

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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

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

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

## WHY I AM DISAPPOINTED.

Dear Weekly:—Shall I tell you and your readers, this bright June morning, what "my thought tells me" concerning the reason so many men with whom I come in contact, personally and through the medium of the pen, disappoint me? I hope "Veritas" will not misjudge and call me a "man-hater," for expressing my opinions candidly.

"My thought tells me," after putting this and that together, that in nearly every instance, when I have been approached directly or indirectly by one of the opposite sex, considering me as a woman of avowed advocacy of free principles, a personal motive, based upon what I call, in spite of my assertions of its perfect purity in right conditions, the lowest plane of human nature, has been the ruling motive of said approach.

I have found to my regret that the cause of social freedom was of secondary consideration with the most of its male advocates, when indeed they were not basely using it as a cover for self-indulgence of abnormal passions that would never have had existence save for the curse that woman's sexual bondage has entailed.

In short, I have found in too many instances that men are seeking a mere physical affinity when they talk so bravely of the "good of the race," and the "elevation of human nature;" and that the woman so unwise as to take them at their word, lays herself liable to both their privately and publicly expressed contempt; for where was ever found a man consistent enough to treat himself to the same bad opinion that he bestows upon the woman who favors him under the rose?

Such is the grateful result of our "wise" and "sanctified" social regime. Now, such knowledge as the above is quite enough to disgust me with the pretensions of men, even if they would not persist in placing me on their own level, to the effect that I, together with themselves, am seeking the gratification of desires that, however much I may advocate their pristine purity and the imminent need of elevating the prevailing tone concerning them, I nevertheless, out of my thought, feel constrained to place on the lowest plane of human nature, though only through their perfected agency can immortal souls be evolved in perfectness.

However, I must aspire to the perfection of my thought which tells me that when we become entirely refined in nature and sentiment, even like unto the angels of God, there will be spiritual realizations so superior to the grosser physical exhilarations that we can but regard the latter with feelings of aversion, similar to what the bright-winged butterfly must feel, supposing it a sentient being, when it contemplates the ugly state of the grub.

And to arrive at that higher spiritualized state, where we can experience the harmonies and the extacies of pure spiritual rapport, it seems to my thought that we must put off the garment of the physical as though it were but the shell of a past lower stage of existence. What does the caterpillar luxuriating on a burdock care for the fragrance of a rose? But let the caterpillar turn to a butterfly and a burdock can lure it no more; no, not even if in all the garden there breathes not a single fragrant blossom. The butterfly starves and dies if it breaks its wing of freedom and is compelled by social fiat to lie on the repulsive bosom of the unsightly burdock.

More women than men, my thought suggests, get a premonition of the spiritual possibilities of their natures while yet the body holds the soul in durance. Hence the disgust that springs up in the woman soul for the physical nature—a disgust that is but the legitimate result of ignorance and false customs.

They know not how to analyze or utilize their higher capacities for spiritual contact with the opposite sex; and if they did, where would the man be found so far emancipated

from the slavery to passion as to meet the emancipated woman on that plane?

Hence the everlasting conflict between men and women; while their failure to meet each other in harmony causes all the miseries of their perverted mateship.

A husband, for instance—and here I'm going to speak plain at the risk of shocking prudery and arousing pruriently in vulgar minds—a husband never seems to arrive at that plane where he can approach intercourse with his wife, unless he comes in physical contact with her, and in such an obnoxious manner, too, as to doom her more and more to disappointment and disgust, because her nature has gone higher into the purer—no, not purer, for both states are equally pure in themselves—but more refined realms of her spirit sphere, where it seems impossible for him to ascend with her. She is doomed with broken wing to lie on the bosom of the burdock, if she would keep "chaste" and "virtuous" in the estimation of a world in the grub-stage of its sexual existence.

If such a pair are candid with each other, what a foil they are to each other! And if they are not candid, they but play a miserable game of cross-purposes, till utter estrangement of the physical nature results in her case, and a maddening, disappointing over-stimulation is the inevitable result in his.

And so men and women go on, neither analyzing nor seeming to care to understand the difference in sex; while those in power continue to make laws for those in weakness to abide by, whether or no; and those who meekly wear the social harness and trot single or double "according to law," based upon utterly false conceptions of nature, are unmindful of their grand strength, even as the fettered horse in the hands of a captious master.

Woman's spiritual strength in this miserable sexual mud-dle is inestimable. But in order for her to know it and use it for the elevation of the race, she must take her body out of sexual bondage; for, until she does that, body and soul are dead in trespasses and sins.

But a saviour is at hand to stand by the open grave of a dead and decomposing womanhood and bid it arise and live! And that saviour's name is sexual freedom—a very Christ—which has come in this day and generation out of our social Nazareth to die upon the cross of social ostracism for the redemption of the sexual sins of the world.

Manhood and womanhood are at loggerheads, because man in power does not think it worth his while to ask himself a question concerning the needs and capacities of woman, who, under the yoke of man's dominion, asks not herself what are her uses and abuses but submits to the iron rule of established precedent, content if so her "lord and master" and Mrs. Grundy think her "a chaste woman" while she remains a patient minister to her master's demands.

But Christ is born—woman's Christ—and the end shall not come till he has leavened the whole lump of debauched and decaying womanhood with the living leaven of freedom; when self-assertion shall take the place of quiescent submission, and men shall in that day rise up, and, in spirit and in truth out of a redeemed manhood, call woman blessed; and men shall fall down and worship her as the pure vestal she will be, not from suppression or sacrifice of nature, but from the striking of sexual bonds from her soul and body, enabling her to rise into the inspirational spiritual of her diviner capacities, and become indeed the mother of men.

Doubtless this sounds like idle or insane talk to all those who abide, either from policy or ignorance, in "social sanctity," diseased, debauched and dissatisfied, not knowing what ails them, and stoning the prophets in their blind zeal to be considered eminently respectable among the degenerate anointed.

Yet, is all this the outcome of a soul that never ceases to question of causes from effects, and to solve the mystery of life—a soul that is neither yours nor mine, nor any one individual's, but the eternal divine spirit of truth walking upon the air, and upon the earth, and upon the sea; inhabiting all the regions of space; evolving for ever order out of chaos to the glory of God, which is only to be seen and known and felt in our highest conceptions of true manhood and womanhood—only to be known in manhood and womanhood perfected through sexual purity?

Let no idle scoffer and abider in time-worn ruts, for no other reason than that his fathers abode there, condemn what he neither comprehends nor cares to understand.

HELEN NASH.

MATRIMONIAL SLAVERY.—THE ESTIMATE OF A CALIFORNIA WIFE.

The following unique card appeared in the San Jose (Cal. Patriot):

"All persons are hereby warned not to trust Mary E. Aborns (my wife), as she has left my bed and board without just cause or provocation, and I will not pay any bill contracted by her from and after this date.

"SAN JOSE, February 6, 1875. JOHN ABORNS."

"Mrs. Aborns then came to the front, and made the following statement in reply to the above "warning" by her non-crediting liege lord:

"The above notice now appears daily in the San Jose Patriot. Why am I thus published to the world? And what human being on earth has the right to do it? Let us look at the facts. I have been the wife of John Aborns about ten years, and lived with him during the whole of the time—the prime of my life. That makes 3,650 days. During that time I have cooked about 10,000 meals of victuals, set the table as many times, cleared it off and washed the dishes. During those ten years I have spent between ten and fifteen thousand hours over a red-hot cooking-stove, both in summer and winter. I have cleared up and swept his house for him over ten thousand times. During that ten years I have borne to him six children, five of them now living, the youngest two and a half years old. Besides the pains and anxieties incident to child-birth (which every mother knows), what steps, cares and troubles (to say nothing of sickness and anxious thoughts for my children) it has cost me to bring them up, it is impossible for me to say; every mother knows it better than she can possibly tell it. In addition to that I have made all their clothing (besides my own), and during that time I have made clothing and done sewing for others for money, which went into the community funds; that is, as I understand it, all the property made by the husband and wife is community property, but in reality belongs to the husband, and it is called in law "community property," to take off the sharp edge of injustice. More than that, during those ten years I have milked, on an average, three cows twice a day, which will make about 7,000 milkings, besides taking care of the milk and making butter from it. I have, during the whole of that time, attended to the poultry, and often have assisted Mr. Aborns in loading hay, sewing sacks and even cleaning out stables. Now, I have drawn the picture very mildly. I have made allowance for my sickness, when I have had help, something after the fashion that a farmer would hire a horse if his own was sick and unable to work. I had nothing when I went there, and have nothing at the end of these ten years of servitude. I have lived, it is true, and was moderately furnished with clothing. This is all for my labor. What man is there in the world who would do the work that I have done for the same compensation? I make this statement not out of any feeling of revenge to Mr. Aborns, for he has only done what hundreds of others have done. In many respects he is a good man, industrious, and like hundreds—yea, thousands—honest with every one except his own family. I choose to live with him no longer; my reasons are my own, and I ask again what right has he to impair my credit by publishing me? In the name of all that is just I solemnly protest against it.

MARY E. ABORNS.

## ETERNAL LIFE.

### CHAPTER I.

BY MARY W. MOORE, M. D.

What words of mighty import! Do they come home to us as an actuality, a possibility, an evolvment, that here and now, with this sun shining, with these every-day realities all about us, without descending to the grave through the valley and shadow of death, we may begin to take on the immortal conditions?

Coming events cast their shadows before them; yet these are not shadows, except like the fore-shadows of morning—they be shades of light. All along the horizon and on the hill-tops these harbingers of a coming, a glad immortal day are brightening. He that hath eyes to see let him see the signs of the times.

Philosophers, divines, scientists, each in their own way and order, are bringing forward the threads of destiny. They who teach of spirit and they who teach of matter are all, however unconsciously, pointing their testimony towards the coming time. Both spirit and matter they say are destructible; forms, combinations only are changeable; ?

*M. J. Garrison*

*and yet*



without the combination of these two they tell us that neither are visible or palpable—no substance, no intelligence.

Those who subscribe to evolution and those who deny it are each anxiously asking, "What next?" Evolutionists are looking for higher functional development, better physical conditions; special creationists look to see man clothed upon divinely, little lower than the angels. The two theories are one, and the "what next" is an everlasting combination of these great forces—these mighty positive and negative realities—in the human existence, eternal and divine.

All prophecy, inspiration, poetic effusion, tradition, belief, the intuitions of our own spirit, point to a yet-to-be, to a something more grand and good and glorious than has yet gladdened our mortal lives, to be made real some time in the far away.

So many of us, in our earlier days, have felt and known by our inner consciousness and outward reason that slavery must sooner or later be the occasion of a civil war in this country. "Not in our generation," we said, but it came like a thief in the night, or a tornado athwart a summer sky.

And this great fact of eternal life is near us, even at our doors. Be ye also ready. Let us set the house of this earthly tabernacle in order, for "one shall be taken and another left."

In lesser ways, I was going to say, but there are no lesser or greater, higher or lower, in nature; in other ways, then, the foreshadowing and the preparing go on. Mankind are looking more toward physical perfection, despising in their own souls the impure, gluttonous, beastly lives they live, and becoming conscious of a desire and a reverence for something better, purer, more satisfactory. Great souls here and there adown the ages, join hands with great souls now, as apostles of the new dispensation.

Priestnitz, with his baptism of water, cleansing mountains of impurities; and Sylvester Graham (all honored be his name), with his Bread of Life, which shall be for the healing of the nations; and many, many others have done and are doing their work quietly and wisely, helping forward the great physical redemption of the world.

Sexual reform, the stone which the builders rejected, which is become the chief of the corner, and on which the heavenly hosts are concentrating their powers to bring to its place in the great temple of eternal truth and light and life and love; to this we bow with the homage of our lives, ready to go as we are sent, to run as we are chosen in the great work, or in other ways to help bring forward the purification of these human tenements, which the gods of their own kingly souls shall yet delight to honor.

The great matter of this every-day living these human lives of ours—this what to eat, what to drink, our breath, our sleep, our rest, wherewithal we shall be clothed—deeply concerns us all. In other chapters this we will try to consider in the light and with the demands of the Eternal Life of expressing upon us.

#### WE ARE MILLIONS.

We are the bone and sinew which produce the wealth and prosperity of nations. We are the laborers in the earth's vineyards, tilling the land and treading the wine presses. We gather treasures from the bowels of the earth and manufacture them into articles useful and ornamental. In fact we do everything that requires labor; we are the *body politic*, and all that we now require is the *brain*.

Where does all the money come from that supplies our bankers and brokers and stock-jobbers with the means of carrying on their speculations and wholesale gambling operations? Where do our merchant princes, railway kings, aristocratic pensioners, and the majority of office-holders and hangers-on that become immensely rich in a few years, get their fortunes from? Where but from the toiling millions? Can it be right? Can it be just that nine out of every ten of the earth's population should be over-worked, over-taxed and under-paid to keep the other one in luxurious idleness?

We are millions; we are the producers; we already make the wealth; all that we have to do is to keep it in our own hands. If we have a little spare cash, we either throw it into one of those bottomless pits, the names of which are recorded on the stock-list; or we put it in a bank for somebody else to speculate with, and perhaps lose.

Why do we not conduct our own banking and commercial institutions? It is estimated that in Boston there are \$35,000,000 belonging to the working classes, which are held and used by the banks, all of which are run in the interests of their owners. Banks should not be private institutions; they should be owned and controlled by the people using them. If a man starts a dry-goods or a provision store, he runs it in his own interest, and not in the interest of the people supporting it. This is the cause of all the cheating, lying and swindling which runs through every branch of trade. The clerk or store-keeper who can edge in the most lies in a given time is the smartest man, and commands the highest salary. This system is simply offering a premium on dishonesty.

Why do we not have our own stores, our own factories, and everything else that we want? We support governments, railroads, banks, wholesale and retail businesses; we let other men control them and get rich at our expense, and we quietly look on like children gazing at the moon. If the working man who produces wealth wants to go across the continent, he must go in an emigrant car; while a man who merely handles the wealth the other produces can travel in a sleeping coach.

Hundreds of thousands of dollars have been spent this year by trades' unions to support men on strike. It was so much money lost. Strikes and lock-outs are suicidal to men and masters. Production is, for the time being, stopped; the channels of industry get out of order; panic seizes the people, and the result is distress and suffering amongst the working classes. Nothing is gained by strikes, even if they are successful, for the masters will be sure to retaliate when they get the chance; and, besides, they increase the cost of living.

We have plenty of money when we are prepared to use it wisely. We can have our own stores where we can get what we want without being swindled. We can start banks where our savings can be utilized for our benefit, not that of the managers merely. We can erect dwellings for use, not merely for sale. We can have our own farms, and all the laborers be shareholders; then the earth will bring forth her bounties, and shower her blessings on all mankind.

These are not wild dreams; they are realities within our reach when we are prepared to grasp them. It is useless to cry over spilt milk. Begin now; organize, co-operate, and the future will unfold itself as we go on. We must stand by each other, and when we make a mistake, as we often shall, rectify it at once. We have the experience of others to guide us, and we can avoid their mistakes. We want no charities, no benevolent societies, no help-the-good-young-men associations, if we will but help ourselves. If we don't help ourselves we deserve to starve, and this is what it is coming to if we don't make a move.

J. BALL.

#### WARREN CHASE TO HELEN NASH.

We are not all "Veritas," but as he is one of the few and I am one of the many of your readers, you need not spend much breath nor waste much ink on him, for you have thousands of unknown friends who speak your name with admiration, glad, as I am glad, that our sisters Victoria and Tennie have at least one woman on their staff who is never found "fighting shy," and who will not wear, and does not need, a "blinder." We have too many half and half social reformers who pretend to advocate woman's rights, while they do all they can to perpetuate her greatest wrongs which arise from her slavery in the present marriage institution. They dare not face Mrs. Grundy, and hence hold up the blinder to hide their eyes from seeing the terrible evils of this institution that furnishes more cases of wickedness, crime and murder in our country daily than ever chattel slavery did, and of a worse character. Every neighborhood has its victims and its horrors, and no one need be blind to them; and he or she who dares not speak with tongue or pen against them is not worthy the name of reformer, but is a coward. Lay on your iconoclastic blows, my young sister. You will find friends enough and laurels enough, long after my tongue is silent and my pen rusty; but while they can run they will bless you for the good you have done, and hope for more, and for more like you. I have the pleasure of hearing your name, with Victoria's, used with praise every week, and I never allow either to be abused in my hearing without its stirring the blood in my old veins up to the battle heat of our patriot sires. I wish we had a thousand more such workers in the field. We would stir this old theological hornets' nest till they let the prisoners free, while they, coming out from their pulpits to blunt their stings on our coats of mail till they could sting no more, would return to find their victims gone. Full well I knew, years ago, when some of the leaders in the woman's rights cause joined with the church and acknowledged marriage as a holy institution, that it was the end of their usefulness and the death of the cause, as far as they could cause it to die. It was this that ruined the suffrage cause in Michigan and elsewhere, and it will cause us to be beaten, as the Union armies were, so long as they attempted to put down the rebellion and save slavery. It is the same principle and will have the same results. When we all unite and fight for social freedom and perfect equality of the sexes, we shall conquer, and not before. No half-way house will do. Christianity will die when liberty triumphs, and then we shall have freedom and peace. It was shameful cowardice, and a defeat, when the suffrage cause backed under the theological shed for protection; and a like action caused the same defeat for the temperance cause, and the same again with spiritualism. It was the sheltering wing of the Christian Church that protected slavery while it lasted, and it is the same wing that protects the social slavery of woman both in and out of marriage. She is the slave of the church as she is of her husband, and does its and his drudgery while he spits his tobacco juice for her to clean up. Man does the preaching and praying and preying, while she gets up the sociables and collections for him to spend, too often in prostituting her sisters. Sixty thousand clergymen and only a score of our free women on the rostrum (not pulpits) to combat their errors! Is it a wonder that some timid souls should think you are too bold? What if there are such? plenty more say, "Lay on, lay on, McDuff," till the men cry "Hold, hold, enough." It is hard but good for the clergy to feel there are "blows to take as well as blows to give." The clouds are slowly lifting in spite of the backsliding time-servers that fire and fall back to get out of the way of the enemies' shots. I suppose all people, like all things and creatures, have a use; but I should not like to be a louse nor a spittoon for tobacco quids among the animals and things; nor as a human being should I like to be a mental or spiritual eunuch toadying for a popular Christianity that is only popular in a human frog-pond, that is to the race as the frog-pond is to the great lakes, with preachers that are to the great philosophers as the frogs are to the fishes.

Never in our history has there been such a time of need for brave and true women to come to the front, and help the sex out of its slavery. Thousands would be glad to speak words of encouragement, but dare not, as they are as complete slaves as ever were the negroes on a plantation, and, like them, they defend the institution through fear of its power. Every week, sometimes every day, adds to my list new instances of social and domestic tyranny, by letter or personal observation, till my heart is shocked at the enormity and the magnitude of the social evil in marriage. I have been able to learn that in many of the great wedding feasts that are heralded, with the costly dresses and rich presents, through the press, is the beginning of misery that scarcely waits for the guests to get sober and rested; that the misery begins in the holy bands of wedlock that were cemented a few hours before by one or two distinguished clergymen, at great cost, and between parties that knew nothing of each other's sexual adaptation, and when they did the knowledge

brought with it, for which there is on the woman's part disappointment, disgust and loathing with sorrow for life, no remedy but popular disgrace. Dip in your pen, sister, and let the grumblers grumble.

#### MUTUAL BENEFIT UNION.

UNION FALLS, BUSHKILL, PIKE CO., Pa.

Dear Friends of Truth and Humanity—Many thanks for your kind, unsolicited notice of our community, which has awakened an interest in the minds of many, from ocean to ocean.

The correspondence and inquiries being too numerous to answer by letter, we are requested by many subscribers to the WEEKLY to give some more definite information through your columns regarding our object and present condition. We have sought to work silently; do not desire to attract unripe, conflicting elements. We desire tried, efficient co-workers; no drones will be tolerated; none but especially invited visitors can be accommodated. All persons must first join on probation, admitted to full membership if mutually acceptable to all concerned. None but those possessing either talent, capital or the ability to labor, are considered eligible to membership.

Our supreme organic law is the mental constitution. We seek to perfect ourselves and others. Truth is our Savior, divine love our bond of union. Our living temple like a tree with its three-fold bark, white, and heart, is joint stock, co-operative, unitary.

In externals, like the rough bark or unpolished diamond; we repel drones, parasites, curiosity-seekers and lawless adventurers; seek to blend with the working progressive element, to concentrate the talent, capital and energy of true, worthy, devoted minds; to found our community upon perfect equity, to offer every possible opportunity for the consistent growth and employment of every faculty of body and mind.

We have over 500 acres of fruit and meadow lands, well adapted to the growth of vines and berries, for the breeding and culture of trout, bees and poultry, hundreds of acres gently sloping to the south, protected from the north, east and west winds by majestic pine clad hills, with an extended view of Jersey in front, and the lofty range of Blue mountains. We have fourteen splendid water falls, a series of charming glens, grottoes, cataracts and cascades, with their panorama of variegated rainbows; an unlimited number of natural curiosities, a thousand inexhaustible water powers.

We are located nearly at right angles with New York and Philadelphia, but a few hours' ride from either city, fourteen miles from the world-renowned Delaware Water Gap, three miles from the Delaware River, on the fork of the Little Bushkill and Crystal Spring Rivers, one mile from Bushkill village, which is a pleasant, thriving, watering-place, with several grist mills, saw mills, tanneries and factories, numerous large handsome boarding houses. We have a two-story and a half, double-framed house, acres of choice fruit, vines and berries in bearing condition, abundance of farming implements, carpenter-tools, wagons, buggies, etc. We have any quantity of building material, good building stone enough for walls, mill dams, artificial lakes, fish ponds, roads, under drains and other improvements, plenty of pine and some choice hemlock. We have an immense natural park, a large part of which we wish to keep in a state of nature for the amusement and comfort of paying visitors and curiosity seekers, that already throng our place in thousands. This, together with the sale of views of our wonderful waterfalls and charming scenery will be a perpetual source of constantly increasing revenue.

This property is free of all incumbrance. We donate and hold it in trust, for the use and comfort of all acceptable members of our Mutual Benefit Union, never to be incumbered by any possibility. Every person in the community will be remunerated in stock, scholarships, scrip or labor notes, exchangeable for the products of the community or any of its disposable property.

The extent of our punishment is free criticism and expulsion. We ignore all creeds, superstitions, usages, fashions and arbitrary laws; require every member in full fellowship to have no outside interest or secret policy, but give his undivided energy, talent and capital to the best interests of the community. Those that can best serve its highest interests are counted leaders and alone can occupy positions of trust and honor. We seek to adapt our theory of social life to the wants of this progressive, utilitarian age.

We believe God is love and wisdom, the soul of all things, permeating every atom, animating all nature. The *spirit of truth* is the Son of God, the only begotten and eternal savior of the world and prince of peace, the comforter, guide and light that enlighteneth every one that cometh into the world. This Christ must come through woman, the angel redeemer of earth, in this millennial age of universal judgment. She must be guided by her intuitions, instincts and inspirations, live the truth, redeem the race. Our community is organized in her behalf; to encourage and help her to find and fill her true sphere. All true women everywhere shall ever find rest and protection here. We believe woman must be free, control her person, be permitted to choose her intimate associates, free to follow the highest light her soul can see.

We have laid the foundation, free from all encumbrance, in tangible realities for the development of the germ of true communism, as we hope and verily believe. It is now passing through its first stage of gestative or pre-natal life. We seek to read the book of life and experience aright; to be true to ourselves and race.

We believe your wonder working WEEKLY is the most progressive living oracle of advanced thought, in a dying world, the forerunner, seer and prophetess of that stone cut out of the mountain, without hands, which is the rock of eternal principles and immutable truth, which is destined to fill the whole earth. You have kindled the fire that is burning to the lowest hell. Again we extend our former invitation to come and see us and rest as long as you can in our unitary home.

We remain your sincere friends and co-workers,  
HANNAH L. MARSH, Sec.



## GEMS FROM FOURIER.

CRITICISMS ON EXISTING CIVILIZATIONS, POLITICAL ECONOMY, PHILOSOPHY, SCIENCE, LITERATURE, ETC.

The people of the future will symbolize the policies of civilization by the figure of a head with the face to the rear, seeing only backwards. (Vol. I., p. 226.)

[Or, as the New York Tribune has it: "Not long ago a continental chain of conventions stood facing to the rear, marching backward to the future with index fingers pointed to the past."]

*Remark.*—Such are our political and social systems and science. But as physical science now looks ahead, social science will ere long begin to do the same. Our theology looks back even more than our science, society or literature, and is the main cause of the condition Fourier mentions. Yet some Fourierists expect social regeneration to take place, leaving theology untouched! As well expect to get a crop and leave the weeds to themselves.

True greatness and glory for a nation, according to political economists, is to sell to neighboring nations more breeches than we buy of them. (I., 273.)

Frederick the Great, of Prussia, observed that if he desired to punish any one of his provinces, he would assign it to be governed by philosophers. (I., 284)

[Are any of Grant's Southern satraps in this category?]

The embarrassment of savans is due to their examining the [social] movement only in a retrograde aspect. Seeing it arrived at the fourth stage, or civilization, they thence conclude that it can reach no higher, and speculate only on the career already known. This is to reason as one who might have said before the age of Columbus: "I have sailed a thousand leagues on the Atlantic; I have advanced further than any other navigator; I have discovered no new continent; therefore it does not exist." (Vol. II., p. 43.)

Those are not men; they are products of some subversion, the cause of which we know not how to reach. (Rousseau quoted by Fourier.)

*Remark.*—That cause is just what Mrs. Woodhull and thousands of others know and are endeavoring to remove. "Products of subversion" is a synonym, in this case, for children of hate (the curse of an undesired maternity). The diagnosis is indisputable, and suggests the remedy.

Nature is not confined to known means.

*Remark.*—Fourier frequently repeats this sentence, which, to reformers, is very suggestive. Most social scientists, even of to-day, seem tacitly to assume the contrary.

The model man of our present civilization, as delineated by Rousseau and quoted by Fourier:

He burns with quenchless fire,  
Less rich for what he owns  
Than poor for what he wants.

Humanity was four thousand years behind in the invention of stirrups and carriage-springs. Coffee remained for three thousand years ignominiously rejected at Mocha, and its merits were only discovered at last by the accidental observation of the antics of some goats who had eaten it.

*Remark.*—Fourier cites these instances of useful but simple articles that might as well have been discovered several thousand as a few hundred years ago, to show that a social co-operative order might have been discovered 2,000 years ago but for the unfortunate habit among ancient as well as modern savans of invariably looking backward instead of forward (*tete a rebours*). But for this habit, he thinks, the Grecian civilization might have grown into co-operative life, instead of waiting 2,000 years longer, and allowing civilization to reach decrepitude before reaching the next stage, as has now been done, owing to the habit which has prevailed among men of learning and science of judging as to what *can* be done by what *has* been done, instead of by inherent ability to do.

He does not say, as he might have said, that orthodox Christianity is [mainly] responsible for this habit of retrospection by which people become crystallized into "pillars of salt," and that, unchecked by this reactionary influence (which included the doctrine of celibacy), Grecian civilization would in all probability have evolved that social harmony of which as yet we only catch occasional glimpses, more as a possibility than an actuality. Christianity even now stands with a drawn sword, in the form of legislation, guarding that paradise which we might otherwise enter. But for the law, enforced in the interest of that religion which controls the state, France to-day would be studded with co-operative business organizations and unitary homes. And probably but for legal and social bonds, for which religion is mainly responsible, children of love would replace children of hate in the United States.

When things have reached this point, when errors have thus accumulated, there is but one way to resume order in the thinking faculty; that is, to forget all we have learned, to trace back our ideas to their origin, and to re-make, as Bacon says, the human understanding. The difficulty of the method is proportional to the degree in which one believes himself to be instructed.—(Condillac, quoted by Fourier, III. 83.)

"What do I know?"—Socrates.

"Had God consulted me at the creation I could have given him some good advice."—Alphonso of Castile.

"By what dense night Nature is still veiled!"—(Voltaire III. 109.)

"Remember, my son, that nature is covered by a brazen veil that all the efforts of centuries cannot pierce."—(Barthelemy, Voyage d'Anacharsis.)

The "brazen veil" is a very convenient illusion for those monopolists of genius who, rather than trouble themselves to invent, prefer to fabricate systems by the fathom, and claim that the human mind should stop at just such a point; that it is unnecessary either to study sciences that are untouched, or to explore those that have been merely sketched out, such as that of attraction, of which Newton made only the material, not the passion calculations.—(VI. 467.)

It is only for simplists that nature has a brazen veil; all veils fall when she is reached by the composite method. (III., 165, Prologomenes, chap. 5.; III. 238.)

*Remark.*—Simplism consists in looking at objects only in one instead of many aspects. Eating is a simple pleasure; but "the feast of reason and the flow of soul," in combination therewith, is composite. "Lust" is simple, but "love" (amativeness interfused with adhesiveness, ideality and spirituality) is composite. The exaltation of spirituality alone is "simple," but the human mind demands the composite; and so, among Methodists and others, this exaltation of spirituality seems to demand material love as its accompaniment. The purely intellectual soon tires, because simplistic, and demands expression in the material, as in science and art. The new social order, as outlined by Fourier, is composite in the very highest degree.

These quotations are used by Fourier as texts which he elaborates to show that philosophers and thinkers of all ages and nations confess their impotence to solve the problem of social evil generally, and that it is therefore necessary to that solution that we "let the dead bury their dead," and take a "new departure." But as the readers of the WEEKLY would in general regard this as a truism, it is unnecessary to follow Fourier in detail thereon.

The necessary without the agreeable will not suffice for man; deprived of pleasure, he remains unquiet, dissatisfied, and does not warmly adhere to the social order [thus defective]. (III.)

*Insouciance.*—The happiness of animals—a right not enjoyed in civilization except by means of accumulations. But nineteen-twentieths of civilizees, far from having the ability to be without anxious care as to the morrow, are full of care even as to the day, since they are obliged to apply themselves to repugnant and compulsory labor. They also on Sundays frequent taverns and places of pleasure, there to take for a few moments the freedom from care vainly sought for by so many rich persons. (III. 167.)

*Remark.*—One main cause of intemperance is here indicated, viz: "to drive dull care away," a care not necessary in nature, but only caused by a defective social order, unjust distribution and wasteful expenditures. To remove intemperance, which is only an effect, we must remove its causes; it naturally follows from the exhaustion caused by excessive labor, poorly compensated and badly organized.

Scripture tells us that God condemned the first man and his posterity to labor in the sweat of his brow; but it does not condemn us to be deprived of that labor on which our subsistence depends. \* \* \* \* \*

We have no equivalent for the four cardinal rights [the chase, fishery, pasturage and "cuillette," which last may be defined as the right to gather such natural productions as we can utilize], but in a social order where the poor can say to his fellows in his native "phalanstery": "I was born on this earth; I claim admission to all the labors here carried on, the guarantee to enjoy the fruits of my labor. I demand the instruments necessary to exercise this labor, and I demand subsistence in compensation for the right of theft which simple nature has given me. (III., 179, 180.)

*Remark.*—What say you, labor reformers of to-day? Do you realize that justice to labor comport only with business and domestic co-operation?

Civilizees, having never speculated on the integral culture of the globe, have never realized that the pivotal nourishment of man should not be bread—a simple, comestible, proceeding from a single zone—but sugared fruit, which is a compound comestible, proceeding from two zones. (IV., 20.)

Do public funds fall? It is for the common people an undeniable thermometer; and every myrmidon concludes that the ministry works badly. This fall is often produced by intrigues more powerful than the minister. (III., 206.)

*Remark.*—National banks, for instance, have more power to-day than President and Congress combined; that is, they own about half Congress and perhaps all the Executive, besides manipulating the press as much as they need. But the Executive (or Cabinet) have been known to manipulate the gold market to defeat a rival Presidential candidate, as in 1872.

In strict analysis, it is the State that pays exchange agents and brokers to induce them to accept a hundred thousand francs of revenue. (IV., 92.)

*Remark.*—So the United States, in another way, pays the National banks about twenty-four millions annually, in order to "induce them to accept" as much again by loans; thus the United States pay National banks twice for doing what the United States could better do itself. How would a farmer thrive who paid his hired man double wages for working, while he (the farmer) stood by with his hands in his pockets? Yet such is the highest achievement of our political financiers!

It is certain that in association, money or riches is born only from truth embodied in practice. (IV., 132.)

[In contrast to the present social order, the falsities of which he depicts at considerable length, deception being the main basis of wealth.]

Let a man, dole to the lessons of philosophers, and resolved to practice that noble truth, which is, they say, the best friend of humanity, betake himself to a salon to state this truth in regard to the acts and transactions of those present—the extortions of the business men and the intrigues of the ladies; he would be detested as a philosophic ostrogoth, inadmissible in good society. Each, by requesting him to leave the premises, would prove to him that truth is by no means the friend of humanity, and can only bring to disgrace whoever desires to practice it. (IV., 223-9.)

How confused is the age, from its mania to dream of good, instead of requiring inventions and means of amelioration compatible with experience! (IV., 294.)

The principal wrong of our regenerators, true simplists as they are, is in seeking to organize the useful without the agreeable; or the agreeable without the useful, going to excess in each. (IV., 311.)

*Remark.*—Even our most progressive minds too frequently err in this respect, expecting from one reform what needs the conjunction of several to effect. Abstinence from alcohol and tobacco will effect but little, even were it practiced, unless accompanied by facilities for intellectual and social cultivation, by a more refined *cuisine*, such as the isolated household rarely affords by only moderate labor and the absence of ecclesiastical terrors. Nor will woman suffrage alone effect political regeneration, unless the mechanism of representation itself is radically revolutionized, and personal freedom secured.

A. GRIDGE.

SALT LAKE CITY, June 18, 1875.

Dear Victoria—I can assure you there are many here who, although silent, are neither ignorant of nor indifferent to the work you are doing to benefit the race.

The WEEKLY comes here regularly, beaming with light and full of instructive lessons, foreshadowing a bright future to many who otherwise would be without hope in the world.

About one-seventh of the people of this territory are practical polygamists, while probably nine-tenths are professed believers in the doctrine. As a system, polygamy is merely experimental, and as such it should be viewed. Indeed, it may be said to be a national necessity. Entrenched, as it is, behind a strong and almost impregnable political organization it has the power to vigorously contest the right of the State to interfere in the domestic realm, and force from the Congress of the United States its unwilling recognition.

Mormon polygamy is the pioneer social revolutionary system of the age. Nearly half a century ago it shook the old social fabric to its very centre by its domestic infidelities, and defied the efforts of all Christendom to put it down. Theologically, its advocates cleared the rostrum of its opponents, and finally sent Ulysses Grant's pet chaplain, Dr. J. P. Newman, home to Washington without the laurels he so much coveted.

The American Republic itself is as yet but an experiment, and a sickly one at that; it would, therefore, be impolitic indeed for it to assume extraordinary powers, and take upon itself the supervision of the domestic relations of every household in the land. Such a usurpation of legislative functions would meet with no better reception than a general uprising of the people in defense of their sovereign rights, and the precipitation of a bloody revolution.

Federal treatment of polygamy in this territory is a national disgrace. It amounts to nothing less than legal black mailing. Bills are forced through Congress in the interest of a set of official carpet-baggers and unscrupulous pettifoggers, who have congregated in this city for the purpose of plunder. Citizens are arrested and subjected to vexatious lawsuits, and assessed thousands of dollars for the purpose of defraying expenses, after which the whole of the proceedings are declared to be without foundation in law. But the money thus stolen can never be recovered, the thieves being irresponsible for any amount.

The mission of polygamy is to establish the right of the minority to regulate their own social and domestic relations, however objectionable those relations may appear to the majority, without either State or National interference. The removal of the methodistic fanatic James B. McKean from the Chief Justiceship of the Territory, and the overruling of his decision in the Ann Eliza alimony case by his successor, C. J. Lowe, has done much toward settling this question in Utah favorably to the minority. Another important point gained in the same direction is the recognition of our polygamous delegate, Hon. George Q. Cannon, by the Congress of the United States.

The Mormons are holding up to the Christian (?) world the practical results of their own accepted faith; and, strange to say, they affect to be unable to endure the sight. They prefer to be allowed to practice it, on the "nest-hiding" principle. While they are clamoring for the conviction of Brigham Young on the charge of polygamy, or "lewd and lascivious cohabitation," they are subscribing thousands of dollars for the purpose of defending H. W. Beecher against substantially a similar charge. Consistency, where art thou?

You will not, I trust, charge me with being in harmony with polygamy, farther than as it serves as a means to assist in the revolutionary movements of the times; or as giving it that respect due from every one to a social experiment in which a number of our fellow-citizens are engaged.

Polygamy is a part of former-day Mormonism, infidel and revolutionary; it struggled through blood against long, old and well-established institutions, for an independence it would carve out for itself by its own indomitable perseverance.

Mormonism is a social religio-political system, embodying all the elements of national greatness. Its very revolutionary character is the secret of its success. Had there been no revelation, no kingdom of God, no polygamy, no endowment, there most assuredly would have been no political Utah for politicians to quarrel over to-day. With the permanent establishment of its political independence as a State, the auxiliaries used in its achievement will gradually disappear, and that too without the meddling of Federal carpet-baggers, who at best are but an affliction and a curse to any part of the country where their objectionable presence may intrude.

Mormonism as a fanatical religion will be short lived. "In this generation shall all things be consummated," is its declaration. Saints and fanatics are made such by conversion, but never by generation. Polygamy, as a prevailing system, must of necessity die with its founders, from the fact that the incoming age will cease to supply its ranks with new victims. It cannot survive to any extent where commercial competition exists. To the young of both sexes it is objectionable as a rule, while those who are already in it tolerate it from sheer necessity.

I have great faith in the future of Utah, believing as I do that she will contribute much to the cause of social reform; certain I am she will never give up the conflict until the battle of freedom is won.

I remain, Madam, yours very respectfully,

JOSEPH SALISBURY.



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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, JULY 17, 1875.

THE office of the WEEKLY is at No. 111 Nassau street, room 9.

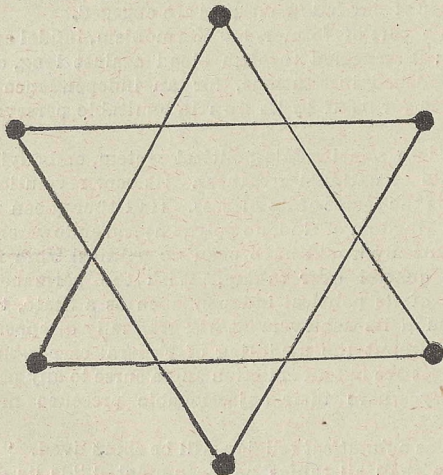
## A REQUEST.

Such of the readers of the WEEKLY as can do so, ought to bring this number to the attention of the ministers. The destruction of their Garden of Eden upsets the whole basis of modern Christianity.

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

## THE GARDEN OF EDEN.

## No. II.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the Garden, and the tree of knowledge of good and evil.

And the Lord God took the man and put him into the Garden to dress it, and to keep it.

And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

And the serpent said unto the woman: Thou shalt not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons.

And the Lord God said, Behold the man has become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live for ever, therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken.

So he drove out the man, and he placed at the east of the Garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life.—Genesis, II., 9, 15, 16, 17; and iii., 4, 5, 6, 7, 22, 23 and 24.

## THE BASIS OF ALL PROPHECY AND INSPIRATION.

Can any good thing come out of Nazareth? was the question asked, because Jesus was conceived at that place which was the most despised of all the cities of Galilee. The Jews did not conceive it possible that, being a Nazarene, He could be a Saviour. This question, however, was not peculiar to the Jews. It has ever been, and will ever be, asked of every new truth that comes into the world, since every promulgator of new truth is a despised person or a Nazarene; although in the meaning of the Hebrew word it is "to be set apart," or consecrated. It was in this sense that Jesus was a Nazarene. Out of the most despised spots of the earth come the greatest blessings for the earth; out of the most obnoxious things spring the forces that move the world upward, heavenward.

Lo here, or lo there, has been, and is, the cry of the world. Nevertheless "the Kingdom of God is within you," said Jesus. The eyes of the world ever look outside of themselves for salvation, while the whole teaching of both inspiration and science plainly indicates that salvation must come from within. The human body is the temple of God, in which God will come to dwell when man shall no longer pollute the temple and cause it to die. The body, as a whole, is considered vulgar, and people dress and cover it much more because they hold it in this low esteem than to protect it from the weather. Certain parts of the body, indeed the most important of all its parts, are held to be so vulgar, so obscene, so despicable that it is a penal offense if they be seen in public. Man has forgotten that "God hath tempered the body together, having given more abundant honor to that part which (in our esteem) lacked" (I. Corinthians, xii., 24). So God thinks more highly of just those parts of the body which are most despised by man, and thus St. Paul taught always.

Those despised things are to be as Jesus was, the Saviour that was conceived in Nazareth, and are to the present what He was to the Jews. The despised body, instead of the honored soul, must become the stone that shall be the head of the corner, now rejected by the builders. There can be no undefiled (unpolluted) temple of God that is not built upon this corner-stone, perfectly; and until the temple shall be perfect there can be no perfect indwelling spirit. Christians have been working at the wrong end of the stick; have been thinking to take care of the soul while letting the body take care of itself; nay, while cursing the body and holding its most favored (by God) parts as worthy of every vulgar condemnation. Ignoring the plain words of their professed guide, they blindly rush headlong to destruction—death. The last two chapters in Revelations refer to the human body saved, and God dwelling in it. The second and third chapters of Genesis refer to the human body cursed by the acts of primitive man (male and female), through which they became ashamed and covered themselves, because they had done evil with the parts that they desired to hide. "To the pure in heart all things (all parts) are pure." So also from Genesis to Revelations the human body is the chief—indeed, the only—subject, is the temple of God, which, through the long ages, He has been creating to be His perfect abiding place here on the earth; and as this important thing it is the basis of all revelation and all prophecy.

## THE ARGUMENT.

The only reason that will be raised, anywhere, against the plain meaning of the second and third chapters of Genesis will be that the things of which they treat could never be made the subject of consideration. The degradation of the human race, following the transgression of Adam and Eve, through which they veiled purity from their own lustful gaze and shut out virtue from the human heart, can never be removed until the world can endure to have that veil lifted. It was not and is not that the parts concealed were vulgar and to be ashamed of, but because their minds and thoughts about them were vulgar; and their eyes could not endure their sight without engendering lust within their souls. So it is now; and so it will be until the human heart becomes pure enough to recognize just this fact. When there is purity in the heart there can be no obscenity in any part of the body, either male or female. We are aware that this is a terrible fact to put before the world; but it is a fact, and one that the world needs must learn before it will

be able to give that care and that attention to the creative functions, which must necessarily precede salvation from death.

In the eyes of the Creator, then, the creative system in man is its highest and divinest function. It is the holy of holies where His highest creative purposes have been performed. Can such functions and such organs, by the use of which man has been created "a little lower than the angels," be obscene? Nay, charge not such degradation upon God. Let man rather acknowledge that what God has most preferred has been debased into vulgarity by the uses to which he—man—hath put them. What can be more sublimely beautiful, more entrancingly sublime, than the thought that within ourselves—our bodies—there is concealed the power to create an immortal soul, and an immortal residence for that soul, if we will but learn aright? Who shall dare to blaspheme a place where such perfection dwells? Who shall dare look God in the face and tell Him that the place where He performs His most noble works, is vulgar? Let him or her who dare, take heed lest they die past the hope of resurrection, having part not only in the second, but in the eternal death.

If all this is true of the sexual system of man, if it be God's most perfect and most divine creative power, why should not the place where it resides be called the Garden of Eden? Where should the garden of pleasure and of delight exist if not in the human body? Is there any other place or thing in the universe so worthy to be called Eden; to be called the most happy spot—the Paradise? No! Search creation over, turn the earth inside out, range throughout the sidereal universe even, and nothing can be found anywhere within them all that is for a moment worthy to stand comparison with the human body. It is the crowning wonder of God's mighty work; it is the image of Himself, and when it shall become perfected, will be the place where He will live. Then let who may esteem himself a better judge than God condemn this Garden which no man can ever hope to imitate. This temple, not made with hands, we shall proceed to treat in terms so plain that none may fail to comprehend the meaning of the foundation of the Bible. It will not be necessary for us, as it was for Moses, to use such words as the people cannot readily understand, because the veil that the Lord God put over Adam and Eve must be removed, so that the hearts and acts of man may be made pure and good, respectively. Hence we shall proceed as if all parts of the body (as they are) are equally honorable and pure, and equally entitled to have honor and consideration, and to be treated according to their needs and merits; proceed as neither Jesus or Paul could proceed, because the fullness of the Gentiles had not then come in, that fullness meaning the exhaustion of the power of the law over individuals. The people who have outgrown the law are now ready for the whole truth, and they shall have what we have got to give in its proper order.

## THE APPLICATION.

We said that it seems to us that whoever would read the second chapter of Genesis, divorced from the idea that the Garden of Eden was a spot of earth, must necessarily come to the truth. We think we showed conclusively last week that it was not such a thing; indeed that the Garden of Eden, according to Moses, was a physical absurdity, if interpreted to mean what it is commonly held to mean by the Christian world. We believe that many of its best scholars have long seen this, but have feared to express it, since they have not been willing to accept the modifications of their religious theories which a rejection of the proposition upon which they are based would make necessary; and so between the two alternatives they have clung to the old and attempted to ignore the new, and not make a change which would lead to they know not where.

But we now make the broad and the comprehensive statement, without any reservation whatever, that the Garden of Eden is the human body, and that the second chapter of Genesis was written by Moses to mean the human body, and that he chose the terms he used because they best described the human body of any that he could choose, without stating the fact in so many words. The very first words: "And the Lord God planted a Garden eastward" (indicating a new light or truth) in Eden demonstrate fully the point which we wish to impress; for Eden is the land of pleasure and delight. Could there be a more poetic statement of the fact which did really occur? The spiritual sight which Moses had of the Creation revealed to him the real case—that the first reasoning human beings were the product of the land of pleasure and delight, as they still continue to be. All mankind was created in that garden, in pleasure or delight. This method of expression is in perfect keeping with the times in which Moses wrote; indeed, it is in keeping with the writings of much later time than of Moses. It is true that if the record stopped here, it might be said that a garden which has been termed a paradise, might very properly be called a land of pleasure or delight; but it does not so stop, as we have already seen. Nor does a paradise appear at all inconsistent with our version even if it stopped here; since what more complete idea can there be formed of a paradise than a perfect human body, such as there must have been before it had become corrupted and degraded by sexual sin? Therefore the Garden in which God put the man whom he had formed and in which he created Adam—universal thinking male and female man—was the human body.



The general misunderstanding of the Bible, however, is very easily to be accounted for. The proper names have been translated from the original languages, absolutely, and mingled with the common usage of the new language in such a way that they do not mean anything to us unless we know what the words from which they were taken meant originally. The term Eden is a good example. The Garden of Eden, if we are ignorant of the meaning of Eden, means that there was a garden called Eden, simply that it might have a name; but when we write what it really signifies in the place of the word, thus, the garden of pleasure and delight, the real significance is conveyed. The failure to translate the Bible after this rule is one cause of its having been so long veiled in mystery; and this fact becomes especially forcible when it is remembered that in early historic times, names were given to persons and things, not for the purpose of designation, as we give them now, but to embody the chief characteristic of the thing or person named.

But let us now go to the description of this Garden of pleasure and delight: "And a river went out of Eden to water the Garden; and from thence it was parted and became into four heads." The name of the first river was Pison. Now, as we have already seen, this term signifies "changing" and "extension from the mouth." How is the human body watered? Is it not by a river that extends from the mouth, constantly changing as it encircles the system? Does not all the support of the body enter by the mouth and run to the stomach? "And from thence it was parted and became into four heads." Now this is just the fact which is occurring in the body continually. From the stomach, or rather the small intestines, where the separating process in the chyle (the digested contents of the stomach) begins, this river Pison has four principle heads; that is, gives off three branches, the main current continuing on its course to "compass the whole land of Havilah." This current, this river Pison, changing in its character as it runs, empties itself into the heart, and from thence is distributed over the entire system by the arterial circulation, in all its course to the extremities, giving to the various parts of the system the necessary supplies, which giving off constantly changes the character of the river until it reaches the circumference of the body, from whence, returning through the venous circulation to the heart, it "compasses the whole land of Havilah," which is the land "that suffers pain" and "that brings forth." Could there well be a more graphic description of the river that waters (feeds) the body? A river to water the land of pleasure and delight enters by the mouth, and extending from thence by the way of the stomach, small intestines, heart, arteries and veins, waters the whole land that suffers pain and that brings forth. How could this description apply to any other thing than the human body?

What other thing, save the animal, is it "that suffers pain" and "that brings forth"? It would be simply absurd to say that the district S. E. of Sanaa, in Arabia, called Havilah, suffers pain; nevertheless this is the land of Havilah of the Christians.

"And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia." The first branch that divides from the main river of the body is that which runs by the way of the intestines. This is the river Gihon, meaning "the valley of grace." What could be more appropriate than the appellation of "grace" for the process by which the refuse from the river Pison is discharged from the body? or, than "the valley of grace" for the operations that go on in the abdomen for the elimination from the system of the ingredients foreign to the welfare of the body? Is it not a process of grace; a process of purification; for "by grace are ye saved." And this river of grace "compasses the whole land of Ethiopia," the land of blackness (darkness) and of heat. That is, the intestines occupy the abdomen which is the land of darkness in Eden. All the movements therein are made in darkness, and therein also is the heat which here signifies the warmth that gives life, that sustains the temperature of the body, and that reproduces. Physiologically this is true absolutely, just as are all the other descriptions of the Garden by Moses.

"And the name of the third river is Heddekel; that it is which goeth toward the east of Assyria." Next in physiological importance to the maintenance of the human economy is the river that drenches the system from another class of impurities by the way of the kidneys, bladder and urethra. This is the River Heddekel, or the stream that runs with a "swift current and a 'sharp, hissing sound.'" Search the language, and a more appropriate description for the elimination of waste matter from the system by the urinary organs than this cannot be found. And this river runs to the east of Assyria. That is, it goes to the light—the East—in front of Assyria, which is the happy land. That this may be still more evident, it is proper here to remark merely, that the Eden specially described in Genesis is the female human body, because her body is the productive body; the body that brings forth. It was in woman that the Lord God planted His garden that produced mankind; and it was woman's capacity to bring forth that was the ground which was cursed by their sexual transgressions—through which "her sorrows and conceptions were multiplied." So the happy land of this verse is the womb, the producing land of the human family, which man was "to dress and keep," so that it might be fruitful.

"And the fourth river is Euphrates." The fourth and

last river of the Garden is that which renders it fruitful, and which flows through the reproductive system. Euphrates means fruitfulness, and this river, the last in the physiological order of sequence, is the fruit of the action of all the other rivers, which fruit can be good only when the functions of all the others are perfectly performed. This river, as seen by Moses, was in its natural, healthful, primitive state, and is peculiarly feminine, since it is from its waters that her fruit is formed. In the female system this water of life is constantly being separated from the great river Pison, and made into the matter of life, out of which the body of the child in the womb is formed; but this stream of life, by the transgressions of primitive man, was turned into blood, and has been entirely lost to the race, except during the very small part of the time in which it is appropriated to the formation of new bodies during active pregnancy. The supposition that this river of blood is something of which the female system ought to be rid; that it is corrupt, disgusting and lifeless, is utterly false. It is precisely the same matter out of which the body of the child is formed; and when not used in this way, it ought, as it was intended by God that it should be, to be utilized for the building up, for the rejuvenation of the wasting adult bodies. This utilization of what is now wasted is the great mystery of the Bible; is the redemption of the body from death. Physicians, perhaps, do not know this fact, but they ought to know it. These functions of the human body have been considered so vulgar that even physiologists have thought them unworthy of investigation.

So this river of life has continued to run the strength of the race away, and no efforts have been made to remedy the destruction. On the contrary, this spilling of life upon the ground has been considered as necessary to health and life; and so it has been, under the conditions in which the race has lived, since this river was turned to blood, as related by Moses in the fourth and seventh chapters of Exodus. This has been and is the vicarious atonement which averts death for a time. But when the new Jerusalem—the purified woman—shall come in the new heaven and earth, as seen by John on Patmos, then it will be again "a pure river of water of life," proceeding out of the throne of God—out of his creating place; out of the happy land through which flows the fruitful river Euphrates. If any one doubt that this application of this biblical river is the right one, let him read the sixteenth chapter of Ezekiel, and learn there if the pure condition of woman, is to be "polluted in her own blood," monthly, as the prophet saw her. And if this do not satisfy let woman be questioned regarding this universal curse, and see if she do not feel it be a pollution such as Ezekiel saw it to be.

The Garden of Eden, then, is the human body, and its four rivers are the great river Pison, the blood; the Gihon, the bowels; the Heddekel, the kidneys, and the Euphrates, the sexual system. By these four rivers the whole garden is watered and drained, and its fruit produced. It was in this garden that intelligent mankind was planted by the Lord God, and out of it that they grew, and it was the ground of this Garden that was cursed, so that "in sorrow" man should "eat of it all the days of his life," and that it should "bring forth thorns and thistles." And has not this been literally verified? has not there been sorrow upon sorrow to man, and hath not woman's sorrow and conceptions been multiplied until "the whole earth is groaning," as Paul said, "for the redemption of the body," including even himself, who had only "the first fruits of the spirit?" John saw them fully ripened into the new heaven and the new earth, when "He that overcometh shall inherit all things," when "to him that overcometh I will give to eat of the hidden manna," which is the pure river of water of life, and the fruit of the tree of life mingling their divine essences so that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," for "the new Jerusalem has come down from God out of heaven;" and "the tabernacle of God is with men." "The Seventh Angel has sounded," "Babylon, the great mother of harlots and abominations, has fallen," and "the mystery of God is finished."

#### EXPLANATION.

Some of our readers have misapprehended the sources from which we obtain our interpretations of the Garden of Eden, supposing that we construct the meaning which we give to the different words, to make them conform to our theory. This is utterly erroneous. The rendering of each and every biblical word that we have given is that which is made by the translators of the language, and most of them are to be found in all the large bibles. We have not built a theory which we are endeavoring to twist the bible to support, but we find that the bible supports just those truths that we have been engaged for years in advocating. So we have not fallen back upon the bible, but are bringing the bible from behind the veil where it has enslaved so many so long, to become a help to reform.

#### THE BROOKLYN BUSINESS.

With the close of the trial, by the disagreement of the jury, the Tilton-Beecher scandal is by no means finished. What there may grow out of the Loader-Price fiasco remains to be seen. It seems very improbable that there should have been any conspiring with these persons on the part of

Mr. Tilton or his counsel, although a person by the name of Connor, a reputed friend of Price, is out in a statement which, if true, implicates all the counsel, save Mr. Fullerton, beside Mr. Tilton and Mr. Moulton. There are those, however, who believe that Price and Connor are in the pay of some of the friends of Mr. Beecher, which to us does not seem improbable, in view of the use that was made of the three colored witnesses.

Mr. Moulton is in a defiant mood, and is said to have told General Tracy that if he did not have him arrested he would have the General arrested (we suppose) for perjury. One thing is evident, and that is that the case cannot rest where it is. Mr. Beecher's speech of last Friday evening would seem to indicate that he is ready to shake hands all around; but Mr. Moulton is not in that mood at all. The disagreement of the jury when they had the testimony of himself and wife to confirm Mr. Tilton's charge of adultery, three-fourths of the jury, by their vote for Mr. Beecher, accusing them all of perjury, and only one-fourth thinking that the oath of the three, together with all of Mr. Beecher's letters, was not as good evidence as Mr. Beecher's personal oath, must be terribly humiliating to Mr. Moulton, who is not the man to stand under any such insinuation. There can be but little doubt that he will find some way to obtain satisfaction.

Of course there are two sentiments in the community. The professedly religious deprecate any new opening of the trial, and are pretty unanimously inclined to accept the disagreement as an acquittal. Plymouth Church evidently desires it to be so considered, and no doubt the entire influence of the religious community will be given in favor of Mr. Beecher. But this is by no means the whole community. Much the larger number of all the people are fully convinced of the truth of the charges against Mr. Beecher. The *Sun* and *Times* specially, and the *Herald*, and most of the other smaller city papers in a more timid way, reassert their belief to be with the majority of the people. The *Sun* advances thirteen reasons why Mr. Beecher is guilty, and the *Times* prints a leader summing up the case for Mr. Tilton in a more masterly way than that presented by Mr. Beecher. Of course there is a great deal of evidence floating about in the community that was either legally inadmissible, or else could not be obtained, upon which a large part of the verdict of the people is based. The papers are in possession of a great mass of testimony of this kind, and they are at least not disinclined to aid Mr. Tilton in setting all of the facts before the public. That all this will come out we have not the slightest doubt. We are on the eve of the time when the roofs of the houses are to be lifted, so that the lives of men and women must be what they wish the public to think them to be. This is a necessary stage of development that must be accomplished before the reign of individuality, in which every one will mind his own business, can be ushered in. So whatever shape the further developments in the Brooklyn business may assume we are confident that they will lead further up toward the desired condition in which every person will be a law unto himself, and in which every person will permit every other person to be guided by his or her law of right and wrong, insisting only on non-personal interference.

#### SUPPORT THE WEEKLY.

It is suggested to us by an esteemed friend, that there may be a goodly number of our subscribers who are deeply interested in the new truths being proclaimed in its columns, who would be willing to pay for an extra copy to be sent to some friend who is not able to subscribe for the paper him or herself. What we desire is to have a greater number of readers; and those who wish the same thing can scarcely carry out the wish better than to make use of this suggestion. Almost everybody knows of some worthy recipient of such a favor, and we hope our friends will do something in this direction. Indeed they are doing it constantly, but not in sufficient numbers to accomplish the purpose in view; to wit: the return to sixteen pages.

In this connection it may not be out of place to say that the reason we cannot now return to the original size is on account of delinquent subscribers. If they would renew promptly, we could return at once without danger of failure, since our list is sufficiently large, if promptly paid, to meet the expenses of a sixteen-page paper. So our readers will hereafter know where to place the responsibility of the "cut-down," and the continuation until now of the smaller issue. We hope also that this consideration will be a spur to those who, by their tardiness, are curtailing not only the amount of matter that we furnish, but also the influence and circulation of the WEEKLY.

#### BEFORE THE DISAGREEMENT.

While the jury was out, and before it was certain that there would be a disagreement, Mr. Beecher spoke as follows at his Friday evening lecture, which we copy from the *Christian Union*:

"Now, by the grace of God, I am going to say one or two more things. One of them is this: that I look with all courtesy, all sympathy and all respect, upon the right of anybody on the earth to think of me just as he chooses to think. Whether you think one way or the other I am not angered, and I shall not be angered. Let men form their own judgments. I accord to other people the most perfect liberty of opinion, which I do not claim, but which I exercise, for myself.



"In the next place, whatever men may think, this world is so large, and God sits on it and drives it in such a sense, that it does not lie with you nor with anybody on the face of God's earth to determine my future. That is a matter that lies with me and God, and God and I against the world.

"Now, I am not going to be put down. I do not propose to be put down in any other sense than the sense in which wheat is put down when it is sowed. If anybody treads me in the ground I will come up a hundred-fold. I do not say this as a matter of arrogance. I simply say that where there is patient continuance in well-doing, nobody can be put down. I do not care what other people think of me. I know what I am; God knows it, and time will disclose it. I know that there is health and strength in me, and I know that the appetite for work will never cease till the coffin lid is screwed on me. I do not work for any other reason than that work has always been sweet to me. This world is not going to be destitute of opportunity, here or somewhere; and with you, or with those who need me more, under God's providence, and under the genius of the divine love, I am going to work out my life. Now, let me see the man that shall stop it! It lies with God and me. Nobody is allowed to vote on that subject. And as long as there is sorrow to be assuaged, as long as there is ignorance to be enlightened, as long as there is discernment to be imparted to men under difficult circumstances, as long as there is sympathy to be encouraged, love for the unloved, patience for the outworn and the weary, championship for the downtrodden, tongue for those that cannot speak their own want—so long as there are men that need God and cannot see him directly, and want somebody to reflect Him for them; as long as God loves me, and gives me his spirit and his power (and that will be till he takes me into his own bosom)—so long I will do God's work among the poor and needy in this world.

I did not care, when I began, for high places. I went into the wilderness. I did not take myself out of the wilderness. I was called out. I did not come here with any ambitious desire. I was sent here. I did not stay here because I had any particular schemes or plans of life of my own. I was kept here by the divine providence that sent me here. I shall stay as long as God's providence keeps me here. I shall go when God's providence takes me away. I shall live as long as God wants me to live. I shall die as soon as God pleases to call me into the other life. Living or dying, I am the Lord's first, man's afterward; and my feeling is simply this: "What wilt thou have me to do?" That I will do. I would do it, though there were ten thousand devils in the way. That is my future—to ask God, day by day, "What wilt thou—above the babble of tongues, above the roar and noise of passionate men, above the fleeting and tempestuous passions of the hour—have me to do?" There is the great serene Heart of peace and love, and his name is God; and his other name, now better known to me, is Father, and I have day by day to say, "Dear Father, what wilt thou have me to do?" and that I shall do, and hell and the devil cannot stop it.

We do not think our readers will fail to see if Mr. Beecher had acted upon such positions as these at almost any time within six months after November 2d, 1872, he would not now be left standing before the world, at least one-half of which not only believes him guilty of legal adultery but also of perjury. When these sentiments are taken into consideration, together with those expressed by him from his pulpit in April, that nobody has any right to judge him; it must be conceded that Mr. Beecher has felt compelled to speak some great truths, and to make the world feel that his life is his own, to be lived as between himself and God. We cannot help thinking how much better it would have been for him if he could have found courage to have preached thus say two years ago.

#### AFTER THE DISAGREEMENT.

On Friday last the jury having Mr. Beecher's case in hand disagreed. The same evening Mr. Beecher spoke as follows:

"Now, after years of great church prosperity, in which there was danger of pride and spiritual vanity, God for two years has had this church in a furnace, trying its self-life—not by ordinary trials, not by family afflictions. My one thought is that this church may now come out victorious, not in the sight of spectators and in the sight of men, for the judgment of men is superficial, but that it may come out victorious for God and to do more honor for Jesus Christ. To do this there must needs be more Christ-likeness, more gentleness, more meekness.

"I never have, I never mean to, and I do not, proclaim a charity inconsistent with the practice of justice, and the vindication of truth by the modes of justice; but don't you know that no milk gets so sour as the sweet milk of conscience, and no honey so bitter as the honey of a fine sense of justice. While we are to keep all distinctions between what is manly and mean, what is honorable and what is miserable, we must guide our consciences by the apostolic injunction, "Speaking the truth in love." No man can be just toward the neighbor whom he hates; and out of a heart of anger and coldness no man can judge another correctly. If God has tried you with any purpose, it is one whose mainspring is a feeling of Divine kindness. If He who was our master, our model, and who is to be our judge, could in the hour of crucifixion pray without compunction, "Father, forgive them, for they know not what they do," cannot we in our trials make the same prayer? Some may be blinded by hate, some by rage, some may be wicked and some wickedly weak, no matter what or how, the tribute should be, and you owe it, Father, forgive them, they know not what they do. If you cherish animosity, if your hands long for the rod, if your jaws come together with emphasis when you speak your enemy's name, you are not tried enough. As long as flax is stiff and the wood is not broken, and it is not retched, it is not yet fit to be woven in the garments of the saints. By a large Christian kindness and justice, by speaking wisely and gently of all who vex and trouble you, it is this profiting under trouble that will make your history such a preaching of the Gospel as may come to

you but once in all your life to take advantage of. The Israelites never went through the Red Sea but once; we have crossed over and are now on the other side, while Pharaoh is lugging at his wheels in the mud." [Applause.]

Here seems to be a conversion. Some weeks ago when Mr. Beecher defied Mr. Bowen there was another spirit ruling in Mr. Beecher's heart. Can it be possible that the result of the trial has had the effect to work this change? Would Mr. Beecher have been gentle, forgiving and Christian—Christ-like—had there been a verdict of acquittal? We hope so, but it was said by some of his friends that in case there were a verdict in his favor every one who had ever raised a voice against him would be pressed to the wall. Let this be as it may, however, the spirit of his last Friday evening lecture is not the same as that in which Mr. Beecher went before the grand jury nearly a year ago to secure indictments against Mr. Tilton and Mr. Moulton for libel. Those indictments still stand untried. Will he press them? Not if he be ruled by the spirit of the above quotation. We trust it may be the genuine "indwelling of the spirit of God," to which he likened the conduct of his church during these two years or more of difficulty; and if so, then the scandal has had this good result at least.

#### WHY NOT?

Yes! Why not call Jesus the Saviour if he be really so? There are none yet in this world so wise that they know all things. Then may it not be possible that there is a truth about which those who treat the idea of saviour with contempt, know nothing? We know that there is a more important truth to be made known to man than has ever yet been received; and further, we know that Jesus was the first person who ever lived on the earth who embodied that truth in his own life. Others have had an intellectual comprehension of it, but never a practical realization. But the realization is to come; and when it does come, those who now scoff at the idea with intolerant scorn, or laugh at the proposition with pharisaical egotism, will find themselves called upon to repent. We know whereof we speak, and knowing, we even entreat our readers to not shut their eyes against the light, their ears against the truth, or their hearts against their own welfare. If it be asked why we do not speak out what this truth is, we must yet reply, Wait; the time is not yet; but the time is, when the wise will have their lamps trimmed and burning; their houses swept and garnished, for the time to know and accept this truth will come like a thief in the night—the lamps to be kept in trim, meaning a readiness to accept the truth—the Christ, the Saviour, the Bridegroom—intellectually; and the houses in order, meaning a pure and healthful condition of the human bodies, which will permit them to properly entertain the coming stranger. Therefore, we say unto all our readers, Watch! let others ululate as they may what they affect to despise as a "going back" to religion, while the fact is, there never has been any real religion in the world.

#### NOW IS THE TIME TO CLUB.

Since we became the advocates of woman's emancipation from sexual servitude, there have been only a few brave souls who have dared to attempt to extend the circulation of the WEEKLY, on account of the ostracism it was certain to bring. We have appreciated this situation and found ready excuse for it; but we feel that we have a right to expect that those who begin to appreciate the new and great truth at which we are aiming, will now take up the WEEKLY and work for its interests. Certainly no truth that ever dawned upon the world can compare in importance to this one, which is now about to shed its blessings on the race; and those whose souls have caught glimpses of the truth ought to join their efforts to our own to spread it everywhere. Thousands of people in the churches are waiting for this truth to be advanced, although they do not yet know what it is. We hope our friends will take special pains to call the attention of ministers to these editorials. We have already received congratulatory letters from several clergymen of high standing admitting that we have given them more light upon the Bible than they ever had before. To Bible people our editorials are almost self-evident. Let our friends take advantage of every opportunity to call the attention of this class of persons to the solution of the mystery of God—the final step in the building of His holy temple—the laying of the cap-stone of the building, upon which God has wrought eternally in the past and is now about to complete as His dwelling.

THE PRESS AND MR. BEECHER.—Before the decks are cleared for the newspaper verdict in the great scandal, let us dismiss once and for all the absurd assertion that the press, as a rule, is malicious in its treatment of Henry Ward Beecher, and that it desires to keep up this profitless discussion in order to create a demand for the papers.

No man fared better at the hands of journalists for twenty-five years than Mr. Beecher. His agreeable oddities were paraded in print; his bright sayings were reported and repeated; his good qualities were magnified and his popularity enhanced by the gratuitous advertisements which he got from the public journals.

His fame at best was always ephemeral. Nobody remembers anything that he said five, or three, or two years ago. He has commanded the largest hearing imaginable, but he has left no enduring monument to his reputation in the form of religious researches or literary effort. If the newspapers

had not assisted in bolstering him up, his fame ere this would naturally have begun to decline.

We know of no journal in all the land that took any pleasure in laying before its readers the charges against Beecher. Fully a year before the publication of the Woodhull scandal, the *Observer*, and presumably the *New York Sun* and *Times*, the *Springfield Republican*, and the *Chicago Tribune* were in possession of statements involving Beecher's moral character. Nor were these statements mere idle rumors. They emanated from responsible parties—and from persons, too, who stand forth to-day as Beecher's ablest apologists and champions.

But by common consent the rumors were suppressed: and by common consent also no heed was paid to Mrs. Woodhull's recital. It was not until Theodore Tilton had made his sworn statement, and Beecher had called his Investigating Committee that the "newspaper trial" began.

When the scandal was once launched on the sea of discussion it became the duty of every decent and respectable journal to weigh the evidence, to dismiss all feeling of prejudice and passion, and to judge fairly between the two sides. If nine-tenths of the public prints have reached a decision adverse to Mr. Beecher, it is not because they entertained any love for Mr. Tilton or any dislike for the Plymouth pastor, but because the preacher's own explanation of his acts and utterances is unsatisfactory.—*Utica Observer*.

#### 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.

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

A QUARTERLY CONVENTION OF MEDIUMS, SPEAKERS and others will be held in the City of Lockport, N. Y., Saturday and Sunday, August 7th and 8th, commencing each day at 10 o'clock, and holding morning, afternoon and evening sessions. A cordial invitation is extended to all truth-seekers to attend. Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad and to make this a pleasant and profitable meeting. G. W. Taylor, A. E. Tilden, J. W. Seaver, Committee.

LUNA HUTCHINSON writes us from Bishop Creek, Inyo Co., Cal., that Dr. P. B. Randolph has been there and given a course of lectures which were too radical for the orthodox, and he was ordered to leave within thirty-six hours on pain of death. We would not allow him to go any sooner for their threat, and we mean to defend him and the truths he uttered. He has now gone to Los Angeles and will return soon to Toledo, Ohio, where he can be addressed.

On his return East he proposes to give a series of lectures on California, its gold and silver mines, its agricultural and other resources, with many thrilling incidents and adventures of the early pioneers and gold prospectors.

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 44

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

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## PROSPECTUS.

WOODHULL &amp; CLAFLIN'S WEEKLY.

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

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.  
2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.

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

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

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

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

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

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

Criticism and objections specially invited. The WEEKLY is issued every Saturday. Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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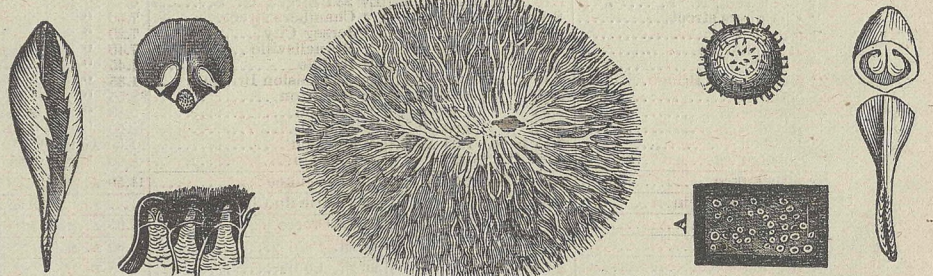
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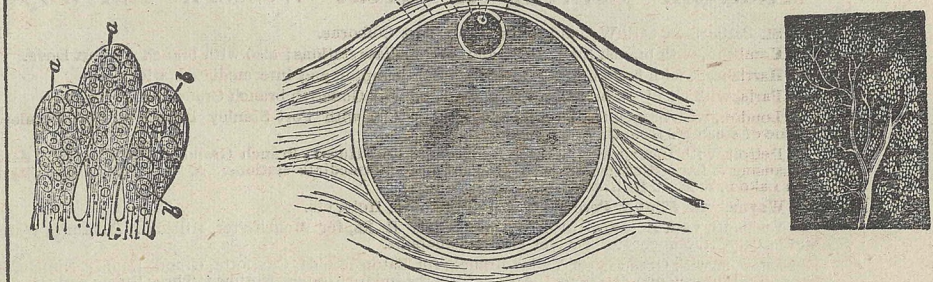
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### WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y. ....	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y. ....	6.45 P. M.
" Chambers street. ....	8.40 "	10.45 "	" Chambers street. ....	7.00 "
" Jersey City. ....	9.15 "	11.15 "	" Jersey City. ....	7.20 "
" Hornellsville. ....	8.30 "	1.50 "	" Hornellsville. ....	7.40 "
" Buffalo. ....	12.05 A. M.	8.10 "	" Buffalo. ....	11.45 "
Lv Suspension Bridge. ....	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge. ....	1.35 "
" Hamilton. ....	2.45 "	2.55 "	" Hamilton. ....	11.30 "
" London. ....	5.55 "	5.55 "	" London. ....	2.35 A. M.
" Detroit. ....	9.40 "	10.00 "	" Detroit. ....	7.00 "
" 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. ....	8.19 A. M.
" Kansas City. ....	10.40 P. M.	...	" Kansas City. ....	9.25 "
" Atchison. ....	11.00 "	...	" Atchison. ....	11.17 "
" Leavenworth. ....	12.10 "	...	" Leavenworth. ....	12.40 noon.
" Denver. ....	7.00 A. M.	...	" Denver. ....	...

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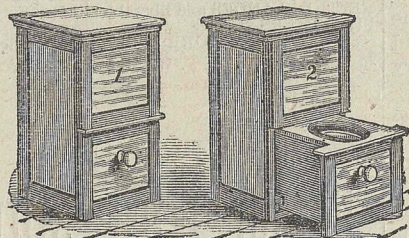
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