference to us if it were well expressed.

But there are certain persons inimical to the cause, as we represent it, who have busily engaged themselves in attempting to prove that all we desire is to be the recognized leaders and expounders of the truth of the new dispensation, and in this, that we subsidize everybody to our selfish purposes, our interest ending there. If this were done ignorantly, in the first instance, as it has been by many, secondarily, we should still maintain silence; but since the primary purpose is a covert one, and, in its secondary effects, results in weakening our means of support, and in decreasing confidence in the permanency of the WEEKLY, as well as in our own honesty of purpose, we feel it to be a duty to say a few plain words, not because we have any wish to take whatever credit or discredit may rightly or wrongly exist for anything that has been published in the WEEKLY or said in our speeches, but because the idea has been spread broadcast over the country that we are mere

puppets, moved by some master-hand behind the scenes, which idea has lost us the support of many former friends?

To illustrate what we mean: A few days since an old friend, and contributor to the paper withal, while visiting us, exclaimed, in evident astonishment:

"What, you don't pretend that you wrote that editorial?" naming a recent leading article. "Why, of course we do," we replied.

"I was told in Boston," it was answered, "that Mr. Andrews was the author of all your leading editorials and the director of your policy. His friends there claim this; and they further assert that you seldom or never write an article, and that you are not capable of doing so. They even claim that he has written all of your speeches, and, in short, that had it not been for him you couldn't have moved in reform at all."

As we said before, we only reply to this statement that is causing so many people to ask the question direct, in order to make it unnecessary for any further inquiries to be made, and that a falsehood already widely circulated may be estopped from further weakening the support of the paper; and not because it makes any difference to us from whence the truth comes, only so that it comes.

While we were in Europe last year, there were two, perhaps three, papers issued in which the leading article was written by Mr. Hume, who left us because we made the new departure in April. With these exceptions, no leading articles, and with the exception of such minor editorials as were written by Mr. Hume during his association with us, every other editorial has been written by ourselves, save two, or perhaps three, which were contributed years ago by Mr. Andrews. All other articles from him, published in the WEEKLY, were over or under his own name. He also assisted us in the preparation of the Beecher-Tilton Scandal article, and in the speech delivered on the 9th of January, 1873, in Cooper Institute, entitled "The Naked Truth." All other direct aid that we have had in our work has been received from our Spirit Guides, to whom we are primarily indebted for all the principles and ideas that have been elaborated in the WEEKLY or in our speeches.

We do not wish it to be understood, however, that we have been the mediums simply of spirits to communicate their literal words without comprehending their meaning ourselves; for this is not so. They have given us principles which, by their direction, we have studied out and elaborated, and thus made them our own, and ourselves capable of communicating them, as we are doing now, in unsealing or revealing the hidden meaning and mysteries of the Bible. Not that we would exalt ourselves at all even in this regard, since had they not first instructed us, we could have done nothing of ourselves. We know that they have been the inspiration of everything that we have done, and that they still continue to be so, while our desire is to be worthy of receiving the great truths they have to give, and of being the medium to communicate them to the world.

Neither would we in any manner appear to wish even to detract from Mr. Andrews' immense intellectual achievements. We could not if we would. They stand *prima facie* evidence of his giant mind, and he, in turn, we know, is too great, too just and too good to wish by any means to detract from our labors to augment his own. Of all men with whom we have been associated Mr. Andrews stands pre-eminently the most learned, and, save one (in our esteem, perhaps wrongly), the wisest. But there are radical differences between us that were the cause of his withdrawing the Bulletin of the Pantarchy from the WEEKLY, and of the suspension of his articles. At another time we shall attempt to clearly define these differences, and to outline the immense work that Mr. Andrews has performed in the scientific world; being head and shoulders, as we believe, above any other scientist, even Mr. Herbert Spencer. In a word, then, we wish it to be understood, once and for all, that we are not the mouthpiece of any person save the spirits, whom we serve as we say; and especially that Mr. Andrews is capable of putting his own thoughts before the world without making use of us as a medium, and that too, as we gladly admit, in a much more attractive manner, in a literary sense at least, than we are capable of doing; for unquestionably Mr. Andrews, of all present public teachers, writes the purest English in the most poetic style. This is so evident to us that if we had now a matter of as great moment as the Beecher-Tilton article—anything that needed to be elaborated in the choicest possible way—to put before the public, we should go to Mr. Andrews, and invoke his talent in this regard, and he would give it, as he did in that instance, freely; although at the time he disapproved of the step as too dangerous to be taken (and for just the reason that it was dangerous, to wit: that those who communicated the facts to us would deny the authority, and leave us to stand the brunt of the vengeance that it was certain to invoke, as they did until compelled to substantiate them for other reasons than our vindication); and he refused to assume any of the responsibility, which of course did not belong to him. We have adhered strictly to this view. When in prison upon the charge of obscenity that was alleged by the United States against that article, we were offered our release if we would confess that Mr. Tilton or Mr. Andrews, or any other man, wrote the article. As in duty and honor, and as in accord with the real facts as we viewed them then and still view them, we were bound to do, we assumed the entire responsibility. Perhaps Mr. Andrews' friends would not make such hot haste to lay their claim for him, if

the real history of that article were written and known. We are willing that any who choose to do so may credit that article wholly or in part, as it may please them, to Mr. Andrews; but they can never make him the person who was dragged through the prisons of New York, or the subject of all the other terrible ordeals through which we have passed on account of its publication; ordeals necessary to make it bear its proper fruit to the world, and to lead up to the recent results in Brooklyn, so that it shall stand in history as the landmark of a new social era.

On Monday, Mr. Evarts made a terrific use of the Tilton-Moulton version of their intimacy with Mrs. Woodhull. Every point against them might have been turned in their favor had they dared to introduce the evidence that was needed to rebut the testimony upon which Mr. Evarts, in the absence of that testimony, very properly based his remarks. We are glad to see that Mr. Evarts, in his necessary references to Mrs. W., departed altogether from the theory laid down by Mr. Tracy in his "opening." Mr. Evarts closed Tuesday. Mr. Beach, for Mr. Tilton, promises to close Friday. Saturday the Judge will charge the Jury, after which they will retire, perhaps for seventeen days. Certainly the Judge will not dismiss them until every method of forcing a verdict has been exhausted.

We take special pleasure in calling attention to the very excellent article in another column by A. D. Bowman. It is the tersest and, at the same time, the clearest statement of the philosophy of sexual freedom that we remember to have ever seen. We have often presented the same philosophy; but we do not believe that we ever put it in a so self-evident form as Mr. Bowman has done.

The first of the present series of articles unfolding the hidden meaning of the Bible (which are to be continued until the great mystery always professedly contained in it is revealed) was published in the WEEKLY, dated April 22d. All of the back numbers of the series can be obtained by application at the office by letter or otherwise. Every believer in a better order of society should read them carefully.

32 WOODBINE STREET, Boston, June 4, 1875.

My Dear Victoria—I have just finished reading your "commentaries" in the last number of the WEEKLY, and I feel that I cannot any longer withhold the expression of my high appreciation and admiration of the same.

They far exceed anything and everything which in the past have been given us, in other ways and forms, to prove the fact that indeed the spirit world is communing with us humans, and giving of their wisdom and knowledge to benefit and bless us. They unlock the mysteries of those old Scriptures, which for so many ages have been a dead letter, and wholly hidden from mortal conception and understanding. I don't know how they appear to others, but to me they possess an importance and a value which no language can adequately express. It seems like a resurrection from the dead that there is yet something to learn from that valued old book, the Bible, of which I, in common with others, had no conception. And as I discover this new light, this last revelation from the heavens through the "Spiritual Congress," and through you, the second revelator, I feel to ask, as did the disciples of Jesus on one occasion, "Who, then, can be saved?" and to exclaim, with the old jailor, "What shall I do to be saved?" How can I purify this old body and make it indeed "a temple of God?" Will you tell me? Will the "Congress" make the way so clear, so plain that none need err; that none who earnestly, honestly seek but shall find?

Thanking you for what has been given to illumine and make understandable those obscure, yet most valuable portions of "the old Scriptures," I earnestly pray that you may proceed in your labors, and have strength and illumination to point out the way, the true way, to live and act, so that we may be saved from "that second death," which is sure to come upon all who violate Nature's divine laws.

J. M. STERLING.

P. S.—I was much pleased with your reply to my inquiry relative to Andrews, etc. In some way this should come before the public, for he and others are robbing you and the spirit world of what does not belong to him. I wrote Mrs. Barber a severe letter for her inconsistency, and in reply she owned up and promises reformation. It was thoughtlessness in her. But I do wish that some one would, in the WEEKLY, put this properly before the public.

Your paper is improving constantly, and I do wish that I could aid you, but cannot at present. Hope to see you soon en route to Philadelphia.

J. M. S.

JEFFERSON says that those things cost us most anxiety and distress which never happen at all.

NATIONAL CITY, Cal., May 4, 1875.

Dear Mrs. Woodhull—We are glad to know that you are not slain by the shot and shell that come from the Beecher-Tilton army. In fact you are not in the habit of dying; I would as soon think of demolishing chain-lightning as you. But I am surprised at the course taken by three of the actors in the Beecher farce—Tilton, Mr. and Mrs. Moulton. It seems this trio had been your friends—loving, loyal friends, so you thought. They had feasted you, praised and glorified you. Were they honest in so doing? They swear on the holy book that all their kisses were gags. They opened wide their doors and bade you enter in; not that they loved you, but that in so doing the seal of silence might be set upon your lips. What shams! What mockery in friendship's sweet name! I would not dare hint that these saints of mine have sworn to a falsehood, but I do aver that if I were one of the twelve jurors I should reject the testimony of these who

have in the past been so untrue to their own souls. In Mrs. Moulton I am greatly disappointed; I expected she would say: "Yes, I loved Mrs. Woodhull; I honored her and trusted her. What of it? There did not seem a fragment of finch and duplicity in her heart." But, as Browning says, "God be thanked, the meanest of his creatures boasts two soul-sides—one to face the world with, one to show a woman when he loves her."

When the storm is past, will you not all recall with pleasure the dear old days when friendship did not seem all a fable? And it may be that these fire-dogs will consume the dross and bring out the gold, and that all your and their dreams of heaven may be realized. I hope so.

In faith and hope I am your friend, H. F. N. BROWN.

GRAND CAMP MEETING AT DUBUQUE, IOWA.

To Spiritualists and Progressionists—The Spiritualists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held in the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one half mile from the business centre of the city of Dubuque.

In order to make this meeting a grand success, it is necessary that all who are friendly to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the Truth as the angels have taught us, and the interest we feel in maintaining its principles.

We expect a grand jubilee, and hope all the friends in these States and elsewhere, who can do so, will meet with us.

No pains will be spared by the committee in preparing the grounds and furnishing the facilities for comfort, pleasure and intellectual enjoyment.

You will see by large posters, and also by the press, that we are to have first-class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one-fifth rates, some of them half fare. Certificates will be issued at the camp grounds for return.

There will be a boarding-house to supply visitors with food at reasonable rates; and a platform for dancing, music, etc.

Friends, let us meet on a fraternal and exalted plane, asking more light on this all-important question; let us have a glorious time, long to be remembered as an honor to our cause, "a feast of reason and a flow of soul." To this end, and for the triumph of so good a cause, let us meet and mutually work.

Yours, for truth,

DR. C. P. SANFORD, Iowa City.

W. CHANDLER, Dubuque.

Managers.

SOME years ago a Frenchman who, like many of his countrymen, had won a high rank among men of science, yet who denied the God who is the Author of all science, was crossing the great Sahara in company with an Arab guide. He noticed, with a sneer, that at certain times, his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his eyes on the scoffer, for a moment, in wonder, and then said, solemnly, "How do I know there is a God? How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lone desert, "that footprint is not that of a man."

THERE is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body.—*Novalis.*

BUSINESS EDITORIALS.

BE YOUR OWN PHYSICIAN.—Confectionery is bad for the teeth. Nothing is much worse for them. No one should ever indulge in this direction, without using immediately afterward Brown's Camphorated Saponaceous Dentifrice. If people will eat confectionery, they should use this dentifrice to cleanse the mouth and teeth.

THE NORTHERN WISCONSIN SPIRITUALISTS CONFERENCE will hold their Ninth Quarterly Meeting (for the election of officers and other business) in Spiritualists' Hall, Omro, Wis., on June 25, 26 and 27, 1875. Let each one consider himself or herself responsible in making this meeting a grand success. A free platform is maintained in Omro. Every effort will be made to entertain free all who may attend. Reduced rates at hotel for those who choose to stop there. Good speakers will be engaged for the occasion. Efforts are being made to secure the attendance of one or more good test mediums. Let there be a grand turn-out.

DR. J. C. PHILLIPS, for the Society of Omro.

DR. R. P. FELLOWS—This distinguished magnetic physician stands to-day one of the most successful spiritual physicians of the age. He is now treating the sick by his Magnetized Powder in every State of the Union, and in the British Provinces, with a success which is truly remarkable. T. Blair, Woodstock, Ill., writes: "After being bed-ridden, I am now up and around, and can eat and sleep better than I have for years." M. Heasley, Wheeling, W. Va., writes: "I can now hear the clock tick distinctly without using the trumpet—the first time for years." M. A. Charlton, Allegheny, Pa., writes: "My Bronchitis and Catarrh difficulty is entirely relieved." L. B. Chandler, No. 1 Grant Place, Washington, D. C., writes: "For twenty years past I have tested the skill of some of the most eminent physicians, and unhesitatingly affirm that DR. FELLOWS is one of the best." The Doctor is permanently located in Vineland, N. J., where the Powder can be had at \$1 per box.

BUREAU OF CORRESPONDENCE.
OF THE PANTARCHY.

The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries. There are two other kinds of letters: the first touching social difficulties, and asking for advice or consolation; the others asking information on matters of reform, spiritualism, unitary life, the new language, and the like.

To serve this great want, THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT. If the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information, or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASENATH C. McDONALD,
DAVID HOYLE,

Board of Managers.

Address Mr. David White, Sec. B. C. P., 75
W. 54th St., New York.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.

2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.

3. A new industrial system, in which each individual will remain possessed of all his or her productions.

4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.

5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.

6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.

7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited.

The WEEKLY is issued every Saturday.

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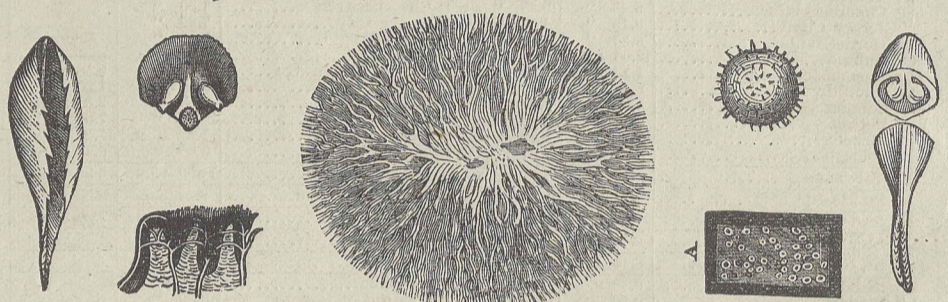
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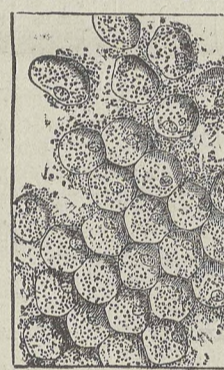


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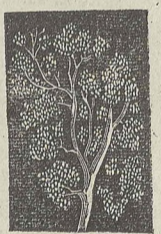
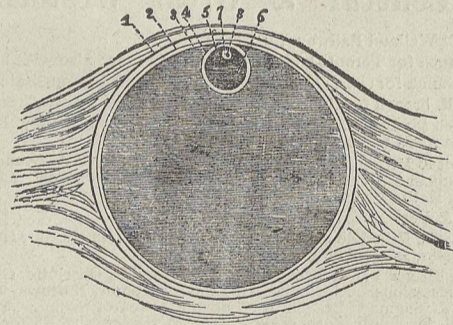
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	8.50 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	9.00 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	3.55 "	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 "	3.00 "	" 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.	
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.	7.50 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 P. M.		" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.		" Kansas City.	9.25 "
" Atchison.	11.00 "		" Atchison.	11.17 "
" Leavenworth.	12.10 "		" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.		" Denver.	

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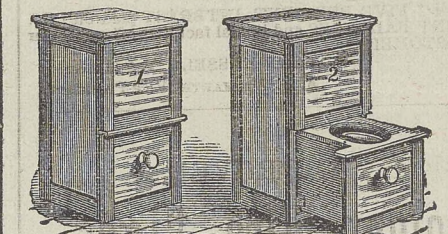


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