

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

A NEBRASKA "DOGBERRY."

Dear Weekly—I wish to reproduce a conversation concerning the Beecher scandal that I listened to yesterday on the train coming from Omaha to this place, just to illustrate the astonishing difference of opinion that can prevail upon the same evidence, and the blinding power of prejudice over the human mind, and the judicial human mind at that; for the source of the sweeping assertions that will follow was no less than a Judge—a circuit Judge on his rounds I inferred, from the drift of the talk to which I was privileged to become a listener.

The "Judge" seemed extensively known and "highly respected" in these parts, for quite a number of hardy Western pioneers on the train paid deferential respect to him, and took particular pains to dub him "Judge," as they shook hands and passed on. No doubt the "learned Judge" is weighty in influence hereabout.

The Judge's companion was what the reporter's might call a *solemn old pump*, and he may be a deacon in the Methodist or Presbyterian Church in "good standing," as well as an honorary member of the Y. M. C. A. He sandwiched the conversation, in which his part consisted mainly of—"Yes, Judge, your mighty right;" "That's jest my view, Judge;" "precisely so, Judge;" and the like, with a savory lunch of bread and strong cheese, so strong that it would have driven me off the field had I not been so determined to hear those weighty opinions on the subject in hand.

For short, I will call that "solemn old pump" S. O. P.; it will expedite matters. The Judge himself was a fair specimen of the Western itinerant species, most respectable in general appearance, with little, bigoted black eyes, and a most uncompromising expression all over him, from head to foot, speaking volumes for the cases he has tried by the sheer force of prejudice, regardless of evidence of any sort. His manner of expression plainly said, "I know what I am talking about, and the opinion of any other man is not worth a rush against mine." In short, Mr. Podsnap must take a back seat; for certainly he was never gifted with such a masterly style of sweeping all opposition from his path as this worthy circuit Judge of Nebraska.

The Judge was reading the biased scandal columns of the *Inter-Ocean*, and S. O. P. was piously perusing the *Christian Union*. Presently S. O. P. said, in a reverential tone, as though addressing an oracle, whose dictum must be considered infallible: "Judge, are you following this unfortunate Beecher-Tilton trial?"

"I have sifted the entire mass of argument and evidence thus far," replied the oracle, with a young Gibraltar in his tone.

"Ah, indeed!" said the deeply impressed S. O. P. "Well, Judge, have you come to any conclusion in your own mind?"

"I have given the affair most careful consideration from beginning to end, and in strict accordance with rules of evidence and judicial precedent, there can be but one conclusion arrived at, sir."

The air with which that explosion of profundity came forth was indescribable. I trembled for the opinion to come, for I thought if it should happen to differ from my own view I should feel shattered into bits and hopelessly demolished beyond all means of grace.

"Well, Judge, do you think Beecher is innocent or guilty?" said S. O. P., evidently hanging on the reply as though it were a "sharp and ragged edge of despair."

"There is not a shadow of doubt, sir, but Henry Ward Beecher is entirely innocent! and that the entire business is the most stupendous, malicious and skillfully wrought-out conspiracy either of ancient or modern times!"

There are no words to convey the manner of the Judge,

when he said that. I shivered all up in my seat, and thought I was struck by lightning. S. O. P. heaved a tremendous sigh of relief and gasped—"You don't say! Judge. Well, I'm glad to hear you express yourself so decided."

"Yes," continued the Podsnapian expounder of preconceived opinion based upon prejudice, "the mass of evidence is overwhelmingly in favor of Mr. Beecher, and undoubtedly stamps that man Tilton as, as—well, sir, as eminently no man at all!"

"Jess so, Judge—that's jes the way I look at it!"—said S. O. P. with accumulating confidence in his own importance.

"You must not lose sight, sir," continued the Judge, as though in fond imagination he were addressing the "intelligent" jury on the case, "of the fact that it makes no difference what verdict is rendered in the case. Juries are often influenced against the clear aspects of a case; their untutored prejudices and passions are played upon by sharp practice, and I have often, sir, in my professional experience known juries to bring in a verdict directly opposed to the evidence as I considered it and charged. Mr. Beecher, sir, is being tried before the *infallible bar of public opinion*, where he already stands, as he has stood from the first, *acquitted!* Why, sir, do you think a record such as Henry Ward Beecher's is to be ruthlessly swept aside in a moment at the instigation of a set of licentious free-lovers, with that abominable Victoria Woodhull at the head of them? No! sir: this trial is a death-blow to all such damnable theories, hatched in a hot-bed of harlotry and lust. All good people, sir, must rejoice that it has brought to light the unclean thing, at the same time they deeply sympathize with Mr. Beecher, knowing that he is to come forth from the fire with shining garments unsinged!"

I think that right there the "learned" Judge observed my *short hair* and hurled that javelin for my especial benefit. I felt completely annihilated for the moment, and had to gather myself up and assort the pieces. S. O. P. was so overcome by such sublime and withering eloquence that he didn't find voice for the space of a minute, while the Judge seemed lost in admiration of his master-stroke of logic and oratory combined. At last the awe-struck senses of S. O. P. asserted themselves and he started off with—"Well, Judge, what do you think of the witness, Moulton?" How I trembled for the reputation of Francis D. Moulton!

"I think, sir, that man, Moulton, is a fraud of the most stupendous and unscrupulous possibilities and transparent purposes; a fitting tool, sir, of the master genius, Theodore Tilton. I cannot regard his evidence in any other light than a most skillfully woven and willfully adhered to tissue of plausible lies; lies, sir, of the flimsiest and most refutable kind! It is never, sir, any evidence of veracity on the part of a witness that he fails to contradict and cross himself—any lawyer will tell you that; on the contrary, sir, we regard a stumbling witness as much more reliable, for then we are sure he has not his story out and dried as it were. A reliable witness is apt, from the mere force of telling the truth, the whole truth, and nothing but the truth, of which it is utterly impossible, sir, that he can be supposed to be absolutely certain while depending alone upon a treacherous memory of times, places and events.—I say such a witness is apt to become completely entangled in the threads of a sharp cross-examination. But, when a witness like that man, Moulton, goes around and around in a complete circle, as it were, never deviating, and completely cool and collected under a continuous cross-fire, I mark that witness, sir, I mark him! No, sir, there is no doubt, under the logical and scathing force of Gen. Tracy's opening argument, that the whole lot of the plaintiff's witnesses are a perjured set of conspirators."

"Well, Judge, that speech of Tracy's was a witherer, wasn't it?"

"A speech, sir; it was the most convincing and unanswerable argument and statement of facts on record! And when Evarts closes for the defense, and draws from the same line of proof, there will not be a vestige of Tilton and the free love party in existence!"

"What sort of men are Tilton's lawyers, Judge?"

"Tilton's lawyers? Well, there's Beech; he's a keen blade, sir, but a bad lawyer—a bad lawyer, sir! He constitutes the force for the plaintiff."

The air of utter damnation with which Tilton's lawyers were rolled up and bundled out of existence in Beech was, to say the least, novel, and shows the facility with which an impartial Nebraska circuit judge can dispose of an opposing element.

The above is not "garbled," nor exaggerated; but is in substance, grandiloquence, and force of denunciation the same that I listened to. I have a good memory, and I charged it with that conversation, besides strengthening my memory by repeating it all to a friend within half an hour. The dogmatic assertions need no comment. But I cannot resist the reflection that if the boot had been on the other foot, and an infidel or a free lover were on trial in Beecher's place, our judge would have found the same evidence, indeed much less of it, overwhelmingly against the defendant, and the entire aspect of the case tilted over to the other side.

Such is human judgment; but one does look for more common sense and less prejudice in a judge, though he be a circuit judge of Nebraska with little piggish black eyes. O, learned judge! O, wise old judge! A second Daniel!

HELEN NASH.

THE WICKEDNESS OF OUR SOCIAL SYSTEM.

BY ELVIRA WHELOCK RUGGLES.

Within sight of my mother's home live two well-to-do Irishmen. Both of them own a house and some land. They are each also the legal owner of a woman, whom they tyrannize over just as their despotic and wicked wills may dictate. These women are the veriest slaves to these men.

In addition to woman's holy (?) work of bearing and rearing children, they are forced to do all kinds of house and field drudgery up to the very hour of their confinement, and as soon as it is possible for them to be on their feet, are again driven into service, regardless of any pain or suffering they may have to endure. Year after year they have borne this, in addition to the unwelcome burden of a child either under their hearts or on their bosoms, until their lives are sapped of all joy or hope; and then, worse still, after these cheerless, toilsome days, the nights come only to bring them face to face with the misery of their sexual servitude; and what these poor women have to suffer under cover of the darkness, at the demands of their legal task-masters, only their own lips can ever tell. One of them has repeatedly been so terribly beaten by her legal owner as to endanger her life, and yet that marriage is a holy one, according to Catholic and Christian edicts. Good God! I sometimes wish that all women so brutally enslaved would rise *en masse* and murder their tyrant owners by thousands, that the world might be rid of such monsters of depravity. To cap the climax of their infamy, these men openly declare it is their God-given right to rule over woman; that she is inferior to man, and was made expressly to minister to him; and they get it, too, from those infernal interpretations of Bible teachings, which have so enslaved woman and demoralized man ever since that book had an existence.

Yesterday I went into the home of one of these women. As I entered her children played on the floor in rags and dirt and she, weary and depressed, seemed to lift her feet as though they were chained, and her form was bent as though a heavy yoke was upon her. She sadly greeted me and tried to smile as she spoke to my little rosy-cheeked boys, but it was only a phantom smile, for her life is dead to cheer or laughter; and yet she is young, and nature gave her a good face and a comely form, but hunger of heart and unceasing toil have robbed her of every womanly grace. Her face is utterly without hope, her form crooked and bent, and her heart a graveyard of dead and buried hopes. She once lifted her skirts to show my sister her knotted and deformed limbs, which, she said, were caused by abuse and over-work.

Day after day she mechanically toils, serving her relentless master; night after night yields her body to the insatiate demands of his sexual nature, and is powerless to save herself, no matter what the consequences to her or to the idiot and imbecile children she may bring into existence. And yet this is all right, this legalized tyranny and prostitution, because it is under the cover and by the sanction of our holy (?) marriage institutions. Oh, humanity! what a desecration of a thing so sacred as a true marriage relation, unsanctioned by church or ceremonial. When will the world be wise enough to distinguish between true and false marriage relations?

"But," asks one, "why do these women submit to all this?" Our answer is, "What can they do? How help themselves? Where flee for protection or rescue? Do not our laws sustain man in all this cruelty? There is no protection, no asylum for such women, and a woman, for the

M. J. Forrester

love she bears her children, will suffer any kind of martyrdom; will bear to have her body bruised and scarred from crown to sole, and the very life-blood of her heart forced out of her. Hence the wickedness of our human laws, and of our social edicts in ever permitting man to so outrage and enslave woman in any sphere or condition of life. It should be a crime, and the penalty severe indeed, for a man so much as to lay the weight of his hand upon woman, except in acts of love; and until society in some way protects her from these outrageous abuses it need lay no claim to being civilized, however much Christianized.

As I walked home from my visit to that weary woman my spirit felt burdened, oppressed and saddened almost to the extremity of hopeless despair to know that in this city of Christian churches, Christian culture and Christian charity such wicked tyranny over women is allowed in the name of Christian marriage. I felt that I would like to topple every Christian church-spire to the ground, cast into the flames every Christian Bible in the land, and annihilate utterly this Christian institution of marriage which so completely places woman in social and sexual servitude to man, and degrades her almost into a sexless being. As for myself, I boldly and truthfully affirm that I would sooner lay my body down upon the pavement of the city streets, and invite the chance passer to use it for the gold he would give in payment than to submit to the social and sexual servitude that our legal marriage system permits and sanctions in the name of religion, morality and Christianity; and to-day the fires of indignation burn within my soul as I think of the crimes perpetrated against nature, against manhood, womanhood and childhood, against humanity everywhere by the sanction of an institution that is destitute of the first principle of truth as regards the true associations and relations of the sexes.

Oh, Victoria! thou blessed evangel of the truth that shall make us free, unto thee we lift the voices of our anguished souls, and know that through the transcendent might and wisdom of thy spiritually sustained and illuminated womanhood the whole world's sisterhood of women, aye, and the world's brotherhood of men, are to rise from out life's darkness and its depths on to the glory height of existence where light and love, wisdom and truth, fragrance and bloom shall make the atmosphere of being perennially fresh and joyous; when man and woman, with hand clasped to hand, heart linked to heart, and soul wedded to soul through the sweet magic of love's holy law, shall walk lovingly together down the shadowed aisles of time, and up the sunny slopes of the "evergreen hills" on life's immortal shore.

Victoria, more than amaranth-crown or laurel-wreath shall deck thy brow when emancipated humanity shall for ever sing the victory songs, and bear the victory banners of liberty, fraternity and equality.

JANESVILLE, Wis., May 26, 1875.

TRUE WOMANHOOD;

OR, A CAUTION TO LADIES SOLICITING THE ASSISTANCE OF MEDICAL MEN WHEN IN DELICATE OR DOUBTFUL HEALTH.

As a large number of applications have been made to Dr. Bruce for this purpose, I, as his agent, have thought it my duty to print the following—taken from one of the London papers and published a few months ago—as a caution to those unfortunate females who are in trouble, and a warning to others never to depart from the paths of virtue.

[If poor, simple and unsuspecting women were in possession of one-twentieth part of the knowledge that I possess on all such matters, they never would submit to the promises made by their lovers, etc., until they were made wives, or procured a written contract, properly signed and stamped, that they were not to be cast upon the world unprovided for and unprotected; and that a certain sum should be paid to them weekly or yearly for the loss of their reputation and position in society. Were this fully carried out by every young woman previous to her seduction, we should not have at this moment nearly 10,000 poor girls walking the streets of London night after night selling their virtue for a morsel of bread.

Love-children should not be despised or rejected, neither should their parents; and until the women of England have the power to vote, and pass laws inflicting weighty penalties by fines and imprisonment for seduction, and that much more than the penalty is at present, so long will child murder go on increasing more and more every day. During the few years Dr. Bruce was in England I knew him to have over fifteen applications weekly from women in all ranks and positions in life for the purpose of requesting him to assist in committing an illegal act.

A clergyman of the Church of England, in a pamphlet on this subject, has stated that out of 150 young women in his parish, he could not put his hand on one of them and say for certain, "I know you are a virgin."

We have Moodys, Sankeys, Spurgeons, and scripture readers without number, and after all seduction goes on greater than ever, and there are none to come forward and say what is to be done to stop this evil. We keep the young people huddled together in their rooms and attics on the Sunday, giving them an opportunity to have sexual intercourse, instead of allowing them to go into the country by boat or rail, or to the sea-shore at Brighton, and spend a few hours in the aquarium there, enjoying the pure and fresh air, and banishing from their thoughts all that is sensual and lustful.

The Rev. Henry Brown, rector of Woolwich, brought to that town a few years ago a Scripture reader for the purpose of visiting the soldiers' wives who lived outside the barracks, and whose husbands were at the time serving their country in the colonies and other parts of the Queen's dominions. The Scripture reader's visits became so frequent to the apartments of one of the soldier's wives that he was appointed to visit, that the rector, in order to prevent a greater scandal, was obliged to have him removed elsewhere, and this *pious saint* turned out to be a married man.

When male and female were first created, I believe it was

for the purpose of being together for sexual purposes and helpmates to each other. All the other animal creation are allowed to mix together for a similar purpose. Hypocrisy and mock modesty have got such a hold upon us that it is supposed to be cruel if not sinful and wicked for a man to touch a woman. If such an act is performed privately or in the dark and no one sees it done, it is not much thought of, but if carried on openly, without a marriage ceremony being performed, or, in other words, living together unmarried, it is looked upon as a grievous sin in the sight of God and man. If Nature is to have her enjoyments as one of Heaven's best gifts, then the people must have recourse to sly and cunning ways in order that that which God implanted in the sexes should be enjoyed. Any man may go into what is called in large towns "gay houses" as often as he thinks proper, and nothing is said to him, nor is there any notice taken of his conduct by any one; he is merely put down as "a fast young man;" but should he take a female into his house to attend to his domestic affairs and his wants, without first going through a certain ceremony called marriage, he is looked upon as a very wicked man. It is the unlawful binding of two together for life that causes scores of women to be murdered by their husbands. Were man and woman free agents, knowing that a separation could be effected in an hour, a bad wife, if married to a good husband, would soon reform if she knew that she could be sent adrift at an hour's notice; and the same law would apply to the bad husband who was united to a good, kind and industrious woman.

It is those bad marriage laws that compel nearly 10,000 poor women to walk London streets and dispose of their virtue on the highway; and here I may ask, Where is the Earl of Shaftesbury all this time? Are costermongers of a higher type, and their souls of more value, than poor seduced girls who could get homes to live in and be taken care of by men who would respect and support them, did society not set its face against cohabitation of this kind?

This, as a matter of course, could never be upheld as long as our marriage laws continue as they are at the present time. No man feels disposed to marry what hypocrites call "a fallen woman;" he does not mind living with her, and may in time, if she proves herself worthy of a kind husband, marry her, or make her what is known as his lawful wife. Our marriage laws should be so established that the moment the husband and wife find out that they are not suited to each other, a separation should take place at once, and all that should be required would be three attesting witnesses to the separation, allowing the separated party each to go their own way. Ninety out of every hundred men and women will tell you, after they are married, they never got the one they loved. What a wretched thing, then, to bind two together for life to hate and deceive each other all that time. Oh, wicked priestcraft, when will your serpent ways be cut short? Not until the race of mankind trample your vile laws under their feet.

Now is the time for woman to come to the rescue of her sisters, and demand sufficient compensation in the face of our tyrannical marriage laws for loss of reputation as the only means of preventing girls from being ruined, and an end to the murder of newly-born children. These poor seduced girls may some day be selected for wives or mothers; then what follows? The moment those *lordly saints* find that those girls are not virgins, notwithstanding those honorable gentlemen (?) may have robbed scores of girls of their honor, what are their words at the time they discover that they have been "taken in and done for?" They may be heard a long way off calling their wives prostitutes! And those dear injured men are as pure as angels. Oh!!!

Change your marriage laws, and nature will soon find her true position. When the sexes are properly mated, then we shall have peace, comfort and happiness in every family; and your costly divorce courts will be no longer required.

M. A. ORR.

11 THE TERRACE, Union Road, Clapham, London, S. W.

BRUTALITY OF MAN TO WOMAN.

I find the above in a recent number of the *Washington Tribune*, and assuming that the gist of the paragraph is true propose briefly to consider the matter to see if there can be found any good reason why this brutality exists. The immediate cause doubtless is the free consumption of fusil oil and drugs which stimulate man's passions and force them to override the better side of his nature. But back of poor whisky is the radical cause—the supposed inferiority of woman. This fragment of the law which Mr. Evarts endorsed in his plea for Mr. Beecher, which Christianity, or the popular religion declares to be one of its fundamental principles, which it is blasphemy to deny, is the motive spring of this violence and brutality which man manifests toward woman. The practice is barbaric, and with all our civilization we have not yet outgrown it. Christianity has been voicing itself these eighteen hundred years, yet this wicked and demoralizing idea dominates. So long as the law and the church—Pilate and Herod—strike hands and support the barbaric notion of the subordination of the woman to the man, we shall have wife-beaters and wife-abusers. So long as the woman is a thing—is semi-chatelized—we shall have an incomplete, a one-sided civilization and a soulless religion. Indeed, our entire social fabric will be ill-shaped and illy adapted to human needs, so long as man is recognized as the "lord of creation," and woman is a slave, for the latter is the outcome of the present order of things.

The inferiority of woman is a pestilent heresy which works mischief continually. Not only does it crop out occasionally in brutality and personal violence, but in numerous other ways. Woman has no fair show in the race of life, but is at a disadvantage. The marriage relation, which should be one of freedom, is debauched through this subordination, and she is the mere instrument of lust, forced to endure the tortures of passion, seeking unlimited gratification and indulgence at her expense, besides forcing maternity upon her under the worst possible conditions to produce a healthy, well-balanced child. Mrs. Grundy may howl and ring the changes as much as she may on the freedom of the affections, or free

love, her influence will be but temporary; in the end, she and her co-workers will meet the fate of Haman—hang on a gallows of their own raising. Though there be popes who issue their bulls and fulminate anathemas, as have the managers of the Lake Pleasant camp meeting in Massachusetts, they are only Dame Partingtons engaged in a fruitless effort to sweep back the waves of the Atlantic with a broom. The democracy of souls is the slogan of to-day. The world will yet rally under the banner of a wider freedom than has yet set its impress upon society and its institutions.

"For ever the truth comes uppermost,
And ever is justice done."

WILLIAM FOSTER, JR.

PROVIDENCE, June 7, 1875.

Invincible and most Dear Sister Helen Nash:

Many a time I've longed to say "right out" that you are fairly and squarely meeting the emergencies of the time, and pressing with your fearless foot, the traps set for women, which seem as harmless to you as that coat of tar and feathers was, or ever will be, to the actual errors and sins of the present day, which those Wilton ladies (ah!) were striving to correct.

Never have I actually beheld a thing so damnable. For fear that some people may shudder at your denunciations, and to make it doubly strong, I don't think I shall hold back a like quiver full of divine vengeance while it presses upon one so heavily to give utterance to it, viz., to repeat word for word the most womanly expression I ever have seen publicly rendered by a woman, which is: "God damn them!" I am glad to start in after you, and I am not ashamed to play second fiddle in a cause so glorious! Oh yes! God will! Justice is the foundation of His throne! Never will those Wilton "border ruffians" rise above, or outlive the certain damnation which has fallen, thank God, directly out of heaven upon them, and hereafter will shrivel their souls into the merest caricatures of womanhood (God spare the name!) and blacken their names to their latest posterity; while it will, doubtless, fasten on that young girl for life a hatred of her own sex, and raise in her estimation, the worthies or the unworthies of the opposite sex who "wouldn't have lifted a finger to hurt the girl," or to help (of course not) the friends, mother included, who were "crusading" virtuously with a tar bucket, and making that village of Wilton the theatre of a scene that theimps of hell might gloat over.

Who'll blame that little girl of Wilton if she looks hereafter for her "friends" among the male sex? An awful power is given them, and they will of course use it just as they always have; viz., to drag her, their willing victim, down as fast as time and foolish implicit yielding of herself, and obedience to their lustful cravings will carry her. A woman might rescue her! But she will never be made now, under this awful load of injustice that must haunt her very sleep, to see it! I feel like creeping on my hands and knees before that girl! What a disgrace those Wilton she-devils have heaped on us, as women! I cringe under it, and feel as if I had been already scathed with lightnings and the fury of God's wrath. That young girl's soul, if eternally damned, will plead forever that it was women's hands that thrust her into hell. I am glad we have had to see it through an empty tar-bucket. Crystal skylights never would suffice for eyes that gleam with the lurid glare of hellish hates and unchristian judgments upon their own sex! Most heartily do I endorse any and all condemnation of those wretched, society-begotten, Church-bastards and home-dragons that have flourished in our faces their virtuous parchments and marriage-certificates by which they have performed the deed.

It bespeaks the wrath of God to fall with terrible vengeance on this accursed system, which does for one movement give shelter to a horde of Christian barbarians. Never mind, little girl out there in Wilton; you are surely to be avenged. Some of your sisters are on their knees to you, and if you will forgive as Christ forgave, and if you will see that in God's name there are women all over the land praying for forgiveness from you, and such as you, maybe (oh, Christ grant it) you will save yourself, and will wipe out the stain which those Wilton women have heaped on us, not with tar which they poured out on you, but through the loathsome hypocrisy and scurrilous purity which they have made blacker than it ever was, and by the side of which their tar and feathers is as white as a basket of new-blown daisies. I am not ashamed of the horde of prostitutes who live amid the reeking pestilence oozing up out of our social hells; these things are the ulcers born and bred in the bone and flesh of false and corrupting, social wickedness; but I am ashamed of women, of the thousands who stand represented to-day by that band of Wilton thieves and girl traducers, who unblushingly ride in "palace cars" to their trial, for an outrage upon one of their own sex, and one whom their own brothers and sons have helped to put where she was—a defenseless child, formed by society, molded by its selfishness and its greeds, to be the tool of those young men.

Many an hour of mental anguish has swept over my soul since I have been made to see that the fruits of our social system are apples of Sodom. It has been the bitterest draught I ever tasted. And do you, readers of the WEEKLY, fall into line and curse this damnable outrage. If it were my daughter—almost as defenseless, for she is bereft, too, of a home and a mother; if it were my pretty, loving, unsuspecting child living in a State where public opinion is the same, and the spurious religion preached in the churches the same; where even her own father would forsake her if she should commit that one unpardonable sin—my pretty child, only sixteen; were it she, would I stop with a "God damn them?" No! I would seek to hurl at them, and at society which has begotten them, the last drop of vengeance which heaven holds.

"God is love," but He is also justice; and of him it is written: "Vengeance is mine; I will repay."

May God spare you, sister, to swear, in the name of a justice-loving God, as long and as terribly as you will! Sound your bugle-blast, and "Nash" your teeth at whom you will; nothing but womanly faithfulness, and none but women who

are willing to be crucified, can turn this deadly srocco of injustice into the birthday of a new Christianity, and a new Christian brotherhood and sisterhood.

God bless you!
 CHARLOTTE BARBOUR.
 2,210 MOUNT VERNON STREET, Philadelphia, Pa.

Dear Mrs. Woodhull—You will please find inclosed another installment from me toward helping to keep alive the best paper published in America, and one which deserves to be handsomely sustained, notwithstanding I think you are sacrificing your life for a set of ungrateful and unappreciative wretches. Yes, I shall continue to subscribe as long as I can raise the necessary amount, even if it be for no other purpose than to secure Helen Nash's letters, which are worth more than double the price of subscription. I say more than double; I beg her pardon; they are above price. May her life be spared and her pen sustained for many, many years, is the profound prayer of your humble servant,
 S. T.
 SYRACUSE, N. Y., June 4, 1875.

WORCESTER, Mass., June 9, 1875.

Dear Victoria—I have read the WEEKLY for some time, and the more I read the better I like it. My heart is filled with love for you. May the Lord shower blessings upon you in recompence for what you have done for poor oppressed woman. You have done immense good; you do not know how much. You have opened the eyes of thousands of women to things that they never dreamed of before. We had thought all along that our government had emancipated all of her slaves, but it is not so; we have been fooled all this time, and I have just found it out. Millions of the best part of God's creation are still in legal slavery, and we might have been there to all eternity if it had not been for you. Now that we have got our eyes opened we are going to work a female revolution; will tear this old rotten government into rags. We'll climb to the top of the capital, and in the words of Patrick Henry shout, "Give us liberty or give us death." Yours was the voice that first sounded the alarm; yours the pen that sent the lightning flashes of truth forth to the world. We are now ready for the work, and nothing earthly or heavenly shall stand in our way. Husbands, children and lap-dogs clear the track! The State can take the children, Bergh the dogs, and the husbands can go to grass, like old king Nebuchadnezzar, for our watchword is victory or death.

SYBIL S. BARLOW.

A SERMON.

The fathers have eaten sour grapes, and the children's teeth are set on edge.—BIBLE.

But how about the mothers? Do they never eat sour grapes or help to edge the children's teeth? Yea, verily, verily; but since woman has been regarded and treated as a mere appendage to man—a necessary evil—she is not mentioned or considered as a factor, or as having any efficient or determining part in the matter of the condition of the children's teeth or any other of their characteristic conditions.

It was all *he* or *manism*, as in theology, so-called, all the gods and devils are *he* ones; a very jug-handled affair. But the mother, whether she is recognized or not, has to do and much to do, is deeply concerned or involved in the matter of the state or condition of her children's teeth, and all their other conditions of life, oftentimes far more than the father.

It does not mean—at least, we do not regard it in that light—that the father or mother, or both, set their children's teeth on edge by eating sour grapes after the children are born and are growing up to manhood or womanhood; but it has reference to the condition of the parents at the time the children are conceived, at which time, by the transmission of those very ante-natal conditions, not only are the conditions of their teeth determined, but also the condition of all the other parts or organs and faculties of their being. The seminal or sexual secretions that were united by sexual commerce, and resulted in the conception of each child, were derived from all the parts, faculties and functions of the whole being of each parent, and the conceptive union embodied or faithfully represented all the peculiar or particular characteristics of both parents, whether of love, lust, hate, murder, theft, union or opposition, each and all were represented; so that the child, so and then conceived, is, or becomes, a living and embodied developing history of the condition of its parents, or a picture of their condition, to be developed by time and circumstances.

Are the parents pure, healthy, harmonious, lovely and loving, each the other, with a pure, divine love; symmetrical and beautiful in form, and graceful in appearance at the time of conception—the child, as it grows and develops, will tell the joyful tale and no mistake. Were the conditions of the parents the reverse of all the above—then the child will be a living, truthful, developing tell-tale of the sad facts. Not only its teeth, but its whole being will be set on edge, and the ragged edge. Sour parents beget sour children, with teeth set on edge. "Who can bring a clean thing out of an unclean one?" Do sweet waters flow from a bitter fountain?

From beautiful fountains bright streams flow; from blended lives divine, a perfect soul, crowned with love, can grow, and never know aught of crime or what sour-edged teeth mean.

Could parents, or those intending or even desiring to become such, realize that this is the state of the case, and they have any divine regard for the welfare of their offspring, or of humanity, how careful would they be as to what kind of grapes they eat, whether sweet or sour. In other words, whether they are in right conditions, free from base, foreign elements of being that would mar the beauty, loveliness and divinity of their offspring.

Let children be rightly, divinely and properly generated, and they will need no regeneration by sacrificial atonement. But to be so generated the parents must be free at the time of their generation from the presence and effects of all kinds of sour grapes. Then neither the teeth nor any part of their children will be set on edge.

And this, we affirm, is the true and only true basic point at or from which any and all true and real, lasting and efficient improvement of the human or any other race of beings can begin, and be carried on by natural, normal and divine means.

The parental diet must be of sweet grapes in order that a sweet unedged-toothed humanity may be generated, or children so begotten that they can and will surely be developed up to a natural and normal manhood and womanhood.

May the day be hastened, in its own good time, when the hosts of the spirit spheres shall be heard, saying with loud voices, "Glory to God in the highest, for there is peace, love—free love—purity and good-will among all the inhabitants of earth;" when all the inhabitants of the universe shall be indeed one great, harmonious, peaceful divine family. Amen and amen.
 DAVID MILLS.
 Hammonton, New Jersey.

ABOUT THE BIBLE.

Editor of Woodhull & Claflin's Weekly—By your last paper it appears that some persons do not read your recent editorials because they savor of the Scriptures, Jewish and Christian. To me that is more matter of sorrow than surprise. I wish your articles on the Bible could be, as the Methodist Bishops say of their Book of Discipline, "read, marked, learned and inwardly digested" by everybody.

From a lecture of mine, delivered two or three years ago in Cincinnati, and published in the city newspapers, I select the following paragraph, which is at your disposal if you deem it worthy a place in your well-filled but too scanty columns:

"I said, in reading the Scripture passages which form the point of departure for this discourse, that my complaint and criticism of all our interpretations and commentaries are that everything is made to relate to or depend on a future, existence away over in other and unknown worlds. That is why the Bible is so undervalued by many of the noblest men and purest women in this world, and the most intelligent too as well as the best. But the Book will yet appear one of mighty meaning and power when the true reader and interpreter shall appear to unloose its seals. Much, if not most of it, was written through spiritual mediumship, and it is both shame and sorrow that so few spiritualists seem to know anything about it. For, as the poor Australian wandered for ages over the shining gold of his native soil, all unconscious of its presence and priceless worth, so the Jewish and Christian Churches, priesthoods and all are blind to the treasured riches which lie buried in what they proudly call the Word, the oracles of God. They have found there Sabbaths and sacrifices, ceremonies, circumcisions, baptisms, sacraments, unity and trinity of Godhead, and other mystery and mummery about heaven and angels, hell and devils, and everlasting fire and brimstone, away in unknown space and time. All these they have found, but they have not found that the history and biography of the holy and brave men and women of those periods are sacred and immortal, a divine inspiration, because they, like the abolitionists and other true reformers of our time, took their stand outside the prevailing religions and churches, away from the respectabilities and reverends of the popular pulpits, and earned their crowns, and many martyrdoms, by rebuking sin in high places and low places, in State, church, pulpit, all alike."

I will add no more from the lecture; but will say in apology for those who so dislike the Bible and your late articles relating to it, that they and all of us have been most fearfully misled and deceived concerning it. It has been made an idol, a fetish not to be read and studied, and tested and judged as other books, but blindly believed and adored, the priesthood its sole interpreters, and they as *divine* as their God.

When the abolitionists attacked Southern slavery, the clergy threw down the Bible before them in their march, exclaiming: "Drive over that if you dare!" "There is our warrant for slavery; there, in Old Testament and New, it's breeding, and buying, and selling and driving, and working of slaves, and sending them back to the whipping-posts, manacles and branding-irons of their Christian masters, when they seek to escape by flight!" And so with temperance and every moral reform.

And so with every scientific advance, as well, from Copernicus exploring the heavens above, to Columbus scanning and spanning the earth beneath. The Bible, in the hands of an ignorant, or bigoted, or hypocritical priesthood, must be captured and conquered before any real progress can be made or victory won. That is one grand reason why so many of the best and most intelligent as well as virtuous men and women have come to hate the Bible, and whatever pretends or professes to be based upon it.

But it is coming to be better understood. New readers, new interpreters, are arising, and new meanings and truer are rapidly being unfolded. So let the brave WEEKLY hold on its way.
 PARKER PILLSBURY.

[As an illustration of the manner in which the railroad, and most other public interests of the country are conducted, we publish the following.—Eds.]

BURLINGTON, CEDAR RAPIDS AND MINNESOTA RAILWAY COMPANY.

Mr. John I. Blair has published a circular in relation to his connection with the above named road, which has called forth another from Fred. Taylor, as Chairman of Bondholders' Committee.

It seems, by Mr. Blair's account, that he represents a floating debt of an Iron company, which two years since sold to the Railroad company \$400,000 worth of iron on credit, receiving as security for payment a large amount of bonds of the division for which the iron was bought. The misfortunes following nearly all Western roads did not spare this. Mr. Blair, as representative of the Iron company, secured two other gentlemen named Blair from New Jersey, and Messrs. Moses Taylor and William E. Dodge to become directors, himself President, which gave ample assurance to the owners of the roads that at least one debt would be paid.

Though Mr. Blair frankly shows the property is almost worthless, and doubtless bondholders and stockholders will gladly yield it into the hands of men so exclusively respectable, to divide what, if any, surplus is left after the Iron company is paid, Mr. Blair says the only interest to himself and friends was "stock transferred to make them directors," "and thus take care of the property for bond and stockholders." Here is a "superfluity" of generosity, benevolence and pure, undefiled, disinterested goodness.

Let us see why Fred. Taylor's committee behave like unruly school boys, who find fault with masters for doing in their behalf what the inexperience of youth renders impossible. Here are the "Divisions."

Main line, Burlington to Austin.....	261 miles.
Milwaukee—Cedar Rapids and Postville...100 "	
Pacific—Vinton to Traer.....	25 "
Muscataine—Muscataine to Nichols.....	32 "

Total..... 418 miles.

Fred Taylor's circular to bondholders claims that Mr. Blair and the Iron Co. hold only the bonds of the Pacific division, 25 miles, for their iron. This leaves to other parties, Brown, Jones & Smith, 393 miles; and it is here that Fred Taylor and his bondholders begin to scratch their usually dull pates, and "want to know you know," if this road owes an iron company in New York \$400,000, and a debt for labor of \$1,000,000, does it follow that the men who represent the \$400,000 should be placed in a position where they certainly pay themselves first; and our property represents, according to Mr. Blair, over \$4,000,000, at only \$10,000 a mile?

The question is answered yes. "You bondholders have allowed an immense property to be handled in a wretchedly loose manner. It is doubtful even if Mr. Clews has ever been over the road. What else could be expected? One point Mr. Fred Taylor omits, natural enough perhaps, as he and his firm are fairly subjected to criticism for loaning money on a road under such questionable management. But what can we say of the Iron Company who sells its iron on credit to a road which has never merited nor has received a general credit either in Wall street or anywhere else; and yet John I. Blair, the sharpest railroad manager, *par excellence*, in America, sanctions a sale of \$400,000 on an unfinished division of 25 miles to this, at that time, very rickety road?"

CUI BONO?

LEBANON, Me., June 7, 1875.

I have a new demand for the WEEKLY. The farmers come for it to hang up in their corn-fields to scare the crows from pulling the corn. It is a terror to evil-doers. Is this the reason Beecher & Co. are afraid of it? Please explain.

DANIEL WOOD.

SOME of the women are in ecstasies over the pull back style of the dresses nowadays. Says one of 'em: "Woman has certainly evolved a little out of the original sin. At last you see, in broad daylight, her legs, her arms, her whole natural shape. Undoubtedly we shall retrograde a trifle, but progress is our watchword, and the eye of prophecy beholds, in a future Eden, woman robed in a garment which will allow the free action of all the organs, for all are 'honorable.' Therefore, rejoice with me that my sex once more dares to show Adam the woman—not a bundle of rags, but the form divine in its beauty and grace; and pray with me that the day is not far distant when the legs, now tied back, be emancipated, the arms, now trussed like a baked fowl, be allowed to move to the melody of bodily motion, and, through the recovered laws of health, a new woman-constitution formed, to which she shall cling with Andy Johnson tenacity or ever and ever." Amen.—Exchange.

HOW SHE CALLED.—Yesterday noon, as a Sixth street man was digging in his garden, his wife appeared at the door and shouted:

"Come, you old fraud—come in to dinner!"
 As he did not come, she opened the door pretty soon, and yelled:

"Hain't you coming to dinner, you blasted ——"
 She saw a neighbor in the garden along with her husband, and finished:

"——old darling you!"—Detroit Free Press.

A FERRYMAN, while plying over a water which was only slightly agitated, was asked by a timid lady in his boat whether any persons were ever lost in that river. "Oh, no," said he, "we always finds 'em agin the next day."

A COUPLE of disputatious neighbors were contending as to which is the oldest business in the world, when the wife of one of them, with her babe in her arms, silenced them by declaring that the oldest business in the world is the nursery business.

"NUMBERS is what does the business," shouted a man who lives on Mechanic street. "When my wife is alone, I can reason with her and run things to suit myself, but when her mother is around, I am not even a stockholder in the concern."

"STAY," he said, his right arm round her waist and her face expectantly turned to him. "Shall it be the kiss pathetic, sympathetic, graphic, paragraphic, Oriental, intellectual, paroxysmal, quick and dismal, slow and unctuous, long and tedious, devotional, or what?" She said perhaps that would be the better way.

A YOUNG Episcopal clergyman from New York attended a party at Bridgeport, Monday night, and became intoxicated, and on his way home was followed by two men, who stole his gold watch and chain and threw him into the ditch, where he remained for two hours before his cries were heard. The robbers were arrested and the property recovered.

A WOMAN called on a lawyer to consult him about getting a divorce. "On what grounds?" he asked. "On the ground of false pretenses—I was led into marriage by false pretenses," said the lady. "False pretenses!" exclaimed the lawyer. "Why, madam, do you pretend there was ever a marriage founded on anything else?"

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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 26, 1875.

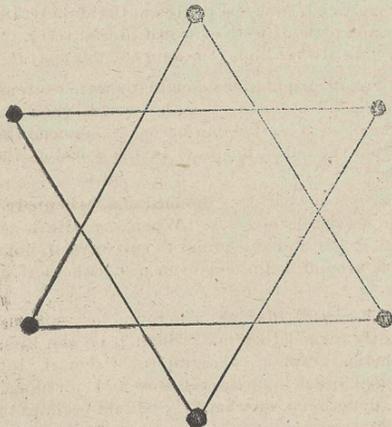
PERSONAL AND SPECIAL.

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.—T. 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.

INSPIRATION AND EVOLUTION.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 TIMOTHY, iii., 16.

Having made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times He might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him.—EPHESIANS, I, 9 and 10.

The word has gone out of my mouth and shall not return. That unto me every knee shall bow and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; even to Him shall men come, and all that are incensed against Him shall be ashamed.—ISAIAH, xlv., 23 and 24.

But every man in his own order.—1 CORINTHIANS, xv., 23. If in this life only we have hope in Christ, we are of all men most miserable.—1 CORINTHIANS, xv., 19.

I have fed you with milk and not with meat, for hitherto ye were not able to bear it; neither yet now are ye able.—1 CORINTHIANS, iii., 2. I have planted; Apollos watered; but God gave the increase.—1 CORINTHIANS, iii., 6.

The night is far spent, and the day is at hand.—ROMANS, xiii., 12. The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened.—ST. MATTHEW, viii., 33.

Watch, therefore, for ye know not what hour your Lord shall come.—ST. MATTHEW, xxiv., 42. First the blade, then the ear; after that the full corn in the ear.—ST. MARK, iv., 28.

And the Gospel must first be published among all nations.—ST. MARK, xiii., 10.

THE TRUTH A TERRIBLE THING.

We are in receipt of numerous letters asking us to hasten to tell the whole truth—that is, to reveal, finally, the mystery of God hidden in Jesus Christ since the foundation of the world. To this we reply, that they who make these requests do not know what they ask, and we should be culpable for recklessly giving this terrible thing to the public without having first fully prepared the way for its reception. A pleasant-tasting poison in the hands of those who know nothing of its virtues and potencies, would be no more dangerous to them, in regard to the loss of physical life, than would be the possession of this mystery to those who are not prepared to make the proper use of it, upon their hopes of eternal life for both body and soul. This mystery has been given to us, and we know its fearful import; and we know also that we have no right to force its terrible responsibilities upon anybody, to say nothing about forcing it upon those who do not seek it, without first explaining what these responsibilities are, and warning those who do desire it, that to have it and not to live it is to commit the unpardonable sin which cannot be forgiven either in this world or in the world to come.

This is the truth that Pilate sought from Jesus and was refused; this is the truth about which Jesus spake when he said to his disciples: To you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables (and in this way must we speak yet a little longer); this is the truth that Nicodemus asked when he demanded to know what it was to be born again, to which Jesus, instead of replying, merely repeated his previous statement: "Marvel not that I said unto you ye must be born again." Jesus knew that Nicodemus was not ready to adopt and live this truth, therefore he knew also that he ought not to give it to him. What this birth is, John tells us more explicitly in chapter i., verses 12 and 13: "But as many as received him to them gave He power to become the sons of God; which were born not of blood nor of the will of the flesh; but of God." Paul also said to the Corinthians (1, iii., 1 and 2): "And I, brethren, could not speak unto you as unto Spiritual, but as unto carnal, even as unto babes in Christ." "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."

Paul also said (Col. iv., 3 and 4): "Withall praying for us that God open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

Jesus, at another time, said to his disciples: "Cast not your pearls before swine lest they turn and rend you." We refer to all this to show that there was a truth hidden in Christ that Jesus did not teach to the people generally; that he revealed to none save to Peter, James and John, when he took them up into the mountain and was transfigured before them; to Paul, through the "Spirit of Truth," after his (Paul's) conversion; and to John, on Patmos; a truth that is hidden even to this day, to be now, or soon, given to the world as the end of time approaches—a truth upon which hangs the entire hope of all the world for eternal life; for without it the end of time will surely come with destruction to all, and will certainly come in the same way to those who do not receive it when it shall be given.

THE BIBLE BASED ON GROWTH.

We are aware that the question will at once be asked: If this is such an important thing; if the very existence of man, even spiritually (as it does), is endangered by its being concealed, why did not Jesus reveal it at once? The reply to this is very easy and extremely simple, and upon it hangs the full explanation of the subject standing at the head of this article—Inspiration and Evolution. It has been claimed that the doctrines of the Bible totally disfavor the theory of evolution; but we reply, that this is an utter mistake; that, on the contrary, it is based wholly upon that theory. The vital truth contained, though sealed up, in the Bible is a truth that could not be accepted in the age in which Jesus lived. The world had not evolved socially, and spiritually enough to make it possible for that truth to be lived by the body then. A long course of social and spiritual growth was requisite before it could be realized in the life of humanity. Even the Apostles, to whom it was communicated by Jesus, did not have eternal life, because

they could not live it. That was the reason why Paul was a bachelor, and why he said: "It is good not to touch a woman." In the light of this new truth, when given to the world, it will be seen that Paul was right. It is this part of the truth that the Oneida Perfectionists attempt to live, although they do not hold to Paul's literal words in this respect, if they do to the word of John, which apparently condemns the emission of seed, which is one-half only of this great mystery; and, because one-half only, the worst kind of an error; an error that like the sin itself is death.

Jesus was the only person who ever lived who had the power in him to live this truth; and it is for the reason that He did live it, that He was the Son of God, and, being the only one, also the only begotten Son of God. In this He was the beginning of the new dispensation. He said the old—the Mosaic—was fulfilled in Him, "I came not to destroy, but to fulfill;" and He did fulfill the dispensation of law, and usher in the newer and higher dispensation of freedom individually, to which the world to-day is just beginning to attain, having since His time grown so far away from the old dispensation of law that many are really ready to enter into the new one of love, the door to which is freedom.

The old has been virtually continued in practice until now. The Ten Commandments are the basis of our present social system. An eye for an eye, tooth for tooth, and life for life still rule the world in so-called Christian laws, although Christ came to precisely reverse this order of law, and to replace it by the law of love which Christians even have not yet accepted, while those who have most nearly adopted this new law have, to a very great extent, rejected Christ, because they do not yet see how Christ is really the Saviour; but they will see when the mystery is unveiled, and that clearly.

THE DUAL METHODS.

So it is not the Bible that denies the theory of growth, but those who have claimed that they are the rightful interpreters of its seeming contradictions. The Bible itself is a marvelous history of growth, and as clearly indicates that growth is the natural order of creation as it is possible to indicate it by language used by people who were not yet instructed in the scientific methods of investigation. None of the prophets, to whom God gave visions of the future, knew anything about evolution or science; but they related what they saw spiritually. In these latter days, when science has obtained so great development, the same things can be stated in scientific language instead of in inspirational terms. Inspiration and science are the two methods which make the whole, and respectively stand for spirit and matter—God and Nature. God speaks to man, independently of Nature, inspirationally; but He speaks to him through nature's laws—scientifically, methodically. A person may know everything inspirationally, as Jesus did, and know nothing or next to nothing about science; or a person may know everything in nature, scientifically, and know nothing about inspiration, as is illustrated by the positions of many of the scientists to-day who have said, "There is no God;" because they cannot handle Him, weigh Him and reduce Him. They might just as well assert that there is no individualized human life, because they can no more handle, weigh or reduce this life than they can do the same to God. It is a part of God, and when they analyze any part of the human body or anything in nature, they are not handling what they seem to handle, but in reality they are handling God, that is, His feminine half, from which the other half departs before they can begin their scientific investigation. Death stands everywhere between man and his search for God outside of self.

God is dual in nature. He is male and female, and so is man; since He made them male and female, although the male man has attempted to deny her inheritance to female man, and to assume to be the Great I Am. This has grown out of the improper recognition (or the want of any recognition) of the dual character of God which, from the very nature of man, ought to have been so clear as to be impossible, of misconception. Inspiration relates to God and to the interior, or the real, life of man; while science relates to matter or to the exterior, or the seeming, life of man. At bottom, however, these two are one, as God and matter are one at bottom.

But man could not recognize this until he had grown to an intellectual comprehension of the truth; for the interior or the concealed life could not find expression through the exterior or the revealed life, until that life had come into a unity with the interior. It was these two lives, two natures, that Paul recognized within him, warring against each other; and that Beecher recognizes within himself, in the same condition. The very recognition, however, being the evidence that the two were very nearly in harmony in these persons, because the former could not be recognized by the latter, until the latter had grown nearly to a full comprehension of the former. This process of growth is God's method of reconciling the world to himself; in other words—in the language of to-day—is growth or evolution.

The materialistic scientists of the present day make worse blunders than the inspirational men of any age have ever made; because they use the inspirational method, and call it scientific. Science relates to the past and present; when ever it is made use of to indicate the future, it is no longer scientific, or methodical, but prophetic and inspirational. Meteorologists predict the weather. But that isn't science; that is prophecy in the same sense that every foretelling is

prophecy. When the architect plans a new structure of any kind, he first obtains the ideas intellectually, which is purely inspirational; he then works the inspiration out, and this is scientific. This is just the truth about the inspirations of the Bible, which have been all these long years working themselves out, or being fulfilled, in nature. The prophetic souls of the prophets being in harmony with the Divine Mind, were inspired of that Mind to predict—predicate—the future, which predictions in the long growth through nature, are now about to be realized in the life of man. Hence, the inspiration of the Bible, and the general growth of the world, in and out of man, bear the same relation to each other that the conception and performance of every smaller thing, by man, bear to each other.

MOSES, DANIEL, CHRIST AND JOHN.

The laws which Moses gave were the highest that the people then could live, but the prophets of his time saw a better era coming. Jesus came and gave a new law: "That ye love one another," which was a law that the best only could live then, while he in turn gave notice of another and still higher dispensation, when all should be reconciled to God, the beginning of which time is now at hand; is at hand because the new law that can alone make this reconciliation possible has been given to be made known to the world. This will complete the creation of man or make it perfect, because it will make him what God and Nature set out to make—an individuality in His Own Image, having command over the world beneath him, from which he sprang. This command of nature means superiority to it. Man is now and ever has been in abject bondage to nature, since it commands him rather than the contrary. He has to obey its laws, and after all dies a failure at the end. But the last enemy shall be destroyed, and that is death; and when it is destroyed, then the creation of man, which all these countless ages has been going forward, will have been completed.

This redemption is the life and immortality which Jesus came to bring to light, and it was brought to light; this is what the Prophet Zachariah heard the Lord say in these words: "Be ye not as your fathers. Turn from your evil ways. Your fathers, where are they? And the Prophets, do they live forever?" Jesus said, "He that keepeth my saying (not sayings) shall never see death." Nor will those who keep his saying ever see death, since that saying is the mystery of God hidden in Christ, which is soon to be given to the world, because the world is able to receive it now. By this the world will be saved from death, to which men have always been subject, not living forever, as the Lord said to Jeremiah; not seeing death as Jesus said. Everywhere in the Bible this sealed, this hidden meaning is spoken of as "the mystery of God." In Revelations, x., 7, we read: "But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Now, what did he declare to the prophets? The seventh chapter of Daniel informs us fully as follows: "But thou, O Daniel, shut up the words and seal the book, even to the end of time; many shall run to and fro, and knowledge shall be increased."

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

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

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

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

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

Now this prophecy was written, so some of the best chronologists have said, 534 years B. C. Add to this number the 1875 years of the Christian era, and 2,405 years of the 2,500 which is the time, times and an half of the prophecy, have already expired. We are aware, however, that this chronology may be erroneous. Some chronologists make the end of time in the great 1890. The Millerites have set it frequently already, but it has so far failed to come, at least as they anticipated it was to come. Spiritualists say the end of time was marked by the first rap. But this we may know: When the book is unsealed then the end of time will come shortly, and the day of the resurrection and judgment, (whatever that may mean being a part of the mystery also); and immediately the new heaven and the new earth, shown by Jesus to St. John the Divine on Patmos; also "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband;" also, "a pure river of water of life," and the tree of life which yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

THE GARDEN OF EDEN; AND THE RIVER OF BLOOD.

Now, the river that Daniel saw, was the same that John saw, and is the river of life—the great river Euphrates of the Bible, which, since the fall of man, has been turned to blood—menstruation. This river, however, John saw turned (returned) to "a pure river of water of life, clear as crystal,

proceeding out of the throne of God," "in the midst of which was the tree of life, which yielded her fruit monthly"—"the leaves of which (tree) were for the healing of the nations." The garden which God planted in Eden was the garden in which He purposed to, and has, grown (raised), or evolved man, and it was the departure of Adam—universal man—and Eve—universal woman—from the purity of their sexual natures, that cursed the ground which God set man to "keep," but which in the last days—the days just preceding the end of time—is to be redeemed and restored to its original condition of purity, so that sons and daughters of God may be born, as Christ was born, and man relieved from the terrible process through which, since Adam, he has been compelled to go, to attain to purity and to life eternal. Christ was "the first fruits" of this resurrection from the death brought upon the world by our first parents. The next fruits will be those who are His "at His coming," which is at hand, "but every man in his own order," that is, as each reaches to the condition by growth; as Paul expressed it, so that none are lost, for of all that were given to Christ "he will lose none," though thousands of years of life in "outer darkness"—the spirit—may be the penalty which thousands may have to suffer before they obtain eternal life in, or by, the resurrection.

SUMMARY.

There is a common illustration that will clearly show the relations of inspiration to evolution: To the student in the first principles of mathematics a statement of an algebraic problem is a mystery; but after perhaps years of diligent application, he reaches forward to and solves the problem. Then it is no longer a mystery. So with the inspirationally stated problem of the Bible mystery. It is a mystery because the students of the Bible are still delving among its first principles, and their minds are incapable of grasping the immense problem contained in the algebraic statement of the mystery of God, which bears the same relation to Bible students that the famous problem in Euclid bears to the young student in mathematics. The difficulty against the Bible in this comparison is that it is falsely held to be a problem capable of being understood by undeveloped religious intellects; while mathematics is a progressive science which everybody knows must be apprehended by degrees. The last and crowning problem cannot be solved until each previous step that leads toward it has been taken; it is the cap-stone of the dome, the approach to which is by the continuous stairway, up which we must toil step by step. So it is with the crowning mystery of God. To love one another was a mystery to the Jews in Moses' time. To love God remains a mystery until this day. The world has been growing toward it continually, and some one will arrive there first, then he and she (since it must be two in one) can demonstrate the truth to those who follow, and thus assist them to attain the goal.

That this comparison may not be misunderstood, and that it may have its true force and application, although its factors are in different departments of life, we say, by way of explanation, that the law of evolution which makes growth the method by which intellectual altitude is reached, is also the law by which physical development goes forward; the perfected creation of man and his consequent salvation from death being physical and not moral, as has been falsely taught by almost the whole of Christendom. It is physical perfection that must be attained to secure eternal life, and it is just this that the hidden mystery of the Bible will teach us how to gain. With a perfect physical body—man reconciled to God—all other perfections follow as its fruit, necessarily. The opposite proposition to this is the stumbling-block over which all Christians have fallen; they have given all their attention to saving the soul hereafter, when this salvation depends entirely upon saving the body here and now.

Is it not clear, therefore, that inspiration and evolution are just what we have endeavored to show them to be? Are not the purposes of God, as stated by inspiration in the Bible, being wrought in nature through growth or evolution? And do not all the prophecies of the Bible, and especially the mission of Christ, necessarily involve the development of society from the material to the spiritual plane? It seems to us that nothing can be clearer. It was not then or now that His mission was to be fully completed (it begun then, and is well developed now); but in "the dispensation of the fullness of times." What grander statement of the fact of growth could there be made than this? And this dispensation, this fullness of times, this end of time, will come to every person when he or she shall have attained eternal life in the body, which is the redemption by and through Christ, and the resurrection from the death in which all die in Adam, which resurrection is the being made alive in (or like to) Christ. Inspiration is the higher or the spiritual method of arriving at truth, which, in the fullness of time, is developed through growth or evolution. Evolution is the reconciliation of the world to inspiration, as eternal life is the reconciliation of man to God, which is the At-One-Ment between God and man.

THE UNITED LABOR VANGUARD.

Those of our readers who are interested in this organization, the objects and aims of which were fully set forth in our issue of April 10, 1875, we would refer for later information in regard to its success and prospects to John T. Elliott, W. N. Rec., whose present address is 213 Fifth street, rear house, New York City, instead of the one given in the article referred to.

We call attention to the novel scheme of Brother Moses and Sister Mattie to carry the Gospel to the heathen, set forth in their letter in another column. These two souls are in earnest, and are determined to stand by the truth as they see it against any and all opposition. A year ago they were ostracised everywhere, but their unyielding devotion is rapidly winning them the respect that is their due. If their hard lesson shall serve to teach reformers to appreciate the love of truth for its own sake (the truth to every one being what he sees it to be), then will their trials have been well rewarded. We hope that their new adventure may be crowned with success, and that much good may be done in the name of "The Spirit of Truth."

The principal feature of the Oneida Perfectionist's theory is male continence in commerce, by which the begetting of children is controlled. This is the negative side of a great truth; but after all it is the same principle practically as that which dominates in society generally, to wit: the prevention of children without restricting intercourse. Mr. Noyes' theory is, therefore, really nothing more than a new phase of the present social system.

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

THE BROOKLYN BUSINESS.

The public aspect of the Beecher scandal case has changed, materially, since the last issue. Outside of the tremendous revolution in the public mind caused by the able and, in most respects, judicious and well-timed speech of Mr. Beach, there have been two remarkable revelations that should have been made from the witness-stand. The *Graphic* of Friday last contained a lengthy interview with Mr. Frank Carpenter, the failure to introduce the testimony of whom, by Mr. Tilton, called forth a cutting criticism from Mr. Evarts. The language of this was so severe that Mr. Carpenter resented it in the shape of this interview.

Mr. Carpenter is vouched for by many prominent persons as a truthful and most honorable gentleman, and there can be no doubt that the substance of this interview is true. He not only testifies that he was well aware of the nature of the offense charged against Mr. Beecher by Mr. Tilton, but that Mr. Beecher knew that he knew it, and that it was adultery. He also says that Mr. Bowen knew all the circumstances, besides stating pretty clearly that Mr. Bowen has a matter of his own at issue with Mr. Beecher very similar in character to that made by Mr. Tilton. He also directly contradicts no less than six of Mr. Beecher's witnesses, among them H. B. Claflin, Oliver Johnson, Jackson H. Schultz, B. F. Tracey and Samuel B. Wilkeson, the Life-of-Christ man. If Mr. Carpenter is correct, then these gentlemen did not tell the truth about what they knew of the Beecher business.

But in the *Herald* of Monday there came a terrific thunderbolt against Mr. Beecher. A druggist of whom he purchased hydrocyanic acid, May 13, 1870, has been hunted up and has told his story to the *Herald* reporter. Mr. Beecher consulted with him fully about the nature and action of poisons, and upon his recommendation purchased this deadly acid, the druggist never thinking for a moment that Mr. Beecher could use it for any bad purpose. It will be remembered that Mrs. Moulton testified that on June 2, 1870, Mr. Beecher said he had poison on his table that he intended to take if this scandal became public. That he had it, now seems quite evident, and goes a great way to confirm Mrs. Moulton's testimony, and to weaken Mr. Beecher's. Moreover, there also appear two other witnesses who testify that, while they were in Mr. Tilton's house in October, 1869, at work laying carpets, they saw Mr. Beecher enter the house, and at the door embrace Mrs. Tilton in such a way as to arouse their curiosity. This led them to watch him, which resulted in both of them seeing Mr. Beecher and Mrs. Tilton in a such position as to leave no doubt about their relations.

The *Herald* would not dare to publish such stories unless they were entirely reliable; therefore, it may be expected that they may put entirely another face upon the trial. If the case should now be re-opened, and this evidence introduced, there would be little doubt about the result with the jury. With the public at large, these disclosures will only confirm the verdict already made. That they are having a marked effect upon Mr. Beecher, is clearly evident. After Mr. Bowen's onslaught, he attacked him openly from Plymouth rostrum. After Mr. Carpenter's interview, he made a most violent and denunciatory speech against the press as a whole, characterizing it as being hun-

gry for filth. It was madness for a man in Mr. Beecher's position to thus show the venom that stirs in his soul. Whatever may have been his previous characteristics, he has shown conclusively during this trial that the Christ spirit has no place in him. He does not stand, and, in the dignity which a consciousness of right always gives, defy them, but he shows that they sting him; shows that the darts hurled at him strike sore spots in his reputation. If Mr. Beecher had the Christ principle as a strong rule of action, let the result of this trial be whatever it may, he might have emerged from his tribulations superior to anybody connected with it; but that is now impossible. He has been placed in the balance and found wanting; he has fallen when he might have risen, if he had made Christian use of his opportunities. There seems to be a fatality following him. All those who have defended him are coming to grief. After the most strenuous efforts to shut out evidence from the stand, it now comes rolling onward, through the press, in resistless torrents, which, if it continue, will swamp the whole lot of them.

We have been reviewing the general aspect of this scandal from the time in which it came first to our knowledge, to see if we could educe any theory upon which to account for the almost continual stream of ill-starred fate that has followed Mr. Beecher. It would seem that he had committed the unpardonable sin, that he should have fallen into such a stream, and we are almost convinced that he has learned the mystery of God, toward which we are tending in our leading articles, and has probably realized it in some of those with whom he has been thrown into contact, and afterward apostatized from the light, fearing either to live the truth or to preach it after finding it. We are confident that some such solution to his singular course will some day come to light, probably with his justification, which we are also confident he has already prepared.

Two years ago this scandal was sleeping, as almost every body thought, the sleep of death. Many of our friends began to complain that our expectations about its results were not to be realized. Some were even severe on us for our relations to it, all of which, we confess, began to shake us not a little in our faith as to what we expected it to accomplish. The Spirit assured us, however, that within a year it would spring up, burst forth from a source which we did not expect, and that from this it would spread until every fact in which Mr. Beecher was involved would come before the public; and then that it would extend into other churches until the shams of society—popular religion and legal marriage—should sink under the damning evidences of irregularities and rotteness that should be brought to light, and the people be thus made ready to accept the new religion which shall give them eternal life.

TO THE FRIENDS OF MRS. WOODHULL IN GREAT BRITAIN.

Matthew Allison Orr, 11, The Terrace, Union Road, Clapham, London, S. W., England, having been a subscriber to the WEEKLY for years, is desirous of forming an advanced party in London for the purpose of increasing the sale of the WEEKLY, and collecting subscriptions to assist in carrying on the work. Those who have friends in England are requested to put themselves in communication with Mr. Orr, in order that operations may be at once commenced. Subscriptions and contributions for the WEEKLY may be sent to him as above, when the same will be acknowledged in the WEEKLY.

THE "PROMISED REFORMATION."

There are two ways of dealing with your opponent in a personal matter. One is, justice to your opponent; the other, justice to yourself. The "robbing" to which Mr. Sterling refers, in the WEEKLY of June 19, and to me as a party to it, has reference to two brief sentences of mine in the *Crucible* of May 15.

Mr. S. now openly, and with no explanation of what the censorious statement regarding myself, means, declares me as "robbing" Mrs. Woodhull, and according to Stephen Pearl Andrews, "what does not belong to him." He further says, "I wrote Mrs. Barber a severe letter for her inconsistency, and in reply she owned up, and promises reformation, etc." I simply and truthfully assert that I promised no "reformation" on any grounds but that of open-eyed justice to both Mr. Andrews and to Mrs. Woodhull. My reply to Mr. S. was an honest avowal of the facts as they had been given to me; and the letter, instead of being a retraction, was a total disregard of self in the matter, asking him (Mr. S.) to stand by his representations of Mr. Andrews, which were marked by severest criticism and reprehension of the philosopher's social and moral status. I am not over half the age of J. M. Sterling, and I had heard merely that there was a "Pantarchy," which was as much a mystery to me then as the wonders of the present social disclosures are to a youth of sixteen summers. I remember of drinking in this much—that the "Pantarchy" was a man, with an impossible scheme. Mr. S. must remember that I was not so old or wise as he, when I entered Boston last winter, where I at once came into contact with a Pantarchy, with this renowned man, at its head. He was there double-freighted with philosophy and "fine presence."

He is a philosopher, with a cool head, and as a natural result of his being there, and being listened to at Mr. Barker's house at certain entertainments, styled "Friday evening receptions," he was much lauded, and was more or less measured with the most brilliant woman of the age, Victoria C. Woodhull. Every one knows, who ever read my articles in the WEEKLY, or who saw this same *Crucible* article to which Mr. S. refers, that I have said little or nothing of S. P. An-

draws, but a great deal expressive of admiration and love for Victoria. Toward her, my sympathies have poured in a flood, and were she foremost among my enemies to-day, I should still speak praises which are due her. Of Mr. A. I knew little, and cared little. He is now, more than ever, absolutely nothing to me. The rumors to which he himself gave rise in Boston last winter, aided by the people who devoted themselves exclusively to him, so much so that there was a marked power exerted in behalf of Mr. Andrews, and unfavorable to Mrs. Woodhull during his stay there, were one and all summed up in his assumption of being, as far back as the commencement of Mrs. Woodhull's career, "the power behind the throne;" and even up to that time she was still acting from hints and impressions gathered from him. I once said to him: "She must be very receptive, unusually so, to have lived, as it were, on your teachings such a length of time." "Very, very," he replied; "the most so of any person I ever met."

It is a matter of but very little moment to me whether or not Mrs. Woodhull originated these great and glorious revelations, before lying dormant and hid to human sight; and my acknowledgment, if I make any, to Mr. S., or to any person, is this: that I was remiss, and ask to be forgiven for forgetting to give God the glory that belongs only to Him in this work. He is now doing through humble instruments. I have long held to this conviction, but I now own to remissness in stating fully my faith in the work as God's work; proceeding directly from Him, through angelic influences, using the lips of a zealous and, I believe, honest woman, to "open the eyes of the blind" and lift up the wretched ones who first are to seek repentance for sin, and receive forgiveness through the Lord Jesus Christ.

CHARLOTTE BABBER.

"PAPA."

What is so sweet as the baby's voice—

"Papa, papa?"

If of all music I had my choice,

I'd choose the pure little ringing voice,

Calling, cooing,

Tenderly wooing,

"Papa, papa."

You wrong it by saying it's like a bird—

"Papa, papa;"

No soaring lark that you ever heard,

Or robin, or thrush, or bobolink—

Not even the nightingale, I think,

Has a note so tender, so soft and true,

A voice that so thrills us through and through,

Calling, cooing,

Tenderly wooing,

"Papa, papa."

Life has its sorrows—they're not to be missed—

Losses and pain;

But when baby puts up her dear face to be kissed,

There's always a balance of joy in the scale;

When I hear her sweet voice my heart cannot fail—

Calling, cooing,

Tenderly wooing,

"Papa, papa!"

—Wood's Household Magazine.

No. 4 CONCORD SQUARE, Boston, June 1, 1875.

My Dear Mrs. Woodhull—I like your recent editorials on the sexual question and its relation to impending societal changes. I think I anticipate the views to which you are conducting your readers.

My faith in you does not falter. The great revolution you have been the chief instrument in inaugurating still needs your inspiration and energy. You seem to me now called to another phase of reform-labor—to sociological reconstruction. While the masses had but a faint conception of the logical issues of Protestantism as applied to the social sphere, you fought the battle upon that issue; you contended for the negative ground of freedom. You have been iconoclastic, a fomenter of strife, a disturber of social quietude; but you have won the victory. What Luther was to religious freedom, what Cromwell and Sidney were to political freedom, that you have been to social freedom. Yet withal, freedom is only the negative ground; the New Social Order awaits to be evolved, for which the inspiration of love and the rigorous exactitudes of science are required. The world seriously inquires to-day whether Victoria C. Woodhull is competent for this second and higher work!

I have been mostly silent regarding your labors for the last year, partly for the reason that I have had my own deep valleys to pass through; my own struggles to encounter. In these, my dear Hope has participated, but the dawn of a more blessed day is now visible to us both, and we shall enter upon our future work with wiser heads and more consecrated hearts.

With best wishes for the trinity—yourself and Col. and Tennyson—I am always your friend and co-worker.

E. WHIPPLE.

TO THE READERS OF THE "TOLEDO SUN."

Since coming to New York one edition of the *Sun* has been destroyed, and the second (June 12) prohibited the use of the mails by the post-office authorities. Our subscribers will contemplate this invasion of their rights, and bear with us in our efforts to greet them with a radical newspaper.

JOHN A. LANT, Editor *Toledo Sun*,
41 W. Twenty-sixth street, N. Y.

BORROWING TROUBLE.

Some of your hurts you have cared,
And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived!

[From the French.]

The only way a young lady could spell "molten" recently was M-o-u-l-t-o-n.

BUSINESS EDITORIALS.

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

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

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

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WARREN CHASE may be addressed at Independence, Iowa, during June, and at *Banner of Light* office, Boston, Mass., during July and August. He may be engaged for Sundays of July and August in or near Boston.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been eighteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 41.

MRS. NELLIE L. DAVIS, that earnest radical, speaks in Maine during June and July, in New Haven, Conn., during August. Further engagements for the autumn and winter months may be made on application to her permanent address, 235 Washington st, Salem, Mass. Mrs. Davis is an agent for the WEEKLY, and is constantly supplied with photographs of the editors of this paper, which may be purchased upon application to her. She will also receive and forward contributions in aid of the WEEKLY.

THE FIRST RELIGIO PHILOSOPHICAL SOCIETY of Hillsdale County, will hold their ninth annual council at Clear Lake, Steuben County, Indiana, Saturday and Sunday, June 26th and 27th, 1875. The place for holding the meeting has been selected on account of its fitness, beautiful scenery, plenty of water, fine groves and two commodious hotels with spacious halls. All the most radical and progressive questions of the times will be discussed by some of the best talent in the field; also good music, both vocal and instrumental. Refreshments will be furnished in the grove and hotels. Hacks will run in connection with trains from State Line station, Ft. W. J. & S. R. R. Friends from a distance will be provided for to the extent of our ability.

WM. BRYAN, President. M. MORGAN, Secretary.

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 ear-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.

The Books and Speeches of Victoria C. Woodhull and Tenny C. Clafin will hereafter be furnished, postage paid, at the following liberal prices:

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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.

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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.

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Criticism and objections specially invited.

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VICTORIA C. WOODHULL & TENNIE C. CLAFLIN, Editors.

COL. J. H. BLOOD, Managing Editor.

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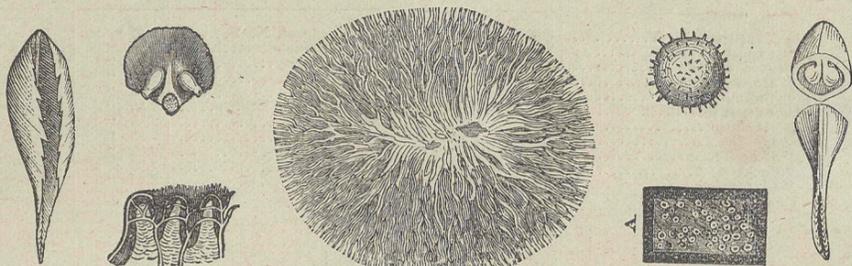
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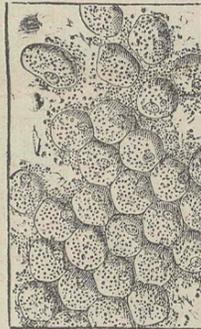


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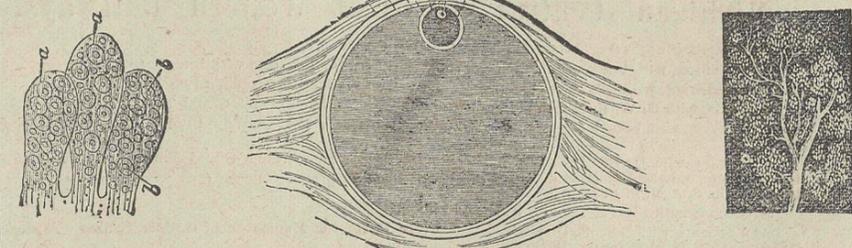
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Via Erie & Mich. Central & Great Western R. R's

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

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

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

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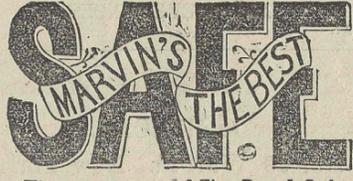
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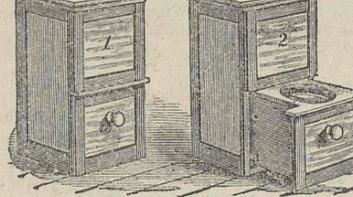


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