

Ms Durance

BREAKING THE WAY FOR FUTURE GENERATIONS.

PRICE TEN CENTS.

There have been a favored few in all ages and among all people who bear testimony to the same great truth—that th

Lord God Omnipotent reigneth consciously in the hearts of a few chosen ones. This is seen most beautifully expressed in the philosophy of the Chinese Lau-Tsze, as also in the writings of the Kabbalists. It crops out in every century of the Christian era, but never so universally as in the present.

Although seen by the writers of the New Testament, it was realized only by Jesus, "who was and is the only begotten Son of God." He has no brethren yet, because none have as yet done the will of His Father which is in heaven. Many, however, are being prepared, scattered over the world here and there, being purified by tribulation and sorrow to be made worthy of adoption into his family when he comes again to set up his kingdom.

MORE ABOUT THE BIBLE.

Editors of The Weekly:

I am glad you rebuke so mildly those who discontinue the paper for your new interpretations of the Bible. The book has made havoc with our reason and common sense in time past, and it is not strange that any new respect shown it should excite indignation.

But you can afford to wait. The Bible, badly as it has been perverted, has yet been the faith, hope and salvation of myriads of noblest, bravest men, and purest, holiest women who ever lived. Sustained by its precepts and promises, multitudes have gone cheerfully to torture, torment, death, in every horrible form that hate could desire, or hell invent, or devil inflict, after lives so pure and spotless as to leave no dross for their martyr fires to purge away. And for some reason it survives age after age.

And now, when you are just discovering and disclosing by new interpretations, mines of hidden wealth and wisdom to the world, before unknown—wisdom that certainly points to and promises blessings temporal and eternal, sublimer than churches ever knew or priesthoods ever taught—turning the book to far higher account than ever before, and yet stripping it of all superstition, all supernatural pretence and profession, all cant and all mystery not based in, or justified by, scientific principle; is it a time for even your friends to turn against you, and your patrons discontinue their papers?

To me woman suffrage means little, even were it attainable under present methods of seeking it. Men have suffrage, colored and white men alike, learned and rude, rich and poor. And yet they complain—men complain worse than women—and I do not say they complain too much.

Men form Protective Unions, Labor Unions, Labor Leagues, and I know not what else, to mend their condition; and in despair from all these, as well as the ballot, they institute strikes, which generally seem only to make bad matters worse.

The ballot is woman's right, as much as man's; only outrageous robbery keeps it from her; but she wants more than the ballot; she needs more than bread; her life is more than meat; her body is more than raiment, and her citizenship is more than suffrage; she needs independence of man; she should be no man's drudge by day, nor mistress by night, nor, against her wish and will, the mother of children; woman's virtue, sold on the street or in the marriage bed for money, for home, for position, for anything but love, is worse than murder! Weddings are often sadder than funerals! Births more melancholy by far than deaths!

Till woman is made self-supporting, woman is a slave, and the sooner she knows it the better—the sooner man knows it the better.

I will do my best and utmost for woman suffrage; I have done all that, for years; I will die at the front in defense of that just and holy cause; but it will bring woman no nearer the millennium than it has brought man.

Fourier may have been a fraud, communism may be bad as its legions of enemies would make it, co-operation in industries and domestic economies may fail in this generation, but out of some of these, or similar enterprizes, woman's salvation must come, or woman is irrecoverably lost.

I should have paid you three dollars on my return from Vineland, but a short tragic event in my family circle hurried me through New York and home, stopping for nothing. I inclose it to-day along with my best wishes, hopes and prayers for your success with the WEEKLY, and with every good endeavor, and remain, your friend and fellow worker,

PARKER PILLSBURY.

PLAIN TALK AND MEDICAL COMMON SENSE.

Dear Weekly—I have been reading a work by Edward B. Foote, M. D., entitled "Plain Talk and Medical Common Sense," from which I wish to make some extracts for the readers of the WEEKLY, adding an occasional comment.

"Men will pay dollars for sexual gratification, who will bestow only pennies in charity."

So says Dr. Foote; but can he tell us why this is so? Ah, he has told, in part, at least, though I doubt if even he would have the hardihood to admit the legitimate conclusions arising therefrom. But we will quote his language and make the application ourselves.

"People of both sexes generally recognize the fact of sexual attraction, few have given the least attention to the subtle element which constitutes it. This element, if investigated, is found, not only to be a nutrient, but a stimulant more potent than alcohol, and naturally possessing none of the injurious qualities of the latter."

Why, Dr. Foote! What are you saying? Can it be possible that the sexual element, or magnetism, is a nutrient, that it serves any other purpose than to incite people to the sexual act, that act to be consummated only for the single purpose of reproduction? Take back what you have said, I beg of you. It will ruin our sons and daughters to know that the society of the opposite sex is actually necessary! You might as well teach them prostitution at once. O! but then you are only talking to them of magnetism, sex magnetism, not of the sexual relation! Well, suppose you attempt to promulgate the same idea of food for the stomach. Tell a hungry man or woman that the aroma of food will satisfy hunger, is a nutrient, but that food itself is not. If sex mag-

netism is a nutrient and a stimulant, then the sexual act is also, and no amount of guarding the subject, no number of whys and wherefores, of ifs and ands, will prevent people from seeing it. Doctor, you are teaching prostitution, and you ought to be suppressed. Where is the Y. M. C. A.? Oh, but this body of purifiers is composed of men, and Dr. Foote, being a man, can publish what he pleases.

But hear this terrible Doctor further: "It (sex magnetism) imparts erectile power to all the tissues of the body; it gives vigor, and aids in producing and preserving plumpness of form. It stimulates ambition, imparts elasticity to the muscles, and brilliancy to the eye of those who are favored with it. Both sexes have an appetite for it, and frequently without knowing it. They long for something they know not what, and seek to appease an indefinable desire by resorting to narcotics, stimulants and nervines. Herein drunkenness has an incentive, which has, perhaps, never been thought of (I thought of it before I ever heard of Dr. Foote); but it is a fact that with the imperfect social arrangements which characterize our so-called civilization, and which attempt to regulate the social intercourse of the sexes, men and women go up and down the earth famishing for something they cannot or will not tell you what; unhappy, unsatisfied, hungry, starving—in some cases stark mad—and, finally, in their blind search for what their systems crave, take to liquor, tobacco or opium."

Now, is the above true? I believe that it is. My observation and experience teach me that it is. And further still, I have thus learned and become fully satisfied that the undervaluation of this law of life, with the attempt to ignore or regulate it by a fixed standard, the sneers and jokes prevalent when persons acknowledge or show by their manner that they are thus hungry, combined, produce an untold amount of misery and degradation.

Dr. Foote further says: "Young men crowd the beer saloons where pretty waiter-girls are employed, and really simply for magnetic association with women. Lager, wine or some other beverage is called for, and often drank reluctantly, for they wish it to appear that the drink is what they are after, at least to those who see them ascending and descending the steps of the saloon. Sometimes the contents of the glass are left undisturbed. Many of these young men enter with no libidinous intentions. They feel thirsty or hungry for something, they hardly know what; it is not beer, it is not whisky or tobacco; these they can buy upon almost every street corner, and the tobacco they can chew or smoke in the street. No, nothing will satisfy the physical and soul-yearnings but the magnetism of women."

We have in the above quotations the reason why men will pay largely for sexual gratification, while leaving the (so-called) virtuous woman in rags. And we see, too, why women often yield when we wonder that they should. Starvation drives to desperation, and the richest lives often become the most thoroughly wrecked. Just so long as this element of sex is spoken lightly of, just so long will men and women feel a sort of contempt for themselves that they possess such feelings; and so long as people are taught that familiarity between the sexes necessarily means sexual intercourse, so long will those who desire sex-magnetism, but not the closer relation, shrink from the friendly familiarity which gives off and drinks in this magnetic life; will do this till magnetic starvation brings disease, sours the milk of human kindness, or drives to the desperation that ends in crime.

We spoke of the aroma of food tending to satisfy hunger. It does; many a woman who has felt hungry has, after cooking a meal of victuals, found her hunger more than half satisfied. So of sex hunger, a free social interchange between the sexes will prevent all unnatural sexual hunger. By sex hunger I mean that which simply calls for the magnetism of the opposite sex; but this, unsatisfied, will soon become sexual hunger, and as such is unnatural, because it could have been satisfied without this ultimate desires had there been proper social conditions. The natural sexual appetite is that which cannot be thus satisfied, and our natural wants, our needs, can be better supplied with less danger of evil resulting in a state of protected freedom than under the rule of any arbitrary standard.

But Dr. F. goes on to say, "There are two weighty reasons why the popular mind should be disabused of the erroneous impression that any present system of marriage is of divine origin. First, because this impression puts the religious world at war with all attempts on the part of philanthropic physiologists to improve the customs regulating the sexual association of men and women. Second, because common principles of honor are overshadowed by the prominence given to the supposed divinity of the marriage system. If a tree be judged by its fruits, it is hardly less than blasphemous to attribute any marriage system yet invented to divine origin."

So says Dr. Foote, and so say we, or I,
BOSTON, June 20, 1875. LOIS WAISBROOKER.

APPEAL FOR PRACTICAL ORGANIZATION.

[We publish the following, not as advocates of what it proposes, but, if possible, to arouse the oppressors of the poor to the doom impending over them. Read your bibles, oh, ye Christian capitalists, and hear what James, "a servant of God," said: "Go to, now, ye rich men; weep and howl for the miseries that shall come upon you." They are foreshadowed in the following, which was sent us from Chicago:]

Workingmen of Chicago and elsewhere, do you fully and truly realize your wretched social condition? If so, are you willing to make an effort to free yourselves from the yoke of your enthroned oppressors, who for one hundred years, by robbery, avarice and accident, have been co-operating with each other to accumulate princely fortunes in the hands of a few hundred families, at the expense of your pauperism, starvation, sickness, social and moral demoralization and death.

Yes, though their hands may not plainly show the stain of

our blood, they are nevertheless murderers, as well as thieves.

Is it any less murder to starve the laborer, widow and orphan to death, as is frequently indirectly done, than to kill by means of a pistol-shot through the brain or heart? Isn't the former much the more cruel method? Are those men, who rob the widows and orphans of their hard-earned wages, to be fawned over as such worthy Christian gentlemen, while a defrauded, half-starved or starving victim, in obedience to a law of nature, and appropriating a pittance from his stolen over-abundance, is denominated a sneak thief. Is the respectable Christian gentleman any better, in this case, than the highway robber? Which the honest man? Which the thief?

What mean those armed regiments of capitalists' menial hirelings? Are they not organized to murder us by hundreds, to mow us down like grass, if we dare to hold a peaceable, unarmed public meeting—as they have done heretofore with us. Why disperse unarmed working men in the streets of Chicago and New York, while permitting religious bodies to turn out with flags of foreign countries, and drilled zouaves, in training for the service of Pio Nono, in Italy?

They tell us they are organized to prevent bread riots. Anti-bread militia in this the 19th century! Have we then sunk so low, and become so sycophantic that they dare attempt to starve us at the point of the bayonet? In this boasted land of liberty (?) these *hell-fiends* are organizing armed bodies of hirelings—some of them "carefully selected with regard to standing," to be used when the opportunity arrives, to murder hungry, starving, industrious men and women in their attempt to get the wherewithal to keep themselves and their little ones from starving and freezing to death, during the bitter cold days of another winter.

For us there are but two alternatives: We must shut ourselves up and uncomplainingly starve—get down on our knees in the streets, unarmed, and be mowed down like grass, or arm and train ourselves, and when the proper time arrives go forth, like true men, armed and well trained, to do battle for ourselves and our families and the unborn generations of future ages. Some of us are armed and drilled already, and others are joining as fast as they can collect \$4.50 for arms. Let all our brothers who sympathize with us come to our aid from all over the country. Organize now or never. The night cometh when no man can work!

CHICAGO, June 29, 1875.

HERBERT A. PARIS.

QUARTERLY REPORT OF THE SPIRITUALISTS OF NORTHERN WISCONSIN.

The Spiritualists of Northern Wisconsin convened in Spiritual Hall, Omro, on Friday, June 25. A goodly number was present. President Potter in the chair. The meeting was called to order at 3 o'clock, P. M. The Secretary being absent, Dr. J. C. Phillips was chosen *pro tem*. The various committees were appointed, and the balance of the afternoon spent in conference, participated in by many of the friends.

FRIDAY EVENING.—The meeting opened with an inspirational song by Mrs. Olive Smith, followed by a lecture by Mrs. A. H. Colby, the only engaged speaker (and, by the way, all that is necessary to make any meeting a success). Any one having theological corns wants to get them out of the way when Mrs. Colby takes the rostrum. The lecture was replete with truths. The session closed by a song from Mrs. Smith.

SATURDAY, A. M.—Conference, in which Bros. Pratt, Bishop, Potter and Gilbert took an active part. Many thoughts were elicited. Song by Mrs. Smith. Lecture by Mrs. Colby, "How to Educate Children" being the subject; and I assure you there were many novel ideas advanced by the speaker, among which was the following assertion: "You can teach children only by evolution. They grow the same as trees. They are but photos of ante-natal conditions." It was a fine effort, and well received by a thinking and appreciative audience. Session closed by a song.

2 O'CLOCK, P. M.—The train brought the old war horse and indefatigable worker, E. V. Wilson, who came all the way from Chicago to see how the child, resurrected by him two years ago (our association), was prospering; and if we can judge by the hearty hand-shakings he received, he certainly was welcome. There being no regular lecture for the afternoon, Brother Wilson took the rostrum, and gave a close and concise history of Spiritualism.

SATURDAY EVENING.—The meeting opened by a song from Mrs. Smith. Lecture by Mrs. Colby, after which a great portion of the audience engaged in tripping "the light fantastic toe."

SUNDAY MORNING.—A heavy rain set in, continuing till nearly eleven o'clock. The programme for the morning was a session of the "Children's Progressive Lyceum." (And right here let me ask how many lyceums are there at the present time that have been in being seven years?) The children did credit to themselves and their efficient guardian, Mrs. Laura Jones. The audience was well pleased with the lyceum exercises. Mrs. Colby and E. V. Wilson made some very flattering remarks, and gave the children much good advice, which, no doubt, will tend to make them better men and women.

Immediately after dinner the Convention proceeded to elect officers for the ensuing year, with the following result: Isaac Orvis, of Oakfield, President; Mrs. F. E. Smith, of Neenah, Vice-President; Dr. J. C. Phillips, of Omro, Secretary. Next meeting to be held in Oakfield, Wis. At 3 o'clock E. V. Wilson gave one of his interesting matinees, giving incidents in the lives of those present, describing spirits, etc. The audience was well pleased.

Another important and never-to-be-forgotten feature of the Convention was Mrs. E. Parrey, the wonderful materializing medium, of Chicago, who attended the meeting and gave her seances at a private house, to the astonishment and wonder of those who attended, many being willing to testify to having seen their friends (called dead) beyond the peradventure of a doubt. But I need not tell you that this vicinity was never so stirred on any subject as this material-

ization. It will be useless for any to try to make the friends here believe Mrs. Parrey is not a genuine medium.

SUNDAY EVENING.—Song by Mrs. Smith. Mrs. Colby then gave the closing lecture to an audience of at least four hundred persons. The showing up of the old and wise men of the Bible was not altogether pleasing to some, perhaps, but she held the audience spellbound for one hour and three quarters. The Convention then broke up, all the friends saying it was the best meeting they ever attended.

ISAAC ORVIS, Pres.

DR. J. C. PHILLIPS, Sec'y.

DR. McFADDEN.

Dear Weekly—Permit me to announce in your columns that Dr. S. L. McFadden, of Chicago, Ill., is on his way to New York city, stopping at intermediate points, as impressions, circumstances and conditions may control his movements.

The Doctor occupies advanced ground in regard to the present needs and the future structure of society. By means of tests, mind-reading, etc., he elicits the attention and commands the consideration of public and promiscuous, as well as of private and select, audiences. However eccentric he may appear in manner and in matter, he nevertheless invariably strikes a rich vein of thought that will impart new hope and energy to the intelligent truth-seeker. It would be difficult to give an exact description of the varied and multiform manifestations through him, and all in a normal condition. They are as much varied in character as are the persons and the audiences in whose presence he is controlled.

It is to be hoped that Dr. McFadden will find a cordial reception and an impassioned hearing, by the liberal in thought and means, wherever he may stop.

T. M. EWING.

CARDINGTON, Ohio, 1875.

VITALITY OR SOUL.

When the scientist talks of the vitality and the religionist of the soul of man, they are speaking of one and the same thing. Through the past centuries the clergy have failed to solve the problem of how to "save the soul."

The medicine men of all time have been studying how to promote vitality, and are still unable to intelligently teach the laws which govern its action.

The priest is seeking to reach ultimate and comprehensive causes from internal and spiritual, and the physician from external and material sources exclusively. The scientist needs to learn that spirit or mind is responsible for all the conditions of matter; the religionist that only in the obedience of the spirit of man to the laws which govern and control matter can mind be perfected, and the soul attain the power of saving the body.

The gravest barrier to teaching the world of the true salvation, is ignorance of the sources from which the soul draws life. The great question is how to condense all science and apply the substance of knowledge in daily life and living, to the end of living, to the resurrection.

The motor of all life is attraction; mental as well as material.

The soul or vitality is also the spiritual body at dissolution.

The vitality is fed electrically from atmospheric air, chemically from food and magnetically from association, being the three great sources of drawing life through matter. It is also stimulated through the mind by love, devotion and intellect, being three distinct spiritual sources.

Light and sunshine are external and positive; sleep and silence are internal and negative. This is the alphabet of soul-salvation. It seems simple in the enunciation, but in making the application is the test of all knowledge and power.

Harmony, happiness and heaven, are terms identical in meaning with perfect health.

Health is a balance of all the mental and physical powers based upon an organization perfect in the equilibrium of its forces. This basic fact of organization must constantly be remembered in studying the problems of life and living. Organization was the grand secret of Christ's power physically, and His potency spiritually.

The words divine spirit and mind, also mean one and the same thing. The divine paternity was a spiritual paternity, and is the highest human type? Christ was the son of David, not in the line of ancestry, but actual fatherhood. Mary is the typical human womanhood and possible motherhood; her son the type of humanity in organization and consequent power over mind and matter.

How to promote the soul force is the great question. All sources of drawing life are better understood than are those of association. It is life unto life, or death unto death, upon magnetic principles. The world is in universal bonds together, and the souls of none, unless of divine paternity, can be saved until the majority are inheritors of eternal life.

The culmination of all science is the science of human living. The only standard of right is whatever will promote physical power and mental insight; and in human association is the only ultimate standard by which to judge of right and wrong. It is in the exchange of life between man and woman in a mutuality of comprehension of the laws of human sexuality that the world is to be regenerated and redeemed.

The universal invalidism of women and drunkenness of men have their origin in the same causes—want of proper stimulation of the vitality. Christ comprehended and revealed the magnetic laws in perfect fullness, although he did not use that word; which laws nearly nineteen centuries of philosophical and religious research are but dimly revealing to man.

It is the work of resurrected spirits to teach these laws as demonstrable truths—spirits resurrected from false living as well as those who materialize after dissolution.

Impure air, unwholesome food, pernicious associations, uncultured intellect, unfed affection and uninspired devotion are certain means of soul starvation and destruction; and viewed in this light, salvation of soul and resurrection of the

body become problems solvable by mental and physical science.

Magnetic science is neither wholly mental nor physical, but a blending of both by means of the soul, and its soul force, or life.

The way to work out one's own salvation is by working for the salvation of others; there is no other way to secure it. It is a matter of as profound interest to disembodied spirits that human vitality be so promoted that they can materialize or resurrect, as it is that coming generations are dependent for their organization upon human life and living.

Verily are all intelligences—those disembodied, those embodied and those spirits waiting to be incarnated—in bonds one to another, a vast brotherhood, waiting for conditions to enter eternal life, to occupy "the house not made with hands eternal in the heavens." "Heaven is within you," and is the state or condition of the vitality.

Reader, what is your responsibility and mine in promoting our own and the vitality of others?

MT. PLEASANT, Iowa.

ROWENA B. THROOP.

CONTRAST.

In ancient times there was a marked contrast in the practical lives of the Epicurean and Pythagorean philosophers. The former were extreme in devotion to pleasure derived through the medium of external bodily senses. The latter were extremely ascetic, renounced everything worldly and self-pleasing, devoted their lives and energies to the cultivation of their spiritual faculties, and counted no sacrifice too great, to secure divine favor.

If we bring down the history of those ancient philosophers, and place it side by side with the history of modern philosophers, we find a large class of Epicurean, and very few of the Pythagorean type.

If history speaks truly, some who were cotemporary with Jesus and the Apostles, were stern in self-discipline, pure in morals, philanthropic in works, and religiously devotional in their feelings.

It is related of Apollonius, an admirer and follower of Pythagoras, that to prove himself worthy to be called a self-conqueror, he subsisted entirely on fruit and vegetables, drank water only, would not marry, and took a vow of silence which he preserved unbroken five years, during which time he accumulated a large amount of spiritual wisdom and power; not only learned how to command and govern his own spirit, but to exert a controlling influence over others in the same direction. While he was affectionate and gentle in his manner, judicious in his counsels, he was powerful in reproofing sin and vanity, which he never failed to do when opportunity offered. His power consisted in having conquered those things in himself. How much we stand in need of such philosophers in our own time, who will both practice and teach.

The doctrine of the trinity, vicarious suffering and atonement, that was decided by the learned Bishops of the council of Nice in the fourth century (who happened to be more powerful than their opponents), lifted the weight of responsibility from the professed followers of Jesus, and Christianity (so called) has grown more theoretical and less practical, until the present time.

If the philosophers of the nineteenth century, instead of spending their energies in admiring Jesus and lauding him with praises in word and song while in practice they deny his teaching and put him to open shame, would bring their wisdom and knowledge to bear upon all the transactions of daily life, in public and private, would they not by so doing exalt their own characters and help to elevate others? Jesus exalted himself by the practice of virtue, laying down the natural life and taking the higher spiritual life. In that way he was "lifted up" and became an example to others.—*Shaker and Shakeress.*

CHICAGO, June 22, 1875.

Woodhull and Claflin—Your WEEKLY is very irregular in its arrival, and I grudge the loss of its perusal more than I can express, but I suppose it is no fault of yours. Of course you are perfectly aware of the opposition you meet with on all sides, and from women especially. It is several years since I became convinced that the sexual emancipation of woman must precede rather than follow other reforms in her favor. If by any association or combination the sex could be induced to act in concert for one month, they could overturn every government on earth, and revolutionize the world. But they are hard to be convinced, and men rejoice that they are so willing to assist in tightening their own fetters.

Miss Claflin may remember me as the lady she met in Ogden when she was on her way to California, and to whom she presented her picture, with some of your books and pamphlets, the latter of which I only partially read before I unaccountably lost them. I had a long talk with Miss Claflin; I had then lost my portmanteau, which Miss Claflin saw, clairvoyantly, and told me where I could find it, which I did.

I am anxious your paper should live and thrive, for it advocates the cause of the down-trodden and oppressed. I hope to hear Mrs. Woodhull's version of the Beecher-Tilton story as soon as these long-winded lawyers have finished. I know both Mrs. Stanton and Miss Anthony, and I wish to ask you, privately, why they have gone back on the woman's cause, as represented by you both, but especially by Mrs. Woodhull? I know Mrs. S. at one time contemplated publishing her peculiar ideas in regard to marriage and maternity, and from what I heard her say, they were like yours in many respects.

Hoping you will pardon this long letter from a comparative stranger, I am yours, very truly,

H. F. J.

CONSTANTINE, Mich., June 3, 1875.

MRS. VICTORIA WOODHULL:

Dear Madam—I have a friend of forty and upward, who is a Swedenborgian, and who has always been rather bitter in her opposition to spiritualism. Now, however, she expresses a willingness to read your present series of editorials, and not to give her an opportunity would be mean in the extreme. Consequently, you will find a subscription to com-

mence with the first of the present series of editorials. If you cannot furnish the back numbers, please inform me, and I will send mine—such, at least, as have not been read to pieces.

Whether your views as expressed in the WEEKLY are true or not, if one will read them a year the liberalizing influence will more than pay for the three dollars. I have got things a little mixed, and must read the series over again carefully; and if I do not get untangled, you will excuse me if I send you some questions. Possibly I may feel impressed to write out my theory and send you. You know all minds, especially small ones, like to thrust their own pet theories into the foreground. My theory contains some of the same ideas you have published in the WEEKLY, and although it differs from the WEEKLY in many respects (that may be due to my own undeveloped condition), I flatter myself that my spirit friends have been able to impress upon me a glimmer of the truth; and it is to be hoped they will keep on, either directly or through the WEEKLY, until their many predictions will be fulfilled, and I go out to assist in the great work of purifying human conditions. "The harvest is ready, but the laborers are few," and the old laborers do not like the new machinery. Consequently, we greenhorns must "lend a hand," and help if it be ever so little.

Yours, etc.,

A. J. WEBSTER.

SPRINGFIELD, Ills., July 1, 1875.

Dear Friends—I have delayed remitting the amount of your bill longer than I intended, hoping to remit for some others with my subscription, and also for some books of yours that I have been wanting to get for a long time, but I find I cannot now make the trip for these confounded "ragged edges" that hang about me. I could wish that this meagre sum of three dollars were as many thousands.

"Many shall be called and few chosen." How true! Victoria has called aloud to warn and wake the sleeping nations; but few have heeded her voice of God, and but few are chosen to usher in the life eternal on this globe and live in the resurrection. Many weak-kneed reformers who have "stopped by the wayside," as well as all of her enemies, will yet, in the agonies of their souls, cry aloud, "Oh, God! what shall we do to be saved?"

"The mysteries of godliness are past man's finding out." Again, "The first shall be last, and the last shall be first." Woman, the creator of human bodies and individualizer of the immortal soul, has been the oppressed and the least in the human race; but now, first and chosen of God to solve "the mysteries of godliness," and open the divine revelations, to consummate the marriage of the two worlds and control the future destinies of the human race.

Fraternally,

L. PARSONS BRITT.

CHARLESTOWN, Mass., July 8, 1875.

Victoria C. Woodhull—I have just read your article, "The Human Body—The Holy Temple," published in your paper, June 19, 1875, and would say that if you never had written another word in all your life that would, in my estimation, be sufficient to immortalize your name. I am quite busy, and don't keep so well posted as I would like. On Moses Hull's return from preaching in Harry Hill's Theatre, I was inquiring of him the news in New York, and he spoke of your new departure, so I bought a paper to see what it was, and I think I got my money's worth that time, and I would recommend every body to do the same, for sooner or later they must come to that subject, as there is no alternative about it. I thought I knew something about the importance of culture, care and development for the human body, but you have given me some new ideas, for which I am very thankful. I wish it was in cheap pamphlet form so that I could send it "broad-cast" to friends. Why don't you preach these truths to the people on Sundays? I think you would soon have a "Plymouth Church" around you that would sustain you, as it does Mr. Beecher.

Very respectfully,

B. FRANKLIN CLARK.

FOSTORIA, Ohio, June 20, 1875.

VICTORIA C. WOODHULL:

Sister—I have been a receptive reader of your late leaders in the WEEKLY, and I cannot refrain from writing to you to express my appreciation of them. The same truths were partially unfolded to me several years ago, and were published at the time; but the "Great Mystery" was not fully revealed, and since, I have been enveloped in darkness and doubt. Some time I may wish to speak again, but not yet. In the meantime, I do long to be in communication with those who are ready to accept the truth, for I begin to feel renewed hope that I may yet live to see it exemplified. Others will, I think, feel this need also, and I suggest that some plan be devised to put the social-life current in circulation.

A. WARREN.

EUREKA, Cal., June 21, 1875.

Editors Weekly—I am happy to be able to send you the name of a new subscriber to your most excellent paper, for which I inclose money order for \$3, the subscription to commence on receipt of this. I wish all the world could feel as I do the importance and the truthfulness of your teachings. Your paper is so interesting and so capable of leading people forward in progressive ideas, that I wish every family in the land could have a copy. It has done a world of good for me, and nothing could tempt me to go back into my old bigoted self again. The doctrines you are teaching now I could not reject if I would, and I would not if I could. Intuitively I feel their truth. Haste the day when the will of God shall be done on earth, even as it is done in heaven. A dear, loving old lady, who lives here, has been taught by her spirit guides much the same doctrine yours have taught you: that is, that the aura or emanation arising from the perfect sexual intercourse of mutual lovers, is the substance needed by the spirit for materializing human bodies, and that when they have thus used it they can return it again to those from whom they received it, to spiritualize their earthly bodies and make them immortal.

Yours for the truth wherever it may lead.

MRS. ELIZA COOPER.

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE.

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

CLUB RATES.

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

FOREIGN SUBSCRIPTION

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

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

RATES OF ADVERTISING.

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

All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

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

Office, 111 Nassau Street, Room 9.



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

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

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

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

NEW YORK, SATURDAY, JULY 24, 1875.

ERRATUM.

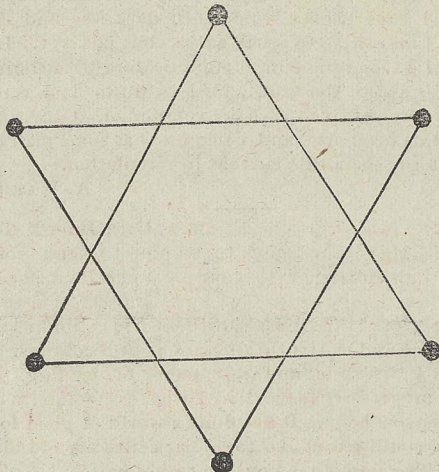
In the article in the number of July 10, entitled "A Card to Moneyed Truth-Seekers," the following error occurred by reason of a long dash at the end of a page line being mistaken for the ending of a sentence, which divided the seventh paragraph into two. It should have read thus:

"And who perverted Adam's 'God-like reason,' of which man has ever since boasted while clanging down the ages that dismal curse of *woe and degradation*—The woman tempted me into sin"—instead of ending the paragraph at degradation, and beginning another with "The woman," etc. We haven't the space to reproduce the article entire, and hope that with this correction the author will be satisfied. We have a rule to admit no general capitalization into our articles.

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 BIBLE AND JESUS CHRIST.

We have received a communication under the above caption from an esteemed friend, who signs himself "Splitfoot," for publication, which he asks us to answer. While we should much rather spend our time and space in elaboration than in discussion, still the raising of special questions, frequently aids in the development of truth, and we are always willing to give frank replies to earnest inquiries, as well as to candid criticisms. We ask for the largest degree of toleration and grant the same to everybody; we ask for the acceptance of what we say and write as our honest opinions; we grant all who cannot agree with us as believing thoroughly in the right of their opinion; and we also acknowledge that we are not perfect—that we are liable to err; and we also ask that those who seek to correct what they conceive to be errors in us, to not assume that they are infallible, or that their views must be dogmatically accepted as correct. We ask all to "Come, let us reason together," in a spirit of kindness and love, and without cursings or denunciations. We propose to take the communication up, sentence by sentence, and to make such reply to each as seems necessary.

"Splitfoot regrets to see the WEEKLY taking up that rusty old sword, the Bible. It is an antiquated two-edged weapon, which always cuts both ways and harms the assailant as much as the assailed."

If Splitfoot would have people honest in their opinions, instead of regretting the course of the WEEKLY, he should rejoice that it is made the avenue of what any one may conceive to be important truth. One of the best indications of a high intellectual and moral standard is a desire to hear all sides of all questions, and the side of this question that we raise has never been heard; but we are sorry to say that there is a growing tendency among so-called radicals to become even more strict in the disciplining of their journals than the bigoted Christians themselves have ever been. (We do not here refer at all to Splitfoot). We do not consider the Bible a rusty sword by any means. It is an old book, we know; but it is one that has been handled more than any other that was ever written, and its use has kept it bright. That it is made of the best damascus steel is well evidenced by the fact of its wear, and if it be rusty at all, it is so in the hands of those who have thrown it aside as worthless, because they have failed to discover its true qualities. A sword, no matter how good, in the hands of a bad handler proves a dangerous weapon; but the danger arises by reason of the man and not of the sword, and the better the sword in such a case the more dangerous the weapon. If the swordsmen stab himself and his friends with the weapon which is given him to cut his way from among his enemies, and to save his life instead of to take it, that is no fault of the sword. If the sword break by using, its metal is proven bad; but if it bend even to being doubled upon itself, and, when the force is removed, it comes back to itself unharmed, its metal is proven good. If there has ever been a sword twisted, doubled and tried in every conceivable way more thoroughly and continuously than "Splitfoot's" rusty one, we have never heard of it. We think that these trials have tested the quality of the metal of which it is composed until there is no question about its being a genuine damascus blade. If those who have a rusty one lying about would lay hold of it, and scour off the rust, and test its quality under the light of the new revelations that are being and that are to be made, it is barely possible that within the next six months some at least may be ready to modify their views of this ancient weapon, which is hereafter to be used with great effect against all who pollute the temple of their bodies, which is the place in which God is to be worshiped in the near future, and which is the real subject of the whole Bible.

"The Bible is a fraud, and so is every religion that is based upon it."

We think that "Splitfoot" went just a little beyond the fact when he wrote that sentence. We have seen fraudulent uses made of books, but a book that in and of itself was a fraud we never had the good or the bad fortune to meet. No one more than ourselves knows better, or deprecates more thoroughly, the fraudulent uses to which the Bible has been put. We are aware that a great many frauds have been perpetrated in the name of the Bible, and that as many frauds have humbugged the people by its use; but how the book itself can be a fraud we confess we cannot see. Certainly it is a book, a printed book—a book that was written from two to four thousand years ago, and written by somebody or by a number of bodies. In this respect, at least, it isn't a fraud because it *is*. We have it; we see it; we handle it; we read it. It isn't a myth; though many things that are predicated upon it may be mythical. The suppositions that are in existence about who wrote it are no condemnation of the book. Some of its parts claim to have been written by some special persons. Is there any proof that they were not so written? There is abundant proof that Paul died at Rome. The locality of his grave is to this day a cemetery for strangers who die in that city. Is it not quite as reasonable to believe that Paul wrote the epistles that are attributed to him, as that anybody else wrote them? And the same may be said of all the rest of the books. But let this be as it may; it makes but little difference. The value of the Bible is in what it contains, not in who wrote it. This is all the value that any book has; and when all books are judged by this rule, and are not received as

authority without judgment or reason, there will be less fallacy and fraud in the world. Of course a religion that is based upon the Bible, simply because some language found therein seems to teach its precepts, may be a fraud as much upon the Bible as upon the people. But we have yet to find those who will say that the New Commandment, to love one another, would be a fraud upon anybody, even if it were practiced, which it is not; but that those who profess to be followers of Christ, who hate, instead of love, one another, are frauds we are willing to admit.

We think that "Splitfoot's" indictments stand as against the people who pretend to be Bible people rather than as against the Bible itself. He has mistaken the use that has been made of it, for the thing itself. And when "Splitfoot" shall learn, as learn he will, if he live only a few years longer, that in this book the way to have eternal life—the way to be saved from death—is clearly pointed out, he may have an opportunity to revise his opinion about the fraud and to place it where it belongs—upon those people who have pretended to know all about a book which declares that nothing could be known about its central truth, until "the end of time," which, according to the prophets, must soon come; or in twenty-five hundred years from the time of Daniel's prophecy, when the mystery of God was to be revealed.

"Jesus Christ has been the highest trump card in every pious game for 1,500 years. But it is now beginning to appear that no such personage ever existed, and it will not be long before he will become, instead of the ace of trumps only the deuce of a side suit."

The same general remark applies to this that applies to the Bible. If the priests for fifteen hundred years have played Jesus as their highest trump card we are at a loss to see why Jesus should be called to account or made to bear the odium of their gambling. Jesus, according to his biographers, was a very meek and humble individual, simply pretending to do the will of His Father, the Creator, and can in no wise be made accountable for the acts of those who, while pretending to believe in Him have neither the eternal life which he said should be inherited with such belief, nor the signs that he said should follow it—evidences in themselves that their pretensions are fraudulent. We are well aware of all the arguments upon which the personal existence of Jesus is denied, as well as that of Moses, Daniel and John. But if they were all "myths," the persons who wrote what is attributed to them, are not myths, nor are their writings myths; nor are the truths that their writings contain at all mythical; nor has the profound wisdom of a large part of the proverbial philosophy of the Old Testament, any evidence of the mystical; but, on the contrary, is evidence that the wisest minds who ever lived of whom we have any knowledge, wrote it. Take the book of Job for instance; where, in any language, is there any writing that can begin to compare with it in any sense in which it is possible to institute comparison? And yet this unapproachable epic poem was written even before the Hindoo Vedas, from which many claim that the basis of the Bible was taken. Why not call Shakespeare a myth and his writings frauds, because there is a dispute as to whether there was ever such a man who lived, and because it has been said that Lord Bacon wrote them under a fictitious name, fearing to speak out the truths they contain lest he should be harmed of those of whose follies he treated? Suppose Lord Bacon was the author of Shakespeare, does that detract one atom from its value—from the beauty, wisdom and morality contained therein? No! Its value is in the book itself, just as the value of the Bible is in itself, from which whoever did write Shakespeare borrowed many of the choicest forms of expression in which it abounds.

In any sense in which the Bible may be criticized, save perhaps in the sense of the exact sciences only, there is no book or books in any language that can creditably bear a contrast. What shall we say of such a remarkable book? Shall we discard it as a myth? Shall we say that a book in which all the moral philosophy in the world finds its source or counterpart is nothing but dust and ashes? Or shall we put those down as myths who saw, spiritually, what the world would in time come to be, since what they saw is now seen to be a necessity as a result of the law of evolution, which was not known to them;—shall we put these down as Nobodies? We may attempt to do so; but we shall not succeed. That all systems and persons who have played upon the name of Jesus, claiming to be his, when rejected by his tests, are "to step down and out," we haven't the slightest doubt; but the good in everything will stand; and that upon which the good in everything is based will stand as long as good is recognizable by the human heart. Had the Bible been written by a single person, in a single generation or century, under the direction of a single religious sect, there might be suspicion of conniving to produce such a book; but the very method by which the Bible was compiled, being, as it is, selections from all the sacred writings that could be gathered from the old languages, written during a space of thousands of years, by persons who knew nothing about each other, precludes the idea of collusion, not less than it also precludes the equally inconsistent idea that those sacred writings out of which the Bible was formed were compiled from the bibles of other nations. When all these things are duly considered, together with the further fact that all these different writings by different persons, at different ages of civilization, point to one and the selfsame thing, the logic to be deduced therefrom

is something approaching very nearly to a demonstration of the spirit-origin of the book.

"Plymouth Church is helping him to step down and out in double quick time, and Splitfoot is waiting for an opportunity to return the polite adieu which the pretended Son of God is said to have bidden him at the close of the temptation in the wilderness, and say to him 'Get!'"

If Plymouth or any other church were a faithful representative of the doctrines and precepts that are stated to have been taught by Christ, its action in any specified case might help to make Jesus "step down and out;" but since the doctrines of Jesus are neither taught or practiced in any of the churches, we cannot perceive how any act of any or of all of them can have any effect upon Jesus or his teachings. Therefore, we feel to say, that until his teachings are understood and reduced to practice, that he will not step down and out. When his work shall be ended—when he shall have subdued all things—then he will deliver up the kingdom to God the Father, which will not be until he hath put all enemies under his feet, the last of which to be destroyed is death. To save the world—humanity—from physical death, then, is the great and final mission of Christ. This is the only salvation that he taught: "He that believeth in me shall never see death." That is, he who doeth the things that I teach him to do—he that doeth as I do—shall never die. There isn't anything mythical about that. On the contrary, it is just what the whole world is groaning for, and if "Splitfoot" knew the way, the truth and the life, he would walk in it and have them, and in doing so would go side by side with Jesus. It is in this sense, it is upon this idea, solely, that we say that Jesus is the Saviour. If he had not clearly pointed out the way to eternal life in the body, to be obtained finally without passing through death and the resurrection, we should not speak as we do. But it has been given to us to know that there is a way to have this life, and that it was brought to light by Jesus. The life and immortality that the Bible says that he brought and taught were not the life on earth or in spirit or in the resurrected state, since these were already known and widely taught and believed; but they were the life and the immortality in the body—eternal life without death. Of course those who are to have no part in the first resurrection; who are not to be raised into the immortal life in the body, who are not to be born of the spirit, who are to die, cannot conceive that these things can be so. The one hundred and forty and four thousand whom John saw will be the number who will be saved in this way from among those who live and are raised from the physically dead—which will be the first resurrection—when the mystery of God shall be revealed. The rest of the dead—that is, those who are dead in sin, who have sinned unto death—and those who, being dead physically, will live no more until the second resurrection. Of course all this is a matter of belief—of faith—and will so remain until the realization shall come, when faith will end in consummation, and want of faith in death; for until the demonstration come, it is "by faith ye are saved"—by a faith that is fruitful in works that shall raise the body from the sin which causes death. For without the faith that death may be avoided, no one can be made to do the works—live the life—by which its power over them may be destroyed, and therefore cannot be saved from it. Of course this salvation is physical, since life in the body is physical life, and when it is perfected—when Christ shall have subdued the kingdom (the body) unto Himself—then there shall come the perfect blending of the two spheres, the spirit-life and the earth-life, and the world—the body again—be reconciled unto God. To do this is the mission of Christ, and when it is performed then God will come to dwell with man.

Practically, therefore, it makes no difference whether Jesus the Christ ever lived in the body or not; no difference whether the Christ principle was ever represented in the body or not; it matters really only whether what is taught in the Bible about salvation is true. It was not until we had been shown that eternal life in the body is a gift of God to every man, and the way in which it is to be obtained also pointed out and made clear, that we began to learn what the concealed truth—the hidden meaning—of the Bible is. It has a hidden truth so subtly veiled that unless one have the key, he may read the words, and never suspect what they mean. Those who read in this way are they who, having eyes, see not; and ears, hear not; and hearts, and do not comprehend. It is only those who love the Lord with all their mind, might and strength and their neighbor as themselves who have eyes and see, and ears and hear, and hearts and understand. This is what Jesus taught was necessary to have eternal life; but he did not tell even the Centurion what the process of being born again consisted of; but he said to the lawyer who stood up and tempted him, "Do this and thou shalt live;" that is, those who love God with all their mind, might and strength, and their neighbor as themselves, are born of God and cannot commit sin, because they are born of God; and since they do not commit sin, they will not die, because death, being the wages of sin, hath no more dominion over them; being free from sin—having overcome, and thus enabled to eat of the hidden manna—they are saved from death. None of the Christian churches teach this plain doctrine of the Bible, nor do any Christian ministers or Christian laymen practice it. The Christians desire to have this country made a Christian country legally, when every law that stands upon its statute books, is founded upon the old Mosaic law of an eye for an eye, tooth for tooth, and

life for life, and not upon the command of Jesus, "That ye love one another." All such Christianity—such pretention, such Judaism, such paganism—will step down and out as the doctrines and teachings of Jesus are born into the hearts of men; but neither these nor he who gave them to the world will "step down and out" until he shall have saved all things that are committed to his charge, and raised them up at the last day. If "Splitfoot" exist until that time, he may have the pleasure of bidding Jesus the polite adieu for which he is waiting; but unless he do, it is our opinion that he will be disappointed.

But laying aside all the criticisms to which all the systems of religion that have been pretendedly based upon the Bible are justly open, we fall back upon the declarations of the Bible itself; that it could not be opened—understood—until a certain time in the future, which time is therein definitely set forth. It is from the standpoint that the central truth around which all the doctrines, philosophies and ethics of the Bible cluster, has never been revealed to the world, that we have, "taken up" this "rusty sword." We have been shown the hidden mystery over which the whole Christian world has so long stumbled, and we know of what we speak. We know that when "the Law of the Lord" is revealed to, and lived by, man, that the last enemy of the race will be destroyed; and it is for the reason that we know this that we are obliged to do what we are doing, since to do less than this would be to be treacherous to the truth that has been entrusted by the Spirit to us, as the medium, at least in part, for its communication to the world.

FREEDOM.

Those who have supposed that with sexual freedom attained, the end of the emancipations would come, are entirely at fault. To be sure all the partial freedoms that have been already gained, open the way to the full fruition of a rounded-out and complete freedom; but as yet there is scarcely a comprehension of the meaning of this much-abused and greatly misunderstood term. If we were to say that, with political, industrial, religious and social freedom attained, man would still be in the most abject slavery, it would, no doubt, be regarded as preposterous; but so were all the freedoms named deemed preposterous before they had entered into the conception of man. We do, unhesitatingly, assert in the most positive terms, that the whole length, breadth and depth of the significance of freedom has scarcely dawned upon the mind, and that we are still in abject slavery.

This will be clear after a moment's consideration. Man was created to have dominion, or to exercise authority, over the earth from which he sprung. He has gained this control over a great many of the kingdoms beneath him. He compels the earth to yield him food, the animals to obey his commands and the elements to do his biddings; he traverses the vast deep with the speed of the wind, he compasseth continents and rides upon the air triumphantly. He has even searched into nature and discovered many of the laws by which her hidden movements are governed, and by them he prophecies of times, seasons and changes. But with all this immense attainment, after learning of the ways, the powers and the laws by which the worlds are moved, he bows himself in abject slavery before the very things he has fathomed. They say to him, "You have eaten largely of the fruit of the tree of knowledge of good and evil, but in the very day thou eatest thereof, dying thou shalt die," which is the real translation of the Hebrew words rendered in the Bible, "Thou shalt surely die." Man, with all his knowledge, has not been able to put forth his hand and eat of the fruit of the tree of life and live forever. He is compelled to yield a servile obedience to the laws of nature in order to live at all, to say nothing about living eternally.

Could there be a more perfect enslavement than this? No! It is as complete as is the personal bondage of the subject to the absolute monarch, who, if the man disregard a single mandate, requires his life. Indeed there is not, nor never was, a monarch so inexorable in his decrees as are the laws of Nature over man, since monarchs sometimes pardon grievous faults. But man, having eaten of the tree of knowledge, surely dies; and there is no commutation of the sentence, no reprieve even is ever granted. Having invoked the penalty, he must suffer the doom. There is no vicarious atonement possible that has ever yet been given to the world, since let anybody do whatever he may, he still dies at last a miserable victim to the very laws which all his life he sought to propitiate to lengthen out his days, knowing all the while that death would be the end.

But man was created to rise superior to all this, and to triumph over death. It was given to him of his Creator to have eternal life—given a free gift; but having chosen his own way to find it, he must discover it by the chosen method; but this he never would have been able to do had not the Creator also sent a perfect man into the world to point out the way to the tree of life from which if a man eat he shall live forever. Man never will nor never can be free until he has risen superior to all the laws of nature; until he can command them instead of yielding a blind obedience to their every requirement. We have advocated all the freedoms up to the great and final emancipation; and now we are calling the attention of the world to this, and to the fact that it is in the range of man's possibilities to conquer death, which is the last and greatest enemy to be over-

come by him. It was no idle thing that Jesus said should follow them that believe—that they should eat any deadly thing and it should not harm them. It is to be a literal fact, since when man shall have gained the power to pass the cherubim and the flaming sword set to keep the way of the tree of life, and, entering the Garden of Eden, eat of the fruit of the tree of life, he shall die no more. It is to the way of this freedom over everything that we are now inviting man, and until he seek and find it out he will remain the abject slave.

With this number of the WEEKLY there will be sent a considerable number of bills for the renewal of subscriptions. May we not ask those to whom they are sent to be prompt in remitting for the coming year. All those who have decided to not renew will greatly oblige us by at once notifying us of that fact. Those to whom it will be inconvenient to remit at once will also oblige us by a postal card to that effect. Again we wish to say that we have not gone back to the church or to its interpretations of the Bible, but forward to a new light that has been revealed to us, which, as soon as practically developed anywhere, will be shown to the world. We have made this advance for no other reason than that the truth required us to make it. We do not seek to obtain anything from anybody by having made it, nor to make any of the truths that we have advocated any more palatable or acceptable by the use of the Bible. No! We know that by the way pointed out sin, misery and crime are to be banished from the earth, the cause of woman's enslavement done away, and eternal life realized. Were we to refuse to go by these truths we should be false to the trusts that have been reposed in us. Wait! Watch!

MISREPRESENTATION.

From a certain spiritualistic paper we quote as follows: "We never done anything intentionally wronging any one," by which we suppose the writer, its editor, meant to say that he never did anything with the intention to wrong any one. Although he hardly succeeded in saying just this, yet we shall consider it as having been said. These words were written in some remarks made upon a letter in which complaint was made that the said editor had done the writer of the letter a wrong by falsely characterizing him in his paper. The editor repented; so far good.

But we turn to another part of his paper, and quote thus: "The last text and late departure from Spiritualism, the WOODHULL & CLAFLIN WEEKLY, has hoisted the banner star of Bethlehem." When the editor wrote that he knew that he stated a falsehood. What use is repentance for misrepresentation if it come in one breath while the next is devoted to the same thing? The WOODHULL & CLAFLIN WEEKLY has made no departure from Spiritualism, and the person who wrote that it has either knew that it has not or else that he ought not to have written what he knew nothing about. Instead of having departed from Spiritualism, the very star to which he refers has been made the demonstration of the fact—the necessity of—Spiritualism as a legitimate outgrowth of the evolution of society. If the editor failed to see those articles, he should have refrained from making such a statement, because people who write something about which they have not taken the trouble to inform themselves, usually have cause to repent. Will he say he was mistaken in asserting that the WOODHULL & CLAFLIN WEEKLY has departed from Spiritualism?

Spiritualism to us is a necessary part of the truth; but not the whole truth, because it relates specifically to spirit-life—the life that extends from death to the resurrection, of which so-called materializations are the foreshadowings. The departure which we have made is a step beyond Spiritualism, and is no more a departure from it than the building of the last story of a house is a departure from the stories below. Social freedom is an advance upon Spiritualism, because it is through this that those must pass who reach eternal life, in which there is neither marrying nor giving in marriage. The editor in question is opposed to this condition; hence he is opposed to having eternal life, and legitimately remains in Spiritualism which teaches nothing of the way to that life, save through death, which is, to say the least, a very uncertain road to travel, as those who shall go by that route will have good reason to know before they find it.

We trust that this editor may "live long enough to see Victoria Woodhull in a Christian pulpit preaching Jesus Christ," and that she will be the means of converting sinners to God; that is, will be able to show that it is by sin that death came into the world, and that the only way it can ever be driven out of the world is by ceasing to sin. The doctrines that Christ taught include all the reforms which we ever advocated. They teach the common brotherhood of the race, in which freedom will exist in all organizations—in which industrial justice will be realized by all, and in which there will be no legal marriage. It is because we see that these things can be reduced to practice, and that eternal life can be realized, that we have made what this editor calls the late departure; and the star which we have adopted as our motto represents the perfect man of whom Jesus stands representative. He was the perfect man—the man in whom the physical and the spiritual were completely reconciled, which reconciliation develops the sixth sense, which the additional point of the star is added to represent, the common five pointed star standing for the five senses of the common man.

This sixth sense is being developed in man, but it has not attained to perfection in any one, but in the proportion in which it is developed in anybody in that proportion is such an one reconciled to God.

In view of these facts, regarding our position, we must protest against having it constantly repeated that we have gone backward from anything that we have ever advocated. We may have changed our views about some points of our former advocacies, but that we have renounced any of the principles we deny most stoutly, at the same time declaring it to be our belief that they who assert that we have, do so with no good intention, or else in ignorance, which is equally reprehensible with the former.

TO CORRESPONDENTS.

To the many anxious inquiries by letter, regarding the personal application of the new light that is to dawn upon the people about the relations of the sexes, we would say that it is quite impossible for us to send written replies. But, so far as we can, we shall from time to time endeavor to embody in our editorials the general principles of what such replies would be, if made by letter. We can in this way, however, only lay down general rules, without reference to any specific cases that may be brought before us. We shall be glad to have our readers write their inquiries, and we will do the best we can to reply to them in the way mentioned. We can say now only this: That there is a satisfactory solution for all the misery, unhappiness and disease that now exists by reason of the present system—a solution that will bring freedom to woman from the universal curse under which she has ever lived; and to man a blessing, of which he has never dreamed—indeed the long-looked for reconciliation of all things.

JUSTICE AND CHARITY.

Under the heading of "The Friends of the Poor Laborers" the New York Herald, of July 7, thus discourses:

"Where are the friends of the poor laborers? We have heard nothing from them of late, and yet the city pay continues at the reduced price of one dollar and sixty cents per day instead of two dollars. Many of our millionaires have protested against this reduction; have insisted that the city officials should give up a portion of their own liberal salaries before taking forty cents a day from the hard-earned wages of the working man. But none of them have yet acted upon our suggestion to contribute toward a fund to make up to the laborers the amount deducted from them by the city."

The WEEKLY objects to this plan of the Herald. It demands that the work of wealth producers, or its exchangeable value, shall be secured to the wealth producers, in which case most of those who are now millionaires would have nothing to give. It utterly repudiates the British system of political economy which robs the toiling classes of millions of dollars, though it occasionally returns them thousands of cents under the name of charity. The results can be seen in England, where now every twenty-third human being is an incarcerated pauper; or in London, where, as the returns of the Registrar-General of that city prove, one human being in every six dies either in a poor-house, an asylum, or a hospital. Under these considerations we maintain it is folly to talk about gifts to laborers. If the New York Herald wishes well to the cause of the masses here, when it treats again on the subject it will forget the word "gifts," and talk only of the "rights" of the working classes instead. They desire justice, not charity."

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.

From the peculiar style of the ending of the last week's editorial of the Garden of Eden, it has been inferred by many of our readers that the expositions of the Bible have closed. We have referred to that paragraph and it bears evidences of being a close of a series. It was not so intended by us. It may, however, very properly be called the close of the first series. Next week we shall begin the

second series. Scarcely a beginning of the revelation of the great mystery of the Bible has yet been made. What is to follow in comparison with what has been given, will be as light to darkness; as the tempest to the gentle wind; as life to death, which is the real difference; but all in its order,—first the A B C's; next the rudiments, and finally the fruit, which is the higher or the divine life which brings immortality to light in the individual. We have as yet made no preparation for publishing any of these articles in pamphlet form, though from the interest they have awakened we are led to believe they will be called for in that form.

DONATIONS.

Since our last report we have received from H. E. B., N. Y. City, \$2 00; L. S. P., Boston, Mass., \$1 50; E. J. L., Ancora, N. J., \$1 00; M. H., Ancora, N. J., \$1 00; N. H. D., Boston, Mass., \$4 00; L. B. Woodstock, Ill., \$1 00; L. G., Norristown, Pa., \$20 00; S. B., Salem, O., \$1 00; R. A. M., Vineland, N. J., \$1 00; J. B. S., Jackson, Mich., \$1 00; G. H. E., City, \$5 00; E. E. J., Berlin Heights, O., \$2 00; R. M., Philadelphia, \$10 00.

FREE LUST BETTER THAN RAPE.

What is Free Lust? It is the free and reciprocal action of the passions, inordinately seeking a free response from others without coercion, force, bond or fetter.

What is Rape? It is the inordinate action of passion for its own gratification by coercion, force, bond or fetter, over others. It is lawful in legal marriage; unlawful everywhere else. It is therefore committed in marriage almost exclusively. Whenever and wherever sexual slavery is maintained by law or gospel it becomes licensed, legalized rape. Legal marriage, therefore, is often only a legalized system of rape and murder. It is sometimes boiled down and generated into a living walking man or woman—a shaped embodiment of rapine and murder as the off-shoot of marriage-rape.

A. P. BOWMAN.

WHATEVER IS NATURAL IS ALWAYS RIGHT.

Enlightened persons everywhere accept this as an axiom, except in matters theological and social. To many, whatever is natural in theology and in social life is wrong, and the unnatural is right. It illustrates what the forces of early education and popular opinion will do. The God idea, in crude, rude and barbaric form, with all its accompanying absurdities, is thrust on the fears of the child when it can lisps its first words; and before the man or woman has matured, and is ready to take his or her place in the drama of life, the slavery of social life is added to make up the terrible soul-and-body destroying gospel of untruth and unnaturalness that moves the body politic to decay and death. This gospel becomes the controlling power that moves society; and is adhered to with the tenacity of life itself—in fact, becomes part and parcel of life.

It would seem that the above axiom need only to be stated to be accepted; and were it not for the circumstances of hereditary influences, the philosophic mind would meet no difficulty. Admitting that tendencies to wrongdoing are transmitted from parent to child, in the light of experience and observation, combined with the natural aspiration for the good, the beautiful and the true, it will not be hard for the intelligent sufferer from hereditary causes to determine the right way. Yet even allowing the difficulty, where and how can we do better than make it with its corollary—viz., whatever is right is always natural—the law of our action?

Then, in the relations of the sexes, the systems of the world, by which the many must alike move as one, are swept aside, and the rule of action extends no farther than the limit of the individual. Monogamy, polygamy, or polyandry, may all be right or may all be wrong, according to circumstances. But, whether right or wrong, this truth also declares to human laws and authorities—Hands off! This department of our nature is not within your province, no more than the regulation and control of any other appetite.

To the philosopher, sexual truth involves many complications, the consideration of which requires the broadest charity. The function of amateness, attended as it is with ten thousand conflicting and varying circumstances; the element of conjugality similarly circumstanced; the law of adaptation, taking in the infinite variety of human attributes—spiritual, mental and physical; and the operation of the magnetic law—not by any means always a full grown thing of life, but a power always more or less operative, sometimes only incipiently, or perhaps acting feebly, moderately, fully, or overpoweringly, as the case may be: all combine to form a world of variety and seeming conflict, which would be a Babel of experiences without the magic key to it all, contained in this basic principle, that whatever is natural is right, for nature's gospel is always a true one, and he who rightly interprets her, need never err.

H. W. BOOZER.

GRAND RAPIDS, Mich.

MODESTY has its sins, and a kiss its innocence.—*Mirabeau*.

To remove dandruff—go to Arizona and interview the Apaches.

Love finds its happiness in companionship, its misery in separation.—*Rev. W. H. H. Murray*.

The least act of self-renunciation hallows for the moment all within its sphere.—*Margaret Fuller*.

He who stops, amid life's jargon, and listens well, will find that the undertone is peace.—*Myra S. Judkins*.

ALL sects are different, because they come from men. Morality is everywhere the same, because it comes from God.—*Voltaire*.

If you would understand the disposition of a man, look at his companions; if you would know that of a father, observe his son.

I NEVER had a trouble or a sorrow which I could not forget in fifteen minutes in the perusal of some favorite author.—*Ralph Waldo Emerson*.

A REALLY great man is known by three signs—generosity in the design, humanity in the execution, and moderation in success.—*Bismarck*.

As an oak-tree's roots are strengthened by its shadows, so all defeats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner*.

In all cases of slander currency, whenever the forger of the lie is not to be found, the injured parties should have a right to come on any of the indorsers.—*Sheridan*.

GENEROSITY during life is a very different thing from generosity in the hour of death. One proceeds from genuine liberality and benevolence; the other, from pride or fear.—*Horace Mann*.

BUSINESS EDITORIALS.

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

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

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

BOARD AND TREATMENT FOR INVALIDS.—No. 53 Academy street, Newark, N. J.—Dr. L. K. Coonley, clairvoyant, with long experience in all kinds of diseases, warrants satisfaction. Uses medicines, plain and homo-electricity, and magnetism. Solicits correspondence. Sends medicines by express. Has good accommodation for boarding patients on liberal terms.

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.

M. A. ORR, 11 The Terrace, Union Road, Clapham, London, S.W., England, will receive and forward subscriptions for the WEEKLY. He would be glad to correspond with all friends of the cause in Great Britain. Those who have friends in England that would be interested, are requested to give them his address, or send him theirs. Copies of the WEEKLY can always be had at his place.

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 Leominster, Mass., July 18, 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. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
The Scare-Crows of Sexual Slavery	25
Tried as by Fire; or the True and the False Socially	25
Ethics of Sexual Equality	25
Photographs of V. C. Woodhull, Tennie C. Claflin and Col. Blood, 50c. each, or three for	1 00
Three of any of the Speeches 50c., or seven for	1 00
One copy each, of Books, Speeches and Photographs for	6 00
A liberal discount to those who buy to sell again.	

BUREAU OF CORRESPONDENCE.
OF THE PANTARCHY.

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

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

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

STEPHEN PEARL ANDREWS,
THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASRNATH C. McDONALD,
DAVID HOYLE,
Board of Managers.

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

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

It advocates, as parts of the new government—

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

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

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

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

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

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

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

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

Criticism and objections specially invited. The WEEKLY is issued every Saturday.

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:

The American News Co., New York City;
The New York News Co., New York City;
The National News Co., New York City;
The New England News Co., Boston, Mass.;
The Central News Co., Philadelphia, Pa.;
The Western News Co., Chicago, Ill.
Sample copies, mailed on application, free.

VICTORIA C. WOODHULL & TENNIE C. CLAFLIN, Editors.
COL. J. H. BLOOD, Managing Editor.
All communications should be addressed
WOODHULL & CLAFLIN'S WEEKLY,
Box 3,791, New York City.

THE MOST PRECIOUS AND PRICELESS
LITTLE BOOK EVER PRINTED.

LECTURES by the First Candidate out for President of the United States in 1876. For sale at all news stores, or enclose 25 cents for two copies to
PROF. J. W. SHIVELEY,
Alexandria, Va.

Newsdealers supplied by the American News Company New York City at \$7.00 per 100.

SAVE YOUR MONEY.

G. L. HENDERSON & CO.'S

PURCHASING AGENCY,

No. 335 BROADWAY, N. Y.

Will Purchase Goods of Every Description, and transact any Business for their Liberal Friends and the Public in the West and elsewhere. Persons living at a distance from the Centres of Trade can Save from Twenty to Fifty per cent. by purchasing through us.

SEND FOR CIRCULARS, PRICE LIST
AND REFERENCES.

227tf.

JOHN J. CISCO & SON,
Bankers,

No. 59 Wall St., New York.

Gold and Currency received on deposit subject to check at sight.

Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand, bearing Four per Cent interest.

Loans negotiated.

Orders promptly executed for the Purchase and Sale of Governments, Gold, Stocks and Bonds on commission.

Collections made on all parts of the United States and Canadas.

LOANERS' BANK

OF THE CITY OF NEW YORK,

(ORGANIZED UNDER STATE CHARTER.)

Continental Life Building,

22 NASSAU STREET, NEW YORK.

CAPITAL. \$500,000
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES and receives DEPOSITS.

Accounts of Bankers, Manufacturers and Merchants will receive special attention.

FIVE PER CENT. INTEREST paid on CURRENT BALANCES and liberal facilities offered to our CUSTOMERS.

DORR RUSSELL, President.

A. F. WILMARTH, Vice-President.

IMPROVED

Patent Wire Signs.

C. MONKS,

PROPRIETOR AND MANUFACTURER
OF THE

Improved Metallic Lettered

Wire Signs

AND

Banners.

SIGN PAINTING

[AND]

ENGRAVING,

IN ALL ITS BRANCHES.

No. 413 BROADWAY,
New York.

N. B.—The injunction against the manufacture of the Improved Metallic Lettered Wire Signs and Banners having been raised, I am now making them at greatly reduced prices.

I am painting Gold Sign Boards, 2 ft. wide, at the low rate of \$1 per running foot, board thrown in. All other Painting at equally low prices. I invite you to call and examine my samples.

C. MONKS,

413 BROADWAY,

NEW YORK.

PARTURITION WITHOUT PAIN;

OR,

A Code of Directions for Avoiding most of the Pains and
Dangers of Child-bearing.

EDITED BY M. L. HOLBROOK, M. D., Editor of THE HERALD OF HEALTH.

Contains suggestions of the greatest value.—*Tilton's Golden Age*.
A work whose excellence surpasses our power to commend.—*New York Mail*.
The price by mail, \$1, puts it within the reach of all.

"EATING FOR STRENGTH," A NEW HEALTH COOKERY BOOK,
BY M. L. HOLBROOK, M. D.

The book is for the most part uncommonly apt, coming to the point without the slightest circumlocution, and is more to the point than many larger works.—*New York Tribune*.
One of the best contributions to recent hygienic literature.—*Boston Daily Advertiser*.
What is particularly attractive about this book is the absence of all hygienic bigotry.—*Christian Register*.
One man's mother and another man's wife send me word that these are the most wholesome and practical receipts they ever saw.—*E. B. Branson*.
I am delighted with it.—*H. B. Baker, M. D., of Michigan State Board of Health*.

Sent by Mail for \$1. Lady Agents Wanted.

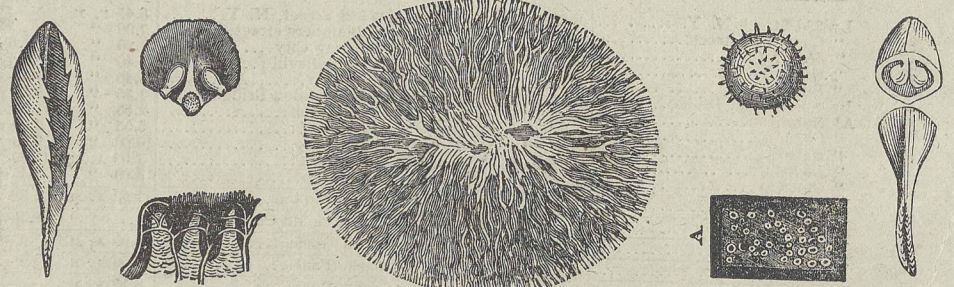
SEXUAL PHYSIOLOGY.

A Scientific and Popular Exposition of the

Fundamental Problems in Sociology.

BY R. T. TRALL, M. D.

25,000 COPIES SOLD.



The great interest now being felt in all subjects relating to Human Development, will make the book of INTEREST TO EVERY ONE. Besides the information obtained by its perusal, the practical bearing of the various subjects treated, in improving and giving a higher direction and value to human life, CAN NOT BE OVER ESTIMATED.

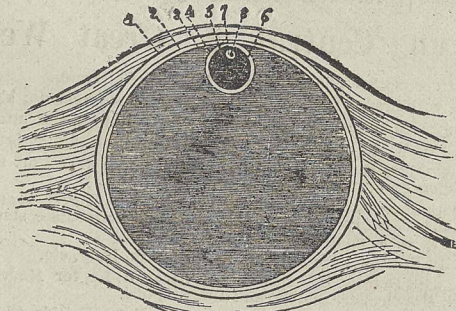
This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; Explains the Origin of Human Life; How and when Menstruation, Impregnation and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. It contains eighty fine engravings. Agents wanted.

SYNOPSIS OF CONTENTS.

The Origin of Life.
The Physiology of Menstruation.
Pregnancy.
Parturition.
The Law of Sex.
The Theory of Population.
Hereditary Transmission.
Rights of Offspring.
Good Children.
Monstrosities.
Temperamental Adaptation.
The Conjugal Relation.
Courtship.
Choosing a Husband.
Marrying and Giving in Marriage.



Sexual Generation.
Impregnation.
Embryology.
Lactation.
Regulation of the No. of Offspring.
The Law of Sexual Intercourse.
Beautiful Children.
Woman's Dress.
Intermarriage.
Miscegenation.
Union for Life.
Choosing a Wife.
Woman's Superiority.
The Marriageable Age.
Old Age



This work has rapidly passed through Twenty editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Price by mail, \$2.

WOOD & HOLBROOK, Publishers,

13 & 15 Light Street, New York.

N. B.—Professor Wilder, of Cornell University, says the above book is the best of its kind ever published, and commends it to his students. We will send all the above books, post paid, to one address, for \$3.50.

JOSHUA ANTHONY,

DAIRY FARMER,

COLETA, WHITESIDE CO.,
ILLINOIS.

SPECIALTIES:

BUTTER, CHEESE, AND PURE BREED
BERKSHIRE SWINE.

Cash Orders Solicited.

REFERENCES.—First National Bank, Sterling, Ill.;
Patterson & Co., Bankers, Sterling, Ill.;
E. Brookfield, Banker, Rock Falls,
Ill.; First National Bank,
Kasson, Minn.

SPIRITS.

Editors Wiping their Spectacles.

An account of thirty-nine Seances with CHARLES H. FOSTER, most celebrated Spiritual Medium in America, written by the following

ABLE MEN:

Mr. Chase, Editor *New York Day Book*; Mark M. Pomeroy, the *Democrat*; Mr. Taylor, *Philadelphia Press*; Mr. Hyde, *St. Louis Republican*; Mr. Keating, *Memphis Appeal*; Epes Sargent, Author and Poet; Professor Tefft, Bangor, Me., etc.

Bound in one volume, Price 50 cents. Direct for copies to

GEO. C. BARTLETT,

GREAT CENTRAL ROUTE.

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

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

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

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

Condensed Time Table.

WESTWARD FROM NEW YORK,

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

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

Through Sleeping Car Arrangements

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

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

CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF

Michigan Central & Great Western Railways.

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

CANCER

Cured Without the Knife or Pain.

Diseases of Females

A SPECIALTY FOR TWENTY YEARS.

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

PROF. J. M. COMINS, M. D.,

345 Lexington Avenue,
NEW YORK.

PSYCHOMETRY.

Power has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and inclose \$2.
JOHN M. SPEAR, 2,310 Mt. Vernon street, Phila.

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

MRS. REBECCA MESSENGER.

Psychometrist and Clairvoyant,

WILL GIVE

Diagnosis of disease for.....\$1 00....by letter \$1 50
Diagnosis and prescription for 1 50.... " 2 00
Delineation of character.....1 00.... " 1 50
Will speak one hour entranced on destiny of applicant for.....1 00
Written account of past, present and future.....1 50
Send age and sex.
AURORA, Kane Co., Ill., Box 1,071.



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

Alum and Plaster-of-Paris.

MARVIN & CO.,

265 Broadway, N. Y.,

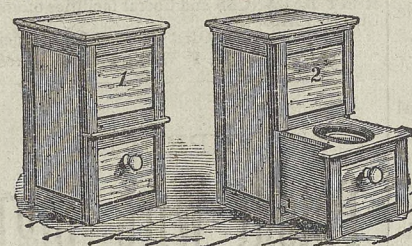
721 Chestnut St., Phila.

SAVE THE WOMEN AND CHILDREN
THE SICK AND INFIRM!

FROM
EXPOSURE AND DISCOMFORT.

Abolish that Nuisance in the back yard, by
using the

WATROUS EARTH CLOSET.



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

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

THE COMMUNIST

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

A Great Curiosity.

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



L.G.S.

Pat. Aug. 19, 1873.

P. S.—Mrs. W. is using one with great comfort and satisfaction.

I have examined the "LADIES' GARMENT SUSPENDER," and take pleasure in commending it as well adapted to promote the health and comfort of women.

A. O'LEARY, M. D.

The "L. G. SUSPENDER" I think an improvement upon the majority of such articles worn.

DR. MARY SAFFORD BLAKE.

Sample, by mail, 50 Cents and Stamp.

Best of Terms to Canvassers.

JOHN D. HASKELL, 60 STATE STREET,

CHICAGO, ILL.

VITAPATHY:

The best of all system of cure. Legal Diplomas given

Address,

PROF. J. B. CAMPBELL, M. D.,

141 Langworth street,

(Cincinnati, Ohio)

The Keenest Satire of Modern Times.

The Drama of Deceit.

A Satire in Verse on the

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

DRAMATIS PERSONÆ.

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

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

"BEHIND THE SCENES"

in the greatest scandal of any age!

The "ways that were dark, and the tricks that proved vain," are here exposed to the glaring light of the day.

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

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

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

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

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

SELLS AT SIGHT!

Address all orders to

INDEPENDENT TRACT SOCIETY,

Box 37, WORCESTER, MASS.

A. BRIGGS DAVIS, Sec. and Treas.

PENNSYLVANIA RAILROAD.

THE GREAT TRUNK LINE

AND UNITED STATES MAIL ROUTE.

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

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

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

Express for Philadelphia, 8:40, 9:30 A. M., 12:30, 3, 4, 4:10, 5, 7, 8:30, 9 P. M., and 12 night. Sunday, 5, 7, 8:30 and 9 P. M. Emigrant and second class, 7 P. M.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HULL'S CRUCIBLE.

A WIDE AWAKE SPIRITUALISTIC & SOCIAL REFORM JOURNAL.

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

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

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

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

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

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

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

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

TERMS.

One subscription, 52 numbers.....\$2 50
" " 25 "1 50
" " 13 "0 65

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

All Letters, Money Orders and Drafts should be addressed

MOSES HULL & CO.,

871 WASHINGTON ST., Boston