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The truth shall make you free.—Jesus.

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

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

"WHAT SHALL I DO TO BE SAVED?"

BY NELLIE L. DAVIS.

A very pertinent question; for salvation is no myth, although it is not found in the orthodox fashion, nor yet is it found in any sense of the word until it is fairly earned.

As uncompromising as the Abolitionists who refused to call this a free country, while the manacles clanked upon the limbs of one negro, so do we refuse a system of salvation which is incapable of ministering to the needs of every soul.

The life which enfolds us physically may be properly termed the foundation of all life. Of the building erected thereon the superstructure is the intellect; the dome which crowns the whole is spiritual growth and perceptivity.

Materialism compasses the needs of foundation and superstructure. Spiritualism enwraps the whole, from dome to lowest foundation stone. Spiritualism is materialism, with the addition of a soul; it is Pygmalion waking to life his statue in the earthly clods insensate.

Man in his threefold life, as a physical, intellectual, and spiritual being, has need of a threefold religious and social culture. To ignore the one department of his existence for the other, is the fatal mistake committed by most systems of religion.

Materialism is the reaction of the perverted Spiritualism in the religious code of the middle and early centuries.

The mediæval saint ignored his physical inheritance. His body was a huge exorcism on his soul, to be burned, scourged, and fasted away in an earthly Valhalla of self-denial.

To be a fleshless unincorporate soul was the very acme of existence.

To be imprisoned in a body which knows hunger, thirst, disease, amative impulse, and death's corruption, fretted the would-be saint with dire impatience of earth, its contingencies and associations. He answered the query: "What shall I do to be saved?" through shameful neglect and crucifixion of the basic principle of his being. The foundation being omitted, the intellectual and spiritual man was a starveling, where his physical imbecility was a success; where not, he was a hypocrite.

By so much as he ignored the materialism of life, by so much was he incapacitated from prescribing a safe and speedy process of salvation from the sin of ignorance.

The theologic plan of salvation says: "Take care of the soul and let the body take care of itself."

Materialistic salvation says: "Take care of the body and let the soul take care of itself"—a decided improvement upon the old plan, but not covering the entire ground by any means. These systems are only twofold—the body expunged from the one, the soul from the other. The Spiritualistic salvation is threefold, and the one for which our organizations clamor the loudest, and will not be educated properly in all departments without.

The law and order of salvation consists in the evolution from the scientific knowledge of the present, of a system of physical and spiritual growth that shall ripen every faculty of our beings; that shall evolve perfect bodies for the tenantry of pure souls; that shall redeem manhood, womanhood and childhood from all abuses of the holy temple of God—the human body—by gross self-indulgence, by pampering abnormal appetites until the lamp of life burns so low that it cannot longer resist these fitful gusts of morbid passion, flickers a brief uncertain moment, then goes out forever, leaving the soul barren of rich results—the carefully garnered wealth of a life well lived and replete with pure thoughts, pure deeds, pure loves.

Such is the salvation we all aim for, but so many of us have weighed anchor on the sea of eternity for a life voyage in such unwieldy, decayed and worthless vessels, that a wreck or premature termination of the voyage on the shoals or reefs of inherited disease, and mad passion, are the inevitable results of a large proportion of the voyages of life.

Look to Jesus for your salvation, says the theologian. We have contemplated the cross for centuries; how much better are we, physically, because of such contemplation? Cross contemplation has afforded a leaning post for every morbid sluggard. Because one man has died for a truth, is no good and sufficient reason why we should die in him to any individual work for ourselves.

When we trace the need of salvation back to its source, we find that the transgression of an inquisitive Adam and Eve has nought to do with its necessity, and that the crucifixion of the Jewish philanthropist is of no more avail to stem the tide of our ignorance, than is a child's hand to stay the rushing torrent of Niagara.

Humanity has a chronic distaste for home truths, and the preacher has been popular in proportion as he steered clear of all unpleasant allusions, and confined himself to the story of salvation by the cross, omitting to mention that the cross has no remedial power for those who fail to work as well as pray; popular so long as he did not urge brain and stomach salvation, and laid not a finger upon the veil shrouding the iniquities of social life, and pretended not to see the grinning skeleton of excess peeping from the eye, seeking expression from the tongue, shadowing the life; popular so long as he did not think for us, and told us that 'twas good to be good for Jesus' sake! As if our lives were going to benefit a man who has been dead for centuries, and who has left earthly things so far behind him that they have become mere notes in his memory, and who cares not a rush whether A eats meat or fish Friday, whether B keeps Saturday or Sunday, or C believes or disbelieves the story of the immaculate conception! Clearly, salvation in its threefold character comes not by contemplation of the cross.

The most that has resulted from such contemplation is found in these enormous churches, useless six days out of seven, occupying the most eligible building sites, exempted from taxation, while rum shops, brothels, and the poverty-stricken but well taxed homes of the laborers multiply so rapidly that crime and its parent poverty fill our prisons and almshouses to overflowing, and our highways and byways with predatory bands of tramps.

If these churches could be used as reformatory institutions to investigate the cause and cure of crime, they would be pre-eminently useful in abating hell upon earth, into which humanity is plunged through its ignorance of this most important, but least understood, of all questions—sexual holiness, perfection of the human body, the living temple of God.

We want a salvation that will offer a road out of all this misery and darkness that rivets closer the chains of earth's famishing millions, and curses society with the fruits of debauched passion whose highest sentiment is selfish gratification. "He prayeth best who loveth best; and he liveth well who loveth well," are two axiomatic truths, whereby hangs the law of life.

To save ourselves from ourselves we must elevate, not degrade the sexual function; for he liveth poorly who loveth illy, and he who degrades the coronal of being into animalism, commits the unpardonable sin, and while cursing posterity is eternally cursed himself by the recoil of his act. Phallic worship was the embodiment of an idea of physical perfection and freedom from prurency, toward the attainment of which we are struggling to-day. This idea, with us, will assume a different expression than in its old time rendition, in accordance with the enlightenment and scientific research of the age.

We are jealous of our prerogatives as human beings above the brutes, and have not made good our claim by using those intellectual and moral perceptions which have supplanted the fixed unreasoning instinct of the brute, to win salvation, and attain, at least, as healthy bodies and normal functions through intellect as the brute owes to instinct.

At birth we are nothing, save in possibility. Thus, we are left in a measure, free. As animals alone, we are inferior, because our instincts as animal, and our attributes as human, become so confused and untrustworthy, that to save ourselves from becoming the meanest objects on the face of God's footstool, we need to supplant them with something higher; and we find that our only chance of gaining a useful and immortal existence consists in developing ourselves up to that point for which we were designed—from animalism where we do not belong, up to Spiritualism, where we do belong.

Sexual salvation for the race is found in redeeming woman from centuries of serfdom, and selfish, woful subjection to tyrannous lusts; found in purifying our bodies; found in gaining a knowledge of our physical functions, their uses and the penalty of their abuses; found in a heaven of freedom where each individual owns himself, and is not the bond slave of another's will or whim. Womanhood fettered to the lowest, excluded from the highest, is the curse of the world, arousing the just anger of nature, from which, cross contemplation can never redeem us. For woman the threefold salvation tarries and waits for its divine consummation in humanity, through the mothers of the race. Woman's kingdom is the human heart, and she prayeth, ruleth and loveth well, when she has purified her kingdom of selfishness and lust by her determination to quell sexual impurity in lieu of pandering to its larger growth, by abdication of her rightful throne and relinquishment of her sceptre of power.

The keynote of woman's salvation as a physical, intellectual and spiritual being, is struck when she becomes a selfhood with a distinct identity from man, yielding allegiance, not to her husband, but unto her conscience and her God. Woman then becomes, not the reflex of man, but an individualized half of the basic principle of the universe—sex—each complete through the non-encroachment of the one upon the sphere of the other. Then human life shall attain its divine perfection, crime and injustice shall disappear, and the Universal Republic shall take the place of the corrupt demagogism that now rules the country to its ruin.

Man's physical salvation is secured through woman's emancipation; the degradation of the mother is the degradation of the children she bears. Take heed that the spring of life be pure, for if the fountain head be poisoned, coming generations bear the cross and mount the Calvary that lies in the pathway of violated physical and moral law.

Spiritual salvation aims to strike at the cause; theology aims to strike at effect. One tries to heal over the bites of the old serpent of ignorance; the other tries to remove the serpent that no more may be bitten.

We do not want to outwit hell and the devil by hiding behind a cross; for how well is the world healed to-day after a treatment upon this plan of nearly nineteen centuries!

When a person gets far enough along on the road of free inquiry to ask why God don't kill the devil, be sure he is on the high road to true salvation, for he will speedily find that the devil is his own ignorance, and that God intends that we shall slay our devils by educating ourselves into a knowledge and obedience of law, so that we may send forth no more half-made-up children that are no better than rabid dogs, to curse society, and make up our army of criminals, drunkards, prostitutes, paupers, imbeciles, tramps, and lunatics.

Here are your devils: the abominations of ignorance. Slay them with the weapons of knowledge. Here is need of salvation; provide it from healthier bodies, better-balanced heads and riper souls. Exalt your physical functions above the slough of centuries of ignorant degradation and besotted passion. Hold high the standard for manhood and womanhood. Arise ye emancipated souls, and welcome the glad new era of a world's redemption by the perfected type of humanity, through the amalgamation of, and elimination from, the races, of the attributes and characteristics of each worth preserving and repeating.

The Millennial day draweth nigh; and how beautiful the thought that so many faces shall yet greet us through the salvation of divine knowledge typified in the pictured divinity of face and form, the outcome of the purified and redeemed soul within.

Then, as on their natal day, shall the spheres chant the praise of the advent of a new race. Earth shall smile with a new gladness, and heaven will be found with gates wide open, not without, but within, the purified and redeemed soul of man.

THAT "FINAL RECONCILIATION."

There certainly is to be a "final reconciliation of all things" in spite of the quackeries, which in these latter days, have clustered around this phrase. The lion and the lamb shall lie down together; the Bismarcks, and the Pius Ninths and the Henri Delescluzes, shall meet in fraternal embrace. On the one hand, there shall be the swords beaten into plowshares, and the spears into pruning hooks; and on the other hand, the myriad seemingly contradictory doctrines that now divide men, hopelessly as one would say, shall have their un-

MS. Sermon

derlying truths brought out into the clear day light, and be just so reconciled. On the one side, the "conservative spiritualism," (whatever that may mean), with its "capital, labor's best and only friend," its "superior sagacity," taking "advantage of opportunities," its "sweet by and by," with its "millionaire * * * accounted as the benefactor of the race"; on the other side, the "sell all that thou hast and give to the poor," "that terrible 'camel' business," that "whip of small cords," with Dives roaring in hell and Lazarus sweetly reposing in Abraham's bosom; and both sides having the truth, the one side just as indispensable as the other. And yet, after all, truth is one; error, or what is the same thing, partial and one-sided truth, is alone divergent and contradictory. But no error was ever yet enunciated by human lips that had not a truth underlying it.

How to eliminate the underlying truth, and so accomplish that "final reconciliation of all things," for which all noble hearts, and synthetic minds have ever been longing, and striving, is of course just the question. To attain this underlying truth is simple, the same thing as to arrive at the genuine "universality," or, to coin a better word for the nonce, "pantology"—neither word, by the by, having any further utility when once the thing itself is attained. From that moment, the word "science" serves amply; for the universal doctrine resulting from the application to all possible categories of thought, of that method of positive demonstration which finally solves every problem, solves it past all possible recall, putting an end, at once for all, to doubt and uncertainty, in spite of all the "free thought" in the world; is that which will most assuredly constitute the universal faith of the future, leading up the now scattered and mutually hostile races of men to the normal oneness of humanity.

But then we are met here, finally by another divergence, another seeming hostility, one that looks at the first blush more profound than any above indicated. On one side stands inspiration; on the other side, science, or rather the sciences, the strange new gospel of dispersed specialism, the Spencer-Darwin-Tyndall-Huxley-Draper Nihilism, with the electric telegraph flashing across an ocean and two continents its daily batch of lies, as a most fit symbol of its sovereignty! These two social forces—for such indeed they are, notwithstanding the anti-social propensities of the latter—are evidently now gathering themselves up for a final and decisive death struggle, the by-standers all feeling sure that one or the other must speedily succumb, be finally and definitively squelched, and to be no more heard of forever, save in the pages of curious history. And seeing that supernaturalism, from the very birth of science two thousand years ago in that little greek peninsula, destined to give intellectual light to a whole world, has been at every point, sooner or later—yes even when for special purposes it could secure itself a respite of a thousand years—forced to give way, and recognize the supremacy, in the sphere of pure intellect, of positive demonstration—these by-standers, *i. e.* the freethinkers really free, come naturally enough to the seemingly unanimous conclusion, that it is inspiration which has to go under, to pass away utterly and forever from among men.

Only the very rare, really integral, minds, minds that can look at both sides and all sides of a great question, and not take for granted that the one side of the post facing the spot where they happen to stand is the whole post, can see—and they will succeed, too, in finally demonstrating to all mankind, along with the rest of normal universal doctrine—that while supernaturalism has doubtless to give way to the all-conquering genius of positive science, that he in no way deprives inspiration of her own sphere. The conception of inspiration, like all other human conceptions, has doubtless to undergo the transformation indicated in the law of the three states, the great universal law of progress. But it remains inspiration still. It is subject doubtless to immutable natural laws, which science—the regenerated and unified science—has had to discover. But it is inspiration still, having its own function within its own sphere that can never be taken away. True enough the relations between science and inspiration are widely different from those that would be imagined by the pure inspirationist. But those who would pretend to systematize science while ignoring altogether the role of inspiration are clearly only quacks. A pretty science of history that would be, truly, that could not divulge the natural laws of a social force that has played such a part in the progressive development of our race as has been played by inspiration! The play of Hamlet with the part of Hamlet left out would be consistency itself in comparison.

RAMSHORN.

AUDI ALTERAM PARTEM.

NEW YORK, Jan. 19, 1876.

Editors Weekly—Having recently observed, by chance, No. 10 of a published series of communications by one of our municipal Tax Commissioners on the subject of taxing church property, and as I consider your journal independent, and not under any subsidizing influence, I would beg leave chiefly to note through its columns some of the remarks and propositions of this wiseacre on church assessment or taxation.

He begins by quoting Lord Chesterfield, who said: "A tax implies a license granted for the use of that which is taxed to all who would be willing to pay it." Now, the matter of church taxation, in order to a proper understanding of it, does not require any Chesterfieldian authorities, but rests solely on the basis of common sense and reason. Our pilgrim progenitors came to this country to escape from the tyranny of an ecclesiastical government; their descendants, the patriots of the Revolution, fought and bled to rid themselves of it, and the framers of our Constitution in that American *Magna Charta*, knowing the consequent mischief and curse of such a mixture, very wisely inhibited all connections and entangling alliances between Church and State.

This correspondent then goes on to state that the General Government, after imposing certain duties on all articles of luxury, has gone so far as distinctly to recognize the value of religious teaching by exempting from taxation and placing upon the free list, according to official interpretation, Bibles

and other books imported in good faith for the use of Sunday schools in the United States, on adequate proof; and then asks what sense there would be in exempting books used in such schools from duty and imposing a tax on buildings erected for the fostering of them." According to such logic, if the existence of one thing be wrong then another wrong should of course be inflicted to make it sensible and just.

While a Sunday school or a church may be a desirable institution, *per se*, and productive of great good, it is not the province or duty of our Government to foster or aid either in any way, and the act, as the national records will undoubtedly show, was not voluntary on the part of the Government, nor by the expressed wish or will of the people, but through petitions of those more immediately interested or concerned in the matter. And if our more modern law-makers preferred to stultify themselves by practicing this little amenity toward the Sunday schools it does not follow that a still further mixing-up of such things should be indulged in by compelling people of all beliefs and of no belief to contribute to the support of the many and various religious and sectarian interests throughout the land to the amount of over \$200,000,000. He admits that secular properties, to the amount of \$2,500,000,000, are exempted by the United States Government. Well, one would naturally infer that this amount alone was about sufficient for tax-payers to look upon acquiescently without bearing additional burdens through any outside or extraneous causes. Then he says: "The enormous amount of securities exempted by the General Government owe their origin to war, and if Congress should enforce upon the States the taxation of buildings for public worship, great wonder would be expressed that, while such enormous sacrifice by exemption is offered to the Moloch of war, so small an oblation to the God of peace should be withheld." The question: "Who pays the taxes?" has time and again been propounded and discussed, and the inevitable and correct answer has always been: "The poor man." Yet, supposing this not to be the case, and the burden fell on all alike, for what purpose is it done by any citizen but to support the Government under which he lives, and its established institutions? But is a church an established institution of our Government? By no means. How, then, would the whole people grudge an oblation to the God of peace by refusing to pay for the support of a church, while they might be obliged by a natural law of self-protection to offer an enormous sacrifice to the Moloch of war? The fact is, some people out-Christianize Christianity in their pretended religious enthusiasm. Then, too, there is so great a diversity of sects and denominations, how is a disinterested citizen to know which one among them all is right? And what assurance has he that the sums which he thus pays, directly or indirectly, in the form of a tax, will be appropriated to a good and useful purpose? If there be any thing right about them it must be in some one of them. Christ's body was not divided into so many parcels. Such divisions and subdivisions are all the result of priestcraft—the work of doctors of ideas. True and unfeigned religion may be found in an open boat at sea, or in a wilderness, as well as in a grand and costly cathedral. It is not at all dependant on church conventionals. Indeed, in this age of corrupt and apostate christendom the real saints, compared with pharisees and hypocrites who make a trade of religion, and "steal the livery of heaven" to gain an undue advantage of their fellow-beings, are like sparsely-scattered grains of wheat in a mingled mass of chaff and rubbish. A man now-a-days may inwardly worship a golden god, with his heart and affections centered in worldly interests, and if he will say but Lord, Lo-r-d, and subscribe \$100,000 to the erection of a costly Christian church, he will be supposed to have secured a through ticket to heaven in a palace-car. But God is not propitiated by any such works, the humblest hall or chapel being as acceptable in His sight as the most grand and gorgeous structure.

When He said to His people, "Ye are the temple of the living God," He didn't have much reference to anything fashioned or finished with their hands. And when people think to be doing God service by selecting for church ceremonies or service, called worship, the most valuable plots of ground, and erecting thereon large and imposing edifices, gorgeously decorated and furnished to suit the fine apparel in which they are arrayed, they fall far short of the wisdom and comprehension of King Solomon, when, in his dedication of the Temple, he exclaimed: "The Heaven of Heavens cannot contain Thee, how much less this house which I have built!"

When in those days of types and symbols of the future, that temple of costly magnificence and grandeur was erected for sacred use, it was not intended by him, who designed it, to be a pattern of houses for the same purpose in subsequent times, but merely as a symbol of the beauty and purity that should characterize those living temples in which he would ever delight to dwell.

Christ's kingdom is not of this world; neither are his people. And a church body or assembly that is truly devout and pious will not lack for anything essential to its existence. But if it be chiefly made up of those who have not sufficient faith, that He who sustains the universe will also not let them fall to the ground, and look to the world and the governments of the world for protection and aid, they simply show that they are but sounding brass, and have only the form of godliness, without the power thereof. But there are plenty such. When, therefore, Mr. Andrews denies that exemption of buildings for public worship is a concession, and insists that it is a right inherent in the conditions and uses of the property, he proposes what in the form of reason is the merest sophistry, and in the way of simple assertion, is nothing more than the sheerest and shallowest nonsense. His fitness for being a tax commissioner must, indeed, be surprising.

Unscrupulous and persistent beggars for church privileges in the form of donations, exemptions, etc., whether Protestant or Papal, are among the most dangerous of frauds. Though possessing millions, their constant cry to the outside world is give; and they seldom, if ever say, hold, enough. It is such fanatical pharisees who are most opposed to taxation; most clamorous for an ecclesiastical government, or whatever may

tend to a union of Church and State, and are ever acclaiming for the embodiment of the word God in the national Constitution. They make frequent and long prayers in public, and have always the words God and the Lord in their mouths. If they would try to have more of such things in their hearts, without regard to the Constitution, they would, perhaps, find it ultimately much better for themselves, and not much, if any worse, for the Constitution, or for the people for whom it was framed.

TAX PAYER.

REAPING.

"Though the vision seems to tarry,
Yet it surely will transpire;
Though the battle seems eternal,
And forever burns the fire,
Suffer on, O ye faithful,
For the end will surely come,
And the fruits of all your labors,
You will harvest to their home.

In the yonder stormless regions,
With an ever balmy sky,
You shall soon receive a glory,
Which can never, never die.
Then let heaven kindly lead you,
Through the river Jordan deep;
And with calmness bear all chastening,
On this holy way to keep."

ELIJAH MYRICK.

Editors Weekly—The Jan. 22d number of your paper, containing the conclusion of an article under the caption, "A Critic Criticised," has been received, but the previous paper containing the beginning of that article I have not seen. I perceive that you have been using me and an unfortunate article printed in my paper a short time since, as "shoulders" over which to whip a great many people, and for that use no apology on your part is necessary. I am only too glad to have been of some possible good to the world, even in this way, and more for the purpose of giving you still further opportunity to express your views by making myself a target to be shot at, than with the hope of advancing any new or important ideas, I take occasion to reply, promising, for your readers' sakes, to be as brief as possible.

Now, I admit that if society were so perfected in its parts and organization that the weak as well as the strong could feel sure of protection; if composed of members possessed of sufficient intelligence to comprehend the meaning of justice, and capable of reasoning correctly from causes to effects; in short, a state of society in which it would be possible to live up to the precepts of the Golden Rule—then woman, in common with all of the physically weaker portion of mankind, might freely trust in the wisdom, honor and generosity of man, or her fellows, to secure to her justice; and your theories of freedom might be put in practical operation to great advantage. But such is not the case to-day. He who holds the purse *does* hold the power, whatever other "prize" woman may have to sell, and to be sought for. Money is one of the prime necessities of our existence. It may be ranked next to air, since air is about the only desirable thing that can be had without it. Of course the possessors of it are, more or less, the autocrats of the world, and especially of the little domestic worlds that fill the world. You assert, and defy contradiction, that "financial independence is impossible for woman" so long as a competitive system of industry prevails. This is my position exactly. Now, under existing laws and customs, which must exist for a long time yet, I cannot conceive of any independence worthy to be called such, outside of financial independence; and as woman cannot have that, therefore, freedom for her is out of the question, since she cannot be free and at the same time dependent. Therefore, he who holds the purse holds the power.

For this reason, it seems to me that a system of marriage by contract, which may be dissolved at any time by either party, is one which favors the man who "holds the purse" very much more than it does the woman who is dependent upon that purse. He satisfies his desires, base or otherwise, and is at liberty to seek "fresh fields and pastures green." She is faded and dispirited, cursed with physical diseases peculiar to her sex, which are augmented, perhaps, by ill-usage, and as a consequence—being a financial dependent and the weaker party in making the original marriage contract—there are no "fresh fields" for her. A beautiful flower, plucked and fondled, and, withering, she is thrown aside for another. In common with a worldful just like her, she must eat and drink and be clothed and housed. She has her freedom, however, and if she can find "the man to her liking," she is free to form a matrimonial copartnership with him—providing he is willing. If she possess health, she has freedom to commit suicide by the slow but sure process of drudgery, devised by the purse-holders for the extermination of both her body and soul. Hood's "Song of the Shirt" illustrates this. She has jumped out of the frying-pan fairly into hell, but she has her freedom. Nor it does not mend the matter that old marriage contracts ("for better and for worse") would not be annulled by the new order of things, because the parties to the new contract come there under consideration, with woman at the usual disadvantage.

Be it remembered that I am reasoning from the standpoint of the world, its men and its morals as it is, not as it might be or will be. Nor do I overlook the fact that agitation is necessary before purification, and that your ideas, which seem to me at present impractical, may be the necessary forerunner of a better time to come. Indeed it is not difficult to imagine a social heaven-on-earth, in which emancipated woman may be queen over herself, and bless the world by the use and exhibition of her full and developed capabilities, now scarcely known to us; but one glance out of the window at the passers-by is sufficient to shatter all such heavenly dreams of bliss, and bring back all the dread realities of the world as it is, with the discouraging multitude of reforms that must precede, and wondrous growths that

must take place, before we can welcome in the grand emancipation day of woman and give to her that freedom which is her right.

I seek the use of the WEEKLY rather than my own paper for this, because it will reach a greater number who have read your article; and while I do not pretend to have answered your arguments in full, I think this will relieve me from the imputation which you unintentionally cast upon me, of being of that numerous class of editors who thoughtlessly malign you and the cause you are so ably defending.

Very respectfully yours, LUCIEN V. PINNEY,
WINSTED, CONN., Jan. 14, 1876. Editor *Winsted Press*.

[We will not break the force of this graceful compliment by any attempt to reply to its arguments. We will only refer our friendly editor to what we said, in the first article which he had not seen when he wrote. We said if all women would rise together and throw off the yoke of sexual servitude, and hold out a month, that they could make any terms that they should demand, with their former masters, and hence it follows that he who holds the purse, "does not necessarily hold the power;" he only holds it, because women will not together exercise the power which God has given them for their defense against the oppressors of their personal rights.]

FLORENCE HEIGHTS, N. J., Jan. 8.

Dear Weekly—A few lines to let you know I am buckling on the armor to prepare more vigorously for the fight. I am at Dr. Trall's, attending lectures with my husband and children. Cannot say too much of the system; of Dr. Trall himself as an earnest, honest truth-seeker, and a daring teacher of the same. His Hygienic Home, on the banks of the Delaware, twenty miles from Philadelphia, is a beautiful location.

Here we are taught that to be true to one's self is to be true to God; to be a Christian is to be a humanitarian; to take the world as our church and Nature for our creed is the highest religion. Here we are taught, if we would be happy, we must be well, and if we would be well, we must obey the laws of health.

Dr. Trall has long been condemned and scorned by the medical faculty for his radical views on health reform, but his theories and principles will live long after he has passed from earth, because they are founded on the immovable laws of God—Nature.

Your readers may be desirous of knowing some of his eccentricities. His many valuable books explain much, and they should be more widely known. He holds disease as a remedial effort, and as such should never be cured. Assist nature to its normal condition through the physiological agencies of air, exercise, water, magnetism, diet, etc., and she will restore herself.

We here have two meals a day. Meats, salts, as well as all other condiments and spices, are excluded. A strict fruit and vegetable diet is required. We have two—sometimes three—daily lectures, two lyceums, and a dance weekly; gymnastics daily.

Dr. Trall fears not to call things by their right names, and place people in their right pews. Six male prostitutes to one female, was the assertion made yesterday. He fully agrees with you that the blood flow in menstruation is disease. The ovum should ripen and pass without pain, and not only conclusively proves it by nature (as he does every statement), but we see it demonstrated here by women coming and living strictly hygienic. The flow entirely ceases, and they improve in health.

Just now the doctor is giving us some extra lectures, by request. His views on theology—rich, deep and abiding. God bless Dr. Trall, with you, dear Victoria, and many more of our modern Saviours, till they see the fruits of their labor.

Let me, too, offer a word of cheer to Mattie Strickland. Go on brave girl; be true to self and you can but be true to God. I wept over your sorrow, but rejoiced over your noble test of womanhood. Would there were more possessing your courage.

ANNA ATWATER.

[Dr. Trall is the author of a work on "Sexual Physiology," which we will send post-paid to any address, on receipt of \$2. Eds. WEEKLY.]

NEW YORK, Jan. 26, 1876.

Editor *Woodhull and Claflin's Weekly*:

I think Mrs. Woodhull's lectures are practically true, and go to the bottom of the evils of society. The church, as at present constituted, is lopping off the branches of the great tree of evil, while Mrs. Woodhull is going down to the foundation, and digging up the tap roots.

I can see no reason why society has not as good a right to prevent criminals, paupers and lunatics from propagating as society has to support and take charge of them after they are propagated.

In my view no criminal, diseased person, lunatic, idiot, or pauper ought to be permitted to propagate their species. The course which society pursues in this respect is a disgrace to the race, and an outrage upon the Divine Being.

If the true history of all the idiots and deformed children could be correctly ascertained, it would be found that one or both of the parents was directly responsible for these difficulties. Many children are made idiotic and permanently deformed by the efforts of the mother to destroy them in embryo. The fearful question of foeticide is taking hold of the minds of the people, and it will have to be met squarely before long.

We want the facts laid bare in these cases, so that the public can see who is responsible.

It should be considered a reproach to a woman to have a deformed child. A healthy sentiment of this description would have a tendency to stem the tide of degradation which is now carrying the race toward the quicksands of total extinction.

The people want christianity made practical. Theology is all theoretical. Christ healed the bodily infirmities of all

whose sins He forgave. The most important part of the mission of the Apostles was to heal the sick.

Salvation of the body was what Christ principally taught. All His teachings go to show that He came that we might have life, and that whosoever believed in Him should not perish. I believe in Christ as a physical Saviour. I think the time is not far distant when the great mass of the world will believe in this idea of salvation.

I can only bid you God speed in the work you're doing.

Yours truly, E. P. MILLER.

AN INQUISITOR AT NEW HAVEN.

Mrs. Emma Hardinge Britten, who is lecturing in this city before the Free Lecture Association, took occasion, in reply to a question, to pay her compliments to Mrs. Woodhull and to that large and increasing class of thinkers who agree with her on the social question. She said "it was the disgrace of the age that speakers should be permitted to travel through the country and teach such abominable doctrines"—meaning, of course, the doctrines of Mrs. Woodhull—at which a crowd in the back part of the hall, which had several times interrupted the meeting, stamped and applauded, the Spiritualists and Liberalists present preserving an ominous silence. We cannot imagine a better co-adjutor of Comstock, the Y. M. C. A., and the hosts of bigotry, than Mrs. Britten. She denounced atheists, she sneered at "reason," she quoted Jesus like a first-class orthodox ranter. Had she her way, judging from her remarks, the social reformers would be arrested, and all free speech on the most momentous questions of the hour stifled. What a liberal is this Mrs. Britten who can talk transcendental vagaries for two hours without hardly taking breath, and who would prevent, by force, a noble and glorious woman from declaring the grandest truths that were ever uttered by human lips!

Be assured, Mrs. Britten, and all would-be liberal popes and spiritualistic inquisitors, that you will not succeed. Spiritualism will have no pontiffs, either in pantaloons or petticoats, to dictate beliefs and crush out freedom of conscience and speech.

BRUNO.

A PETITION FOR GREENBACKS.

Editors Weekly—The workmen of this city have prepared the following Petition to Congress. Please to publish it and request all those who are friendly to copy it, or something similar, obtain all the signatures they can, and send the petition to Hon. Peter Cooper (Cooper Union, New York City), for presentation to Congress. What we want is that our friends should get up petitions for legal tender money, to be issued by the Government in sufficient quantities for the needs of the people.

WM. A. A. CARSEY,

402 W. 51st st., City.

THE PETITION OF THOSE WHO LIVE BY HONEST LABOR.

To the Senate and House of Representatives in Congress Assembled.

Your petitioners respectfully represent—

1. That they believe that a large part of the suffering which prevails among the industrial classes, by reason of their non-employment, has been caused by a mistaken financial policy of the Government;
2. That two kinds of currency for any nation are incompatible with the public interest, and are a certain cause of misfortune;
3. That the circumstances that seemed to make it necessary to authorize National Banks under the present system passed away with the war;
4. That the National Bank currency is a costly currency to the people, inasmuch as it ensures the banks two interests; first, on their bonds, and second, on their currency which they receive for their bonds while deposited with the Government;
5. That the currency best adapted to the interests of industry, is that issued by the Government, which should be made receivable for all dues.

We therefore respectfully ask that your honorable bodies will pass a law providing for the retirement of the National Bank currency, and for the issue of United States Treasury Notes to take its place, and for this we will ever pray.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the *Tribune*, *Johnstown, Pa.* Jan 22, 1876.)

The lecture delivered by Mrs. Woodhull in the Opera House last night was thoroughly enjoyed by the ladies and gentlemen present. She is a rapid, yet clear and distinct talker, and possesses a richly-modulated voice, which is exceedingly pleasing to the listener. There were many home truths spoken last evening by this lady in such an impressive manner as to touch the hearts of her audience, and the close attention with which her discourse of an hour and a quarter was received showed that it was highly appreciated by all present.

(From the *Democrat*, *Johnston, Pa.* Jan 22, 1876.)

VICTORIA C. WOODHULL delivered her lecture on the "True and False, Socially," in the Opera House on Friday evening last. There was not a great crowd out to hear her, but what it lacked in numbers it made up in high-toned, appreciative listeners. Mrs. Woodhull, in personal appearance, is far handsomer than any other lady we have ever heard on the rostrum—graceful and feminine in all her movements and positions. There is nothing masculine about her voice and gestures, but everything denotes the sweet-voiced, cultivated lady. She spoke about one hour and a quarter, and the very close attention given her by the audience was an evidence that she was interesting and entertaining. The lecture surpassed the expectations of the public and was a rare treat, being one of the most elegantly delivered lectures ever heard in our town.

(From the *Globe-Democrat*, *St. Louis*, [Mo.] Feb. 2 1876.)

THE OVATION LAST EVENING AT ARMORY HALL.

If among the large audience who were present at Armory Hall last evening to hear Victoria C. Woodhull lecture, any went with the expectation of hearing anything advanced by that lady that was either immodest or licentious, they must have left the hall disappointed in that respect, but much bet-

ter informed on some matters than they were before they entered it.

Mrs. Woodhull appeared upon the platform attired in a very plain, dark-colored dress, and spoke with great animation for about two hours. Her utterance is very rapid, but distinct; her language forcible, and her gestures appropriate and effective. Everything she does, both in utterance and action, seems to be spontaneous. She never hesitates for a word, and her strong, vigorous thoughts are clothed in the most appropriate language. Unlike most fluent speakers, she deals but little in imagery, and her efforts have no attempt at rhetorical embellishment, and yet she is an orator of great ability. In the treatment of her subject, she goes straight to the point under consideration for the time, and says what she has to say in vigorous Saxon, and then passes on. Her strength as a speaker is in her earnestness. Her audience at once become *en rapport* with her, for they feel that they have before them a woman who is in "dead earnest," and that the words, which are falling from her lips are not the mere coinage of a mental process, but they are thoughts coming straight from her heart, earnestly uttered, because earnestly felt.

The lecture was listened to by the large audience, a large proportion of whom were ladies, with rapt attention, and the speaker was frequently interrupted by loud applause.

While Mrs. Woodhull, in dealing with a subject which is generally ignored in the pulpit and on the platform, calls a spade a spade, there was nothing that fell from her lips which could justly shock the sensibilities of the most refined. On the contrary, there was around it an elevated, moral and even religious tone. The subject is one that is demanding the attention of all who are interested in social ethics, and who is there that is not interested in a matter that so vitally affects the general welfare of humanity? Her views are in advance of the day in which she lives, but there were but few if any present last evening who could differ from her, and even if they did, they derived an intellectual pleasure in listening to the keen, clear, earnest thinker, who thoroughly believes in the mission she is advocating. They heard some plain truths, it is true, some of which came home to them, but they were told by a fearless woman, who has an abiding faith in the old motto, *Veritas prevalebit*.

(From the *St. Louis*, [Mo.] *Journal*, Feb. 2, 1876.)

Victoria C. Woodhull lectured last evening in Armory Hall upon "The True and False, Socially." A large audience was present representing in character the best element of the St. Louis social world, a large proportion being intelligent ladies; proving that the strictures of the press throughout the country on this irrepressible and unconquerable woman have had the effect to enhance the public interest in the social theories she advances.

Mrs. Woodhull has a fine stage presence, and she dresses in most excellent taste. She wore last evening a heavy blue broadcloth, with demi-train, elaborately trimmed with black silk. Mrs. Woodhull's elocution is almost faultless, her voice at times ringing out full and clear as she promulgates some grand idea, and again sinking into a whisper, every syllable distinct and clear as if it were a thing hewn out of marble. Her manner upon the rostrum is quick, nervous and excited, and yet her gestures are always well-timed. She has a not unpleasant peculiarity of walking rapidly from one side of the platform to the other, and again, when intensely engrossed in her subject, of pressing her hand to her forehead and sweeping back her luxuriant hair.

At the conclusion of her lecture Mrs. Woodhull held an informal reception in the room adjoining the hall, and a large number of ladies and gentlemen shook hands with and congratulated the great social reformer.

(From the *St. Louis*, [Mo.] *Republican*, Feb. 2, 1876.)

Victoria C. Woodhull's lecture drew a large audience at Armory hall last night. A woman of commanding presence, attired in an elaborate toilet pulled far back, with roses at her throat and a New Testament in one hand, the lectress at length made her appearance on the stage, where she immediately became very much at home. Opening the book she read the subject of her discourse from I. Corinthians; chapter 3; verses 16 and 17:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Mrs. Woodhull gave a vivid description of her sufferings and feelings while in duress vile, and asked the people that had helped macadamize such a pathway for herself and sister to strew a few flowers in their way now.

[Each of the above St. Louis, Papers also contain a lengthy digest of the lecture.]

BUSINESS EDITORIALS.

WARREN CHASE will lecture in Otumwa, Iowa, March 2, 3, 4 and 5. Address for February, Independence, Iowa; and first week in March, Otumwa, Iowa.

ACTING through the pores upon the sources of inflammation. Glenn's Sulphur Soap promptly relieves the burning, itching and other annoyances caused by Salt Rheum, Scald Head, Impetigo, Erysipelas, and other skin diseases, and ultimately removes every vestige of them. Depot, Crittenton's No. 7 Sixth avenue, New York city.

ALL persons suffering from the Asthma, should send for Dr. R. P. Fellows' Great Indian Asthma Remedy. Mrs. Ellen Dickinson, of Vineland N. J. speaks of it in these terms, "I have suffered with the Asthma, for thirty years, during which time I have tried all known remedies to no purpose, but now after resorting to Dr. Fellows' Asthma Remedy, I am perfectly relieved." The remedy with which he treats these diseases so successfully, is his Magnetized Powder, which will be sent to any address, at \$1. per box. Address Vineland N. J.

CO-OPERATIVE HOMES IN THE CITY.—All persons interested in practical reform are invited to send their names and addresses to G. W. Madox, 29 Broadway, New York city, for the purpose of securing sufficient number of responsible persons who will unite together to rent a suitable house or hotel upon a co-operative plan, and thus lessen the expense of living. If an answer is required, please enclose postage stamps.

Editors Weekly—Please announce that I will send copies of the report of the mass meeting at Cooper Institute, containing the addresses, resolutions, etc., in full to any friends in any part of the country who desire to learn our views on labor and finance, and who will send for them to W. A. A. Carsey, 402 West Fifty-first street, New York City.

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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, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

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

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

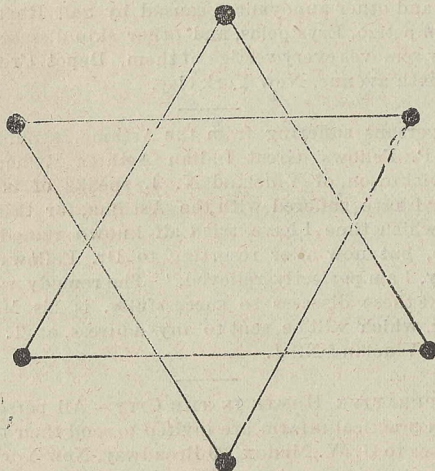
NEW YORK, SATURDAY, FEB. 19, 1876.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

A PLACE FOR EVERYTHING, ETC.

For as he thinketh in his heart, so is he.—PROVERBS xxiii, 7.
For one believeth that he may eat all things; another who is weak, eateth herbs. Let every man be fully persuaded in his own mind.
I know, and am fully persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is weak.—ROMANS xiv, 2, 5, 14, 15 and 21.

And the voice spake unto him again the second time. What God hath cleansed, that call thou not common.

But God hath showed me that I should not call any man common of unclean.

Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him.—THE ACTS x—15, 28, 34 and 35.

For I delight in the law of God, after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—ROMANS vii—22 and 23.

The universe exists, and is in constant motion; and the motion produces as constant change. It is impossible that there should be motion of any kind in any part of anything that goes to make up the universe, without the effects of that motion being communicated to every other thing. Every movement in the atmosphere by what we call "the wind" is proof positive that every other portion of the atmosphere is moved to restore or keep the equilibrium; in fact "the wind" is the means by which the equilibrium is maintained. Whenever there is a contraction of the volume of the atmosphere in any part of the world, caused by cold, the warmer portions from all surrounding quarters rush in to re-establish the balance; or when any part of it becomes expanded by heat, it rushes outward in all directions, the violence or rapidity of the movement, in either case, being in proportion to the suddenness and degree of the change in the temperature. There is no division anywhere in the atmosphere. It is all one; but there are all varieties of movements going on within it all the while. And what is true of the atmosphere is also true of the earth. There are no absolute divisions in the matter of which the body of the earth is composed. As with the atmosphere so it is with the earth; as its different conditions in various places, depend upon the different motions that are set up within itself as a whole, so do the various conditions of the earth depend upon the motions that have been made in the original matter as a whole; and there are no exceptions to this rule, even up to and including man. From the time that the first combination of two different elements (according to the elemental theory); or from the time that two atoms combined together (according to the atomic theory) up to the highest, most perfect, and most complex organic structure that there is existing, there is one continued line of change caused by motion in the matter that has been thus evolved. And it must be remembered that each new combination which has been effected, has been a result of those which have gone before it. Nothing, at any time, has ever been interpolated into creation that had no previous cause. Thus creation is one continuous line of change on change, of growth on growth, from the beginning till now, and ever will be.

The evolution of the material universe, it should be remembered also, has not carried all the matter contained within it forward with equal rapidity. The primeval rocks from which the sands and soils have been decomposed, still comprise a very large portion of the solid body of the earth. There was a time, however, when there was nothing higher in the scale of organized matter than the rocks. These are, as it were, the foundation upon which creation is built; and upon which layer upon layer, story upon story, has been erected. It is even questionable whether the highest addition that now exists could stand, should the foundation rocks by some process be removed. May it not be possible, nay, is it not certain, that the foundations of creation are as necessary to the "upper works" as is the foundation of a building to its continuance as a structure. And yet the vegetable world is a higher order of creation than the rocks; and the reptile and fowl still higher orders than the vegetable; and the animal a further-on development still.

The human animal, man, standing on the apex of creation, looks backward down the ascent that has been made and sees himself the culmination of all this mighty work carried on through all these mighty rounds of ages. With man, however, the old order of growth culminated. Hitherto the progress had been in complexity of organic form. Each new order of creation possessed some new function or organ, or some new functional or organic capacity. All of these new additions to the complexity of organic structure may be clearly traced, and the line of evolution formulated, from the first structural cell upward and forward until it ends in the delicately formed and beautifully arranged and adapted hands and feet and fingers and toes of the human body. But all the matter of which the universe is composed has not been raised into human bodies. There are still existing, with some possible exceptions, all the links that comprise the chain of development reaching from matter "without form and void" to man. In other words, there is still a place for everything, and may it not be also added that everything is in its place, while the rounds of growth continue to make their mighty circuits, every year adding to the mass of matter that has become imbued with human life, by having been passed through the human body.

Standing on the apex of creation, all below and around man is becoming permeated with a new power by reason of his existence; and nature is constantly receiving her recompense for having in her economy developed him. Man produces a modifying, an elevating effect upon everything which comes within the circle of his influence. The very air he breathes becomes possessed of a new power because it has been in his body. All this we have frequently mentioned before, but we wish distinctly to call attention to it here and now, because it furnishes a view of evolution that few have ever given its proper weight in the divine economy. It is not generally recognized that the whole mass of matter of which the earth is composed, and all of creation below man into which matter enters, is gradually becoming humanized. Not only is man discharging himself into the atmosphere by each exhaling breath, but in the insensible perspiration, and in all his bodily secretions and excretions there goes a principle to enrich and lift the world to higher possibilities. Of course, this action is not to be perceived in the individual man to any considerable extent, but there is, nevertheless, a constant flux and reflux between organic and inorganic matter by which the latter is charged with the highest powers of the former. Indeed this is the method by which God is reconciling the world unto Himself; that is, is making all matter capable, gradually, of ministering to the highest needs of man, with and in whom He is eventually to dwell.

We have been thus explicit in pointing out the methods by which matter is being fitted to be subservient to the highest needs that it is to fill in the divine economy of the future, so that we may teach a lesson by analogy further on that might not be recognized unless it had an illustration by which it could be enforced. The same law of evolution, of relation and economy, prevails in all departments of nature. This law of reciprocal action and reaction is not confined to the material universe. It enters into the new order of growth that was set up in man, when he appeared. It is plainly to be seen that nothing in the material universe can stand alone. All the surroundings, all the antecedents and consequents, are necessary to each distinct creation and to all the individualities of each, as well. All former creations had to exist before the later could exist; and the later are dependent upon the former to maintain their existence. So there runs a line of interdependence through the whole circuit of creation. No part can say to any other, "I have no need of thee," for all are parts of a united, common whole, which would not be a whole if any part were missing or even were misplaced.

Before leaving this part of the subject, it should be noted that so long as anything remains in the economy of nature, it remains to do a needed work, and if it disappear, it is because that work is done. The time, no doubt, will come, when it will be impossible to find the material out of which to construct a tiger with his ferocious disposition. For the character of the tiger depends upon the organism through which its life finds its expression. No other form of animal can be made to imitate the tiger; and what is true of this variety is true of every other. Each forms a connecting link in evolution which, when it shall lift what is behind it, to its level, or to its place, and connect it with that which is before it, it will drop out and leave the new connection to do its further work. The species of animals, reptiles, etc., that have become extinct, are illustrations of what we mean. They became extinct because there was no further use for them to serve in the economy of nature; and being none they disappeared. The same as we lay aside a thing that has served its purpose, so has God laid aside the things which He has made which have served His purpose; and so will He continue to do, until the world shall be reconciled unto Him.

We can now rise into the domain of man; into the new order of development that was set up by his advent on the earth. It may be difficult to draw the line in creation and say, here the animal ceases and there the man begins. Originally man was nothing that he is now, save in form, and even that has changed materially in some important parts. The shape of the heads of the people of enlightened nations is widely different from that of original tribes. But here, even, the original is found to reach down to the present in exceptional cases even among the most advanced classes. Generally speaking, however, the shape of the heads of the people generally has changed as the people have advanced intellectually and spiritually. There can be no doubt that the evenly balanced head; the head with the animal, social, intellectual and spiritual faculties evenly developed, is the most perfect head; is the better head to have than one in which either of these departments is below the average of the others. The development, therefore, in man has been in brain power; in intellectual and spiritual directions, this growth causing a change in the conformation of the head, to meet the needs of the enlarged organs that it contains.

Now it will be observed that those people whose heads are nearest perfectly developed, whose heads are rounded out and full instead of sharp and angular, have the most evenly balanced characters. And what is true specifically of the head, is true in a more general sense of the body as a whole—the bodies that approach nearest to perfection of outline and of general form, providing other things are equal, contain the nearest approach to perfect characters. No one can conceive of Christ as any more deformed or imperfect in His body than in mind and spirit. Therefore it seems that

it must be that the degree of perfection or imperfection that is indicated by the acts of individuals, is determined by the perfection or imperfection of their forms, through which they are made manifest. It is impossible for some to steal, while others have no power to refrain from stealing. It is impossible for many to be driven to a condition in which they could take the life of another, while there are a few among the whole who place no value at all on human life. But the many have no right to complain of the few, further than to provide protection for themselves against the defects in their organizations which make them dangerous. The person who cannot keep from stealing is more to be pitied than is he from whom he steals; and certainly the same, in a still higher degree, is true of him who by reason of the sins of his parents is made liable at any time to be provoked to murder, than is he who falls beneath his fury. All these evidences of imperfection in human character—all these evidences that the blood-thirstiness of the tiger is not yet burned out of matter, or that the secretiveness of the fox will manifest itself in man when the fox is made the basis of his character—go to show how careful all should be who assume the responsibility of adding to the population of the world.

It is not true, however, that parents are wholly responsible for the defects of character with which children are endowed. Save as between the two they are only indirectly responsible. No person living can stand up amid the people and say I am alone responsible for what I do, and say it truly. No one can be so completely divorced from things around, as to make this possible. In the first place every one is a natural result of the conditions in which he or she was produced, and in the second place this aggregate of results is open to the influence of everything by which it is surrounded, and is made to act in given directions, in proportion as these influences are strong or weak in those directions. No one is his own master or her own mistress, but, on the contrary, persons are the slaves of the influences in which they live, conjoined with their inherited tendencies. In all communities there will be individuals both above and below the average of goodness of the larger majority, but the degree of goodness which the general average of the whole of any community represents, depends not upon any individual of the community, but upon the community as a whole, and the general progress which any community makes does not depend absolutely upon any of the individuals who may seem to do most to cause it to evolve in goodness, but upon the common law of evolution, working upon general principles which lie behind all men and all communities, of which all men and communities are the agents only. As in the absolute sense there can be no such thing as personal responsibility, so in the same sense there can be no such thing as personal merit. True, man may perform a part in some grand cause that may prevail, but, after all, it is because he was prepared to do so, and because the work was ready to be done. He neither makes himself, nor yet the material with which the work is to be performed.

But there is a modifying power in man that seems to go beyond the limits of adherence to evolutionary law, and to act independently of it, and this fact has led men to adopt the idea of personal responsibility. Everybody is conscious of a power within that says to the inclination: "This is wrong. See thou do it not," or, "This is right. See thou do it." But in recognizing this power a collateral fact is overlooked, and this is, that the degree of the restraint from doing the wrong, or constraint to do the right, depends wholly upon the conditions of which we have been speaking, and yet undoubtedly the progress that man has made in the line of evolution, of which he is the special representative, has been so made by virtue of this thing that stands behind the inclinations and tendencies of his animal economy as monitor and umpire—as the judge; and this is the contest between the devil and God—the good and evil—the carnal and the spiritual—in man. He is the field in which the contest wages; in which it has waged since this the voice of God began to speak in man. There are no evidences that this still small voice finds utterance in any form below the form of man. The beast pursues the bent of his own nature, and he is contented or uneasy as this bent finds satisfaction or is deprived of it. No one considers it a crime for a tiger to devour a man. It is his nature thus to do, and God hath made him so. How much more a crime is it in the man who is a human tiger—who has no voice of God within him to restrain him from the crime?

But it must not be forgotten that the standards of right and wrong, change to keep pace with the development of this power over human action. What is right and proper in one age of the world comes to be wrong and improper in a succeeding age. Neither should it be forgotten that, while there is seemingly a common standard of right and wrong, which finds expression in the laws and customs of a people at any given time, that this is only seeming, for behind this external standard every individual has one of his own by which he directs his life. Now, here is the disputed ground between those who contend for the written law, and those who contend for the higher law. The higher law to anyone is the law within him which tells him that this is right and that is wrong; let the written law be what it may, whether really a higher standard or a lower than the one existing in the individual. It is he who acts always nearest to the dictates of the law within him, whether it be in accord with the law without or not, who obeys the law of God. For he who

acts fully up to the law he finds within him, lives the life that is natural to his degree of evolution. "Let every one be fully persuaded in his own mind," said the profound St. Paul. And if anyone being fully persuaded in his own mind that a certain thing is right for him to do, no matter if the whole world be against him and call it wrong, it is right for him. Then here we find the rule that should govern life; here we find the rule that would govern life if all arbitrary and external influences were removed. If a man do what a law or custom requires which is in opposition to this judge within, he will be damned; he is condemned; and it is this inexorable judge—this God within—that passes sentence.

In presenting this we must not be understood to say that any given act which may be done with the approval of this judge, must be the highest. Not by any means. There is a highest standard and a lowest, and there are standards all the way between the two, and those who live by the highest are the nearest to perfection. But this does not alter the former proposition. Degrees of goodness are a necessary accompaniment of the law of growth. All people do not grow alike, and, consequently, all cannot think and act alike, and think and act rightly. Everything is true, or should be, to the standard which its actual development represents, and there are as many different standards as there are degrees of growth between the starting point and the highest yet attained. So it comes about that "what one thinketh so he is," and so also that what one is "fully persuaded in his own mind" is the best thing for him to do; is the best life for him to lead, really is the best for his present condition, and without doubt, most promotive of further-on development. For, if one attempt to live a life that some one wants him to, which is above his natural standard, such an one is liable, aye, is almost certain to back-slide, because the seeds of the old life still remain in him, and will spring up and grow as soon as the pressure that carried him upward is removed. Whereas, had he been left to exhaust the conditions of the lower, and to be guided by the judge within, instead of one without, he would have developed regularly instead of spasmodically, to fall again.

When applying this rule of life to social things, it must be held that whatever one is fully persuaded in his or her own mind is best; is the most in accord with nature; is the highest, that life is the best for him or her, and if led, will not only contribute most to present happiness, but also to the most rapid growth. For all growth must be of the individual. No one can grow for another, save in this way, if it be an exception: every one has an influence on all by whom surrounded, and those who really, in the absolute sense, occupy the most advanced positions in real goodness, purity and morals, both by word and deed, disseminate their goodness, purity and morality everywhere, and by so doing enrich the soil beneath; by so doing sow the seed of their own standard in lower grounds; inoculate their goodness in the life of those who are fully justified in their own lives upon a lower plane, and thus, unconsciously to them, lift them higher. What is needed now is freedom for these forces to act; emancipation for the people so that they can thus act. Truth never need fear error if left free to combat it; nor need the higher ever fear that the lower will triumph, if each be free to grapple with the other. Evolution and not retrogression is the law of nature; and when nature is left free to act her part, the movement will be always up and never down. People might as well legislate that the weeds shall not grow in the garden as to do the same about the weeds in the higher garden of the human body. The true way is to cultivate the good seed, not by compulsion, but by attraction; by love, which is another name for attraction. In this way the higher will always draw the lower to it by the natural power of which it is possessed; by virtue of its being the higher, while every form of force serves only to break this magic influence. Let every one be "fully persuaded in his own mind" how he should live, and then adhere to it, in spite of all external influence; and let this cover the whole range of life. Whoever does this not only will have the approval of his judge, which is the God within, but will make the most rapid general progress, because he who lives such a life as this ensures; is always ready to learn and adopt the better way; is never bound by any external thing to any idol; and, finally, because such a one is honest; is not a hypocrite, and has no need to seem to be other than he is.

WHAT IS THE MATTER WITH LABOR?

Probably at no time since the establishment of this country was there so much unemployed labor as there is now. One person in every eight in all the large cities with nothing to do, and consequently with nothing to eat; and the same is true, to a greater or less degree, of all the country. It is a disgrace to civilization, that, in a country which can be made to yield even treble the crops of breadstuffs that it does there should be a million people suffering for the want of a loaf, each, of bread a day. That the resources of the country are ample to feed ten times its own population, and at the same time that there are immense numbers of men, and especially women and children suffering for bread, discloses the fact, as it was never before disclosed, that there is something wrong somewhere. Of course, there is a great deal of talk among the "wise," and especially do the finance tinkers talk earnestly of the evil which this or that amendment to our currency, will effect. But in spite of all this froth, there are causes behind it all out of which it rises,

which are scarcely recognized by these doctors of finance. It is true that a thousand things which these tinkers may do, may aggravate or mitigate the symptoms of the disease, but the real seat of the disease they can never reach, because they are tinkers merely.

Logically, the question of equity in industry, and of a proper medium for effecting its exchanges, have no relation to each other. If a man, or a body of men, set down anywhere in this country, is permitted to make free use of that by which they may find himself surrounded, he will not only be able to provide himself with food and raiment, but his family also. The reason then that thousands cannot do this, is because there are some kind of improper restrictions exercised somewhere, that destroy the natural right possessed by every man. If it be true, that a man by exercising his natural right to labor, can provide himself and family with enough to meet their needs, then a body of men can do the same; and if a body, then the whole, if they are properly organized. These are self-evident propositions. It follows then since many men cannot do this under present conditions, that the fault lies with the system of organization under which the industries are conducted. And no tinkering with the finances, nor any strikes for wages, or for hours of labor, can ever settle this. Alleviation in securing better wages or better hours, may assuage the symptoms, and put off the day of the final overthrow, as all compromises with wrong serve to do, and to retain the real oppressors longer in their power, but they can never remove or touch the real causes of the misery that need to be abated.

It seems to us that there is one cause of present stagnation that has been quite overlooked. Take the world as a whole, there are not so many more people in it than there were a hundred years ago, as may at first be supposed. Nor do these same people consume so much more than they did then as might be supposed. They require just about the same quantities of food that they did formerly; and wear about the same amount of clothes. But now look upon the other side, and see how large the increase in production has been, both in food and manufactured goods. The same number of laborers working the same number of hours now, by the aid of labor-saving inventions, produce sometimes a hundred fold more than they formerly could have done without the aid of machinery. Whatever may have been the increase in consumption, the increase in production has been ten times as large, at least. All of this increase over consumption, has been accumulating in the markets of the world, until large amounts of capital are swallowed up in them, and as a consequence the manufacturers cannot go on producing, as the capital is all invested in these surplus stocks.

This fact may be seen probably more clearly, if the illustrations be made of agricultural products. If the agricultural industries of the world produce yearly double what is required to feed all her people, it is clear that such over production could go on only until the merchants should find themselves with all their capital invested in produce, for which there were no consumers. Then they would cease to purchase of the producer, and he would be left with his crops on his hands. Much the same condition of things as this would be, exists regarding manufactured goods. In fact, the condition is largely true regarding the direct products of the soil. With the increased facilities of production, there should have been a proportionate decrease of the hours of labor, but no reduction in the wages of labor. The price of a day's labor will not produce any more support for a family than that of a hundred years ago would produce, and yet a day's labor produces sometimes a hundred times more than it did at that time. From year to year, merely, this increased production is not felt; and it has not been largely felt till now, because the increased methods of commercial intercommunication with various parts of the world, have distributed this over-production among the nations which have not been blessed by increased facilities for production. But now these new sources of demand have all been opened up, and their present requirements filled. Their markets are overloaded, and the reaction of all this, upon the producing centers of civilization, is now beginning to be severely felt, for almost the first time. The consequence is that the merchants have got all the products of the labor of years on their hands, while the laborer, now idle, has nothing with which to purchase.

Now the solution of this whole problem is patent on its face. If these people who have succeeded in smuggling the products of labor into their hands, were the agents merely of the producers, and not the owner of their products, then labor when unemployed by reason of production over consumption could be maintained during such reactionary periods, whereas now they must be subsisted if they are permitted to subsist at all, by the charitable bestowment upon them of the very things which their labor originally produced. For such injustice as this there can be found no remedy in any solution that may be made or attempted of the vexed question of finance, wages, or hours of labor. The cause lies deeper than they can reach.

What the world needs to secure is the greatest good and the greatest degree of happiness and comfort, not for the greatest number merely, but for all. The policy of self-aggrandisement has been pursued until one-half the world is starving and naked, while the other half has got an immense accumulation of goods upon its hands with which it does not know what to do; or, in its own language, "We cannot purchase any further because there is no market for what we have." This tells the whole story,

Now, what is wanted in place of the present system of industries is a system which will leave the producers in possession of their products, so that in any event of failure to produce, or from temporary reaction caused by over-production, they may not be left to subsist from charities, in which system all the classes who are now the rulers of the producer, inasmuch as it is they who say we will or we will not purchase your products, will become their servants or agents to effect the exchanges between the several branches of industry. In such a system there would be no Stewarts, with millions of the products of labor stored in their immense warehouses, which no laborer could obtain without paying a price. We then should have Stewarts to oversee the accumulated products of labor, and, in times like these, to deal them out to those who otherwise would suffer. In place of the spirit of selfish greed, we need that of the "Good Samaritan," by whom Jesus attempted to teach his professed followers a lesson that they will not learn.

ARE THEIR EYES OPENED?

The Y. M. C. A. have heretofore never had any difficulty in getting Congress to pass any bill that they have asked for, to assist them in the so-called "suppression of vice and crime." All they have had to do was to send their suppliant agent to Washington with a box of the latest seizures of obscene pictures or books, and a prepared bill, and the job was done. Probably there were not a dozen Congressmen who would ever hear such a bill, sought to be passed read. They simply didn't care anything about it. They knew that a powerful Christian Association asked that it be done, and they have done it without a question. They did not perceive in the artfully drawn law how they were being entrapped into trampling upon the Constitution; or rather into passing a law, that, while it did not in specific language, infringe upon the Constitutional rights of the freedom of the press, was nevertheless intended by its promoters to be interpreted so to do, and to be used for that purpose.

When this same suppliant agent had us arrested, there was no language in the law, which he knew as well as anybody else, that could be construed by any twisting into a justification of proceeding against us, even had the paper of which he complained been obscene in law, which it was not. But he, or those behind him, relied upon the prejudices of the people and the public opinion, which they knew would support the Great Preacher and the "Revered Citizen," to justify his high-handed assumption of dictatorship to the press in our case. But in this he failed, and when he saw that he was defeated, his impotent rage knew no bounds. Everywhere he went he openly avowed that he would never rest until he had procured a law by which he could send us to the penitentiary. Even before the culmination of his brigandish attempt upon us, he went before Congress and had interpolated into the law the word "paper" among the things that might be proceeded against for passing through the mails. Congress did not see that, by this word "paper," its artful drafters really meant newspaper. A paper is a too general term to be used in statutory law to designate a newspaper, because a paper may be any other thing in paper form just as well as a newspaper. But the trap was set to make Congress violate the Constitution, and, as far as the intention of the Y. M. C. A. was concerned, they did pass a law abridging the freedom of the press, which the Constitution prohibits. Not only did he procure this done, but he got the penalty increased from one year imprisonment to ten, specially to suit our case, and to appease his wounded vanity for being defeated in his schemes to dispose of us at first.

But this unconscienceless agent of the Y. M. C. A. finding that this little word "paper" would not carry himself safely through the crusade against newspapers that do not advocate the line of morals prescribed by the Association which he serves, has found it necessary to go before Congress again to widen the scope and the application of this infamous law by which he seeks to obtain control of the press and the power to suppress any paper that may fall under the bane of the Y. M. C. A. This time he makes a bold bid for the whole word, and asks that Congress insert the word "newspaper" so that there may be no doubt about his right, so far as Congress can make it a right, to prosecute newspapers. One of the members of the Committee informed us while in Washington, that "if Lant's *Sun* had been a regularly issued newspaper he could not have been convicted; but that in law, his issue was a paper, without being a newspaper." "No newspaper," said the Congressman, "can be attacked under this law; nor can Congress pass a law of such import, because it is prohibited by the Constitution." When the late attempt was made to rush a new law through Congress, its members at once saw the cat concealed in the meal, and some of the prominent representatives proceeded to denounce the bill in proper terms as a dangerous innovation upon the rights of the people, and the bill was recommitted for revival.

But behind the law, so far as it is intended by its promoters to apply to newspapers, it confers a power upon this agent of the Y. M. C. A., now a U. S. P. O. official, to overhaul the mails and to break open letters that he may deem suspicious—a power that even the Premier of England dare not exercise, and for exercising which, in the case of an Italian refugee in England, one was forced to resign his office. Parliament would not permit even the British Prime Minister to break the seal of a letter belonging to a refugee,

who had sought shelter in England, but here in the United States, not only does the agent of a body of sectarian Christians assume to do what a British Premier dare not, but Congress passes a law legalizing the infamous outrage. In England the mails are sacred. In the United States they may be tampered with by a mere scenter after obscenity. How long will the people of this country submit to such outrages? How long will they endure the insults of a government which exalts such men as this one into being a censor of the mails and the press? Let the government beware how far it trenches upon the endurance of this long-suffering people, lest they rise and in a day resume the rights of which, piece by piece, they have been defrauded. Remember, people of the United States, that this government, your Congress, your servants, have passed a law which stands upon your statute books a blotch of infamy, by which this man, who is beneath the contempt of an American citizen, infers that he has the right to go into any post office and open your letters; your daughters' letters; your wives' letters; your business letters, to see if, perchance, you haven't written something that, in his judgment, may corrupt the morals of the person whom you have addressed.

Moreover, this agent of obscenity does not dare to attack any of the great newspapers. He only moves against such as he imagines he can rely upon the prejudices of the public to sustain him in. It was this only that convicted Lant. Had it been Mr. Dana, of the *New York Sun*, instead of Mr. Lant, of the *Toledo Sun*, that had published the objectionable matter, he would never have been proceeded against in the first place, and could never have been convicted in the second place. No jury could have been found who would have brought in a verdict of guilty upon the evidence that convicted Lant. It was because Lant was not a Dana, or a Bennett, or a Jones, that he was prosecuted to conviction by the Y. M. C. A. When George Francis Train was in the Tombs, day after day the *New York Sun* published column after column, equally as objectionable to good taste and public morals, as was this from the same source for which Lant is now in the penitentiary.

This fact of itself ought to move Congress to immediately repeal the law under which such outrages can be committed. No law should be permitted to stand upon the statute books of this great nation, which, in any case, can be used to oppress the weak and the poor, but from which the influential and the rich are protected by virtue of their position in society, and their wealth. No law should be allowed to stand a moment that is open to being made the vehicle of any man's, or any association's, sectarian or social bigotry and intolerance, to be vented upon his victims by working upon the prejudices of an ignorant jury, who have no competent idea of purity or vulgarity in literature. A law that cannot be enforced against the great and rich as well as against the small and poor, should never be enacted, and if enacted and found to work in this way, should at once be repealed. Law should be for the protection of the people, not for the oppression of the weak, or the vehicle of religious or social persecution; and as this is the use to which the Y. M. C. A. reduce the Congressional Act to prevent the circulation in the mails of obscene literature, it ought to be repealed, at least so much of it as may be interpreted to prohibit the sending of newspapers, books and pamphlets in the mails, and upon which prosecutions for sending them may be instituted. Newspapers should be left free to discuss all questions relating to the welfare of the race; even the sexual question in its minutest particulars; and books and pamphlets, containing scientific or controversial investigations into the mysteries and the unknown in sex, ought to pass freely through the mails.

LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent postpaid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.

In reply to many letters asking for "dealer's terms" we would say that the lithographs may be ordered by express by the half dozen, dozen, or more at 40 cents, the usual price, less the postage. In explanation of the delay that has occurred in sending lithographs we would say that the second edition has been delayed, but will be received within a day or two, when all orders will be filled.—[MANAGING EDITOR].

THE GARDEN OF EDEN.

The paper edition of this oration is exhausted; but we have just received the pamphlet edition, which, to meet the extraordinary demand that has been made for the paper, we will furnish in lots of ten at \$1, or more at same rate.

READY FOR THE CONFLICT.

Bowen talks like a man reluctantly enlisted, but, once in, resolved upon a square fight. We are rejoiced to secure for the right a soldier of such grit. He brings himself up with millions of ammunition, and will, no doubt, do more to shake up the sea-sick followers of Plymouth's Jonah than all that have preceded him.

There is manliness in Bowen's words, some heart and brains. Good men will appreciate his straight forward statement. We are tired of petty-fogging; it has been one of the poisons that has brought on so much demoralization throughout the nation. "Down with shams!"

Parson Halliday very properly introduced Bowen's "letter missive" by prayer. He seems to have had an idea that the "missive" would contain some sharp accusations against the modern St. Paul. No doubt Brothers S. V. W., Joe Howard, and others of that ilk will continue their whistling, and try to keep up their courage; but sounding brass and fog horns will not much longer protect their beloved Henry Ward, nor will they frighten the besiegers any more than do Shearman's tears.

A REQUEST.

As we are soon to begin the preparation of an elaborate statement of the ultimate truth of the New Departure, so far as it is known to us, we desire that all persons who have any singular, exceptional, or hitherto inexplicable sexual experiences which they think may relate to this truth, should write them out in detailed form. These communications, if desired, will be held strictly confidential, so far as the writer's names are concerned, but we propose to incorporate such parts of them as have bearing upon the truth, with the statement. This statement is designed for those only who have expressed a desire to receive the whole truth, together with all its responsibilities, and will contain in an appendix, a list of such persons' names with their residences, through which they may come to know each other.

TO OUR OHIO READERS.

There is a bill pending before the legislature of Ohio, providing for the taxation of church property. Every one who favors such a bill should send in a petition, with all the names that can be obtained, asking that the bill pass.

LECTURE ENGAGEMENTS.

Mrs. Woodhull lectured in Memphis on Sunday, in Nashville, on Monday, and in Chattanooga to-night (Tuesday). And is to lecture at Atlanta, Ga., to-morrow night (Wednesday); at Augusta, Thursday; at Macon, Friday; and at Montgomery, Ala., Saturday of this week. Route beyond there is not yet known, but will probably be Selma, Jackson, Vicksburg, Mobile, New Orleans, Galveston and other Texan cities in regular succession. All letters about lectures should be addressed to the United States Lecture Bureau, Box 3,791, New York City.

Bowen's "Doxolager" will probably cause a fresh flow of briny tears from Shearman, an essay from Jo Howard (or a squib from Jugg), a hundred fresh camillas from the ladies of old Plymouth, and some capital stories from "Henry Ward B., of Puritan stock," who faithfully preaches "the word to his flock," and then the brethren will vote an increase of salary, and request that brother S. V. White's name be dropped for making a fussy time about nothing. Will somebody give the names of the male members of that society who have not yet been prominently connected with the defence of the "Great Defendant" and its financial condition, officers, vestrymen? Let it be seen of whom the rank and file consist. Those most prominent were registered long since—Henry's letters to Moulton did that business—but his faithful sepoys! poor fellows, pity them!

THE DAWN OF DAY.

Are we in reality to have more truth in the world? There is a vague idea tripping around corners, pitching into churches, schools, theatres, warehouses, prisons—even law offices find it frequently perched on their court calendars; that we are "too smart"—that we "cant"—are "hypocrites"—even worse, if that is possible—all false.

Are your readers expected to believe the New Departure is to make a clean sweep of all this rubbish that has swamped so many millions of good fellows? Suppose we begin by inviting that much-abused woman, Elizabeth R. Tilton, whom we fervently hope will yet have faith enough in truth to clasp it, and demand the world's approval. She has carried the sins of Plymouth on her shoulders, and besides, a load of masculine selfishness beyond endurance.

She has heroic qualities. The good in all directions will welcome her—we pray she may step firmly to the front, and fear not.

SOME WOMEN IN CHERRY VALLEY.

SPIRITUAL CHURCH OF THE GOOD SAMARITANS, recognizing the Jesus Christ principles as their foundation, will meet at the hall in the rear of Charter Oak Hall, San Francisco, Cal., Sundays at 11, 2:30, 7 P. M. Services by Rev. Dr. Chauncey Barnes and others.

Have you seen the Wonderful Type-
Writing Machine?



No more pen paralysis! No more spinal curvature because of the drudgery of the pen. The Type-Writer has found rapid acceptance wherever introduced, and has fully sustained the claim that its work is twice as fast, three times as easy and five times legible as that of the pen. It paragraphs, punctuates, underscores and does figure work—in a word, all things necessary to the production of a perfect manuscript. Any size or quality of paper may be used, and the most satisfactory results obtained, at a saving in time and strength of at least one hundred per cent. The Type-Writer "manifolds" fifteen copies at once, and its work can also be copied in the ordinary copy-press.

READ THE FOLLOWING INDORSEMENTS.

What Mr. Jenny, of the New York Tribune, says about it:

New York, June 10, 1875.

DENSMORE, YOST & Co.:
Gentlemen—I am an earnest advocate of the Type-Writer. Having thoroughly tested its practical worth, I find it a complete writing machine, adapted to a wide range of work. The one I purchased of you several weeks since has been in daily use, and gives perfect satisfaction. I can write with it more rapidly and legibly than with a pen, and with infinitely greater ease. Wishing you success commensurate with the merits of your wonderful and eminently useful invention, I am, respectfully yours,

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY, 1
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writers we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.

We think very highly of the machine, and hope you will meet with good success. Respectfully yours,
DUN, BARLOW & Co.

OFFICE OF WESTERN UNION TELEGRAPH Co.,
CHICAGO, July 8, 1874.

DENSMORE, YOST & Co.:
Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value. Its best recommendation is simply to say that it is a complete writing machine. The work of writing can be done with it faster, easier and with a better result than is possible with the pen. The time required to learn its use is not worth mentioning in comparison with the advantages afforded by the machine. Yours truly,
ANSON STAGER.

What Governor Howard of Rhode Island says:

PHENIX, R. I., March 27, 1875.

DENSMORE, YOST & Co.:
Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:
Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

Every one desirous of escaping the drudgery of the pen is cordially invited to call at our store and learn to use the Type-Writer. Use of machines, paper and instructions FREE.
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DR. J. PILKINGTON, of California, has written a striking Pamphlet with the above title. A perusal of its mass of facts will better post and fortify the Liberal mind as to ecclesiastical pretensions and the persecutions of the Church in all ages, than many a more bulky, and ambitious work. Liberal friend, no fitter work can be selected to hand to your bigoted neighbor of the Church than this instructive pamphlet. Anxious to spread the truth, we have reduced the price of this work (which is elegantly printed in clear type, on fine white paper), to twenty cents, postage 2 cents. 32 large pages.

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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
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.
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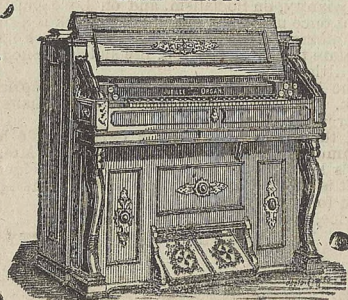
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