

# WOODHULL & CLAFIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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

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

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

## THE THORNY ROAD.

Dear Weekly—"Those who have labored most zealously to instruct mankind have been those who have suffered most from ignorance." This is no new idea, but it is one which bears constant repetition without becoming stale, for the truth it contains is ever recurring. I find the expression as quoted above in a work entitled "Curiosities of Literature," by D'Israeli, combined with "Curiosities of American Literature," by Rufus W. Griswold.

Immediately following the above sentence there is a list of illustrious examples of its truthfulness, which it will be well worth the while of the "general reader" to consider, as showing the cause for which the greatest and best have endured the persecution of bigotry and ignorance. Therefore I need make no further apology for borrowing from the above work some of its facts and some of its language to lay before the readers of the WEEKLY. Those who are cognizant of them already will have memory refreshed, perhaps, and those who are not will be edified. I will put in quotation marks the language which I employ from the book, for some of the instances I shall presume to comment upon myself if I can find language sufficiently strong.

First, then, in the list of martyrs to the ignorance of the age, we find Lord Bacon, who "with a noble perception of his own genius," prophesied in his will his recognition by posterity. Mark that noble perception of his own genius! There is a distinction between conceit and egotism, or egoism as George Eliot persists in using it. But if one has genius and nobly perceives it, methinks only a fool or a pedant—between which there may be little or no distinction—would be disposed to call such perception either conceit or egotism, when it seems to be rather a sort of divine instinct, which serves as a buoy to keep the devoted head above the dirty waters of ignorant detraction.

Galileo suffered for having learned that the world moves physically, and desiring to impart his truth to mankind, just the same as they suffer persecution to-day, who, having learned that the world moves in a higher sense than Galileo found out, are similarly desirous of arousing the stupid masses to the fact.

Harvey was ridiculed for promulgating his truth that the blood in our veins circulates. Think what he must have felt, with his knowledge of a fact, not his conviction of a theory or a prophecy yet to be elucidated or fulfilled, but a fact that was obtained by scientific investigation and experiment—a fact beyond peradventure—and yet he must endure the stinging lash of vulgar ridicule! Could he stand beside a "noble perception of his own genius" have upheld Harvey and his great truth? Thank God for that "noble perception" which gets mistaken by the unskillful for fanaticism, to which it holds no more resemblance than an eagle to a scare-crow. Nevertheless the dolts of humanity laugh to-day at what they do not comprehend, just as they did when informed that their blood flowed in their veins, fancying now as then that the finality of the universe was reached in their sublime conception, never dreaming of more things in heaven or earth than serve their immediate stupidity.

Socrates had to die because he was wiser than his generation, and lived for some purpose in the ages. Anaxagoras was imprisoned for his idea of the Deity, which if not more just, had the merit of differing from the accepted idea, on the principle that any change in a fixed idea, not based upon a fact, is pretty sure to be a change for the better.

Aristotle could not endure the persecution he was subjected to, so made his quietus with a "cup of cold pizon." Heraclitus, who has had an illustrious follower in George Francis Train, "was so tormented by his countrymen that he broke off all communication with men."

"Great geometers and chemists as Gerbert and Roger Bacon were abhorred as magicians." "Virgilius, Bishop of

Saltzburg, went to the stake for asserting that there were antipodes." "The Abbot Trithemius, for his trial at improving stenography, or the art of secret writing, had his works burned as works of the devil."

An ignorant old father confessor, presuming that the sum of human wisdom was footed up in his thick head, through working upon the misdirected piety of Galileo's wisdom, got possession of the MSS. of that philosopher, and "destroyed what in his judgment were not fit for the world to know." God knows how much truth has been retarded—destroyed it cannot be for the eternal years of God are hers—through blind and fanatic persistence in popular errors, aided by the officiousness of some small-scaled Comstock more gifted with zeal than just judgment.

"Cornelius Agrippa was compelled to fly his country and the enjoyment of a large income, for a few philosophical experiments which any school boy performs with ease to-day. The people held him as an object of horror, and not unfrequently when he walked he found the streets empty at his approach. He died in a hospital."

The fly that settled on the head of Urban Grandier when he was being led to the stake was thought to be the devil come for his own, because an old fool of a monk had heard that in Hebrew, Beelzebub meant the God of Flies. On such lamentable ignorance have the scintillations of divinity been hammered into dullness.

"Sextus the Fifth, Marechal Fabier, Roger Bacon, Cesar Borgier, his son Alexander the Sixth, and others, were supposed to have their diabolical attendants." They didn't lay claim, it seems, to supernatural assistance, which would have been some justification for the ignorant, supplying them with the attendance of the devil's imps, but their superior scientific and philosophical acumen was enough to clothe them in the grim majesty of Satan.

"Cardan was believed to be a magician. The fact is that he was, for his time, a very able naturalist, and he who happened to know something of the arcana of nature was immediately suspected of magic. Even the learned themselves who had not applied to natural philosophy seem to have acted with the same feelings as the most ignorant; for when Albert, usually called the Great—an epithet he owed to his name, De Groot—constructed a curious piece of mechanism which sent forth distinct musical sounds, Thomas Aquinas was so terrified at it that he struck it with his staff to the mortification of Albert, annihilating the curious labor of thirty years."

It seems that poets and poetry were much under the ban of ignorance in ye ancient days,—and if Joaquin Miller had served them for an example there would not need be any wonder at it. Our book says: "They could not imagine a poet without supposing him to hold intercourse with some demon." This sort of persecution of science and genius lasted till the close of the seventeenth century," so the book says, and the list of its examples closes with this opinion from Hallem: "If the metaphysician stood a chance of being burned as a heretic, the natural philosopher was not in less jeopardy as a magician." Then follows a list of poor geniuses who lived in poverty and died in the most abject want.

But it seems to me a little like the assumption of ignorance to set it down that "persecution of science and genius" ended with the seventeenth century. The same inveterate and intolerant spirit, born of egotism and nursed in ignorance, is as rampant in the nineteenth century as it ever was in the seventeenth or before; and if the priesthood had the same power the record would be as bloody and barbarous. The spirit enthroned in wisdom beyond the age suffers torments and tortures though the poor body escape fire and poison.

The superstitious ignorance and the grounded bigotry of the day will strip a gifted soul of all claim to decency and the "rights of man" for promulgating an unpalatable idea. The world seems doomed never to learn the lessons of the past; its course seems destined over burning plowshares, trodden by the blistered feet of wisdom born before its time. It seems that all truth must fight its disputed way; first, through the indifference of the stupid; next, the ridicule of the vain and frivolous, and lastly, through the persecution of the bigoted and powerful.

And the great social truth which took the form of a social earthquake has gone through each stage until it has at last reached popular recognition. Truth travels faster than before we had the much ridiculed railroads and telegraphs to help it on its eternal course.

What if the priests had had the power to suppress Fulton

and Morse for a pair of lunatics dangerous to the sway of their ignorant god, and to destroy their models as "not fit in their (the priests) sublime judgment for the world to know anything about? Well, we should only have had to wait a little longer for the facts that steam and electricity could be utilized; for the womb of time was pregnant with the truth, and no stupid edict against nature could murder it in embryo, because the conception was immaculate.

It is just dawning into the minds of advanced thinkers that there has been a woful mistake made in regard to the human body and its functions. Never was the world more grounded in an error; never was the task of uprooting falsehood fraught with greater peril, in a temporal sense, to the soul that undertook it with a "noble perception of its own genius;" never was persecution more rampant, merciless and insatiable, yet never was truth clearer to the sense of her votaries; never was the way of her logical development better paved with testimony, and never did truth travel so far and so fast in so short a space. Indeed shall the stone that was rejected of the builders become the crowning glory of the temple. The evolution of the truth that the human body is "God's holy temple," which men and women have been desecrating for ages, is destined to work a new era in the annals of the world; for once substitute reverence for contempt, purification will begin to take the place of pollution. When we do come to a sense of the sacredness of ourselves the worship will indeed be in spirit and in truth; for there will be no scapegoat, no vicarious atonement, no outside temple made with hands where we go each seventh day to put on a vain show of holiness and give up the temple not made with hands to the domain of death-dealing lust the other six. It is not too much to hope that all who have learned of truth to the reverencing of their bodies will live to see the travail of their souls and be satisfied.

HELEN NASH.

## MOODY AND SANKEY—WHAT ARE THEY?

BY A FREE-RELIGIONIST.

A thinker, who builds a frame for his facts before he has discovered them, is a dangerous man. The world has had many such, and incalculable injury has been the result. Thus human slavery, that master-piece of iniquity, was made to fit most admirably into the scheme of general salvation and dubbed a "divine institution." Thus the curse placed upon woman, and the position of virtual servitude assigned her, have been merciless drags upon the growth of her mental and moral capacities. And such a terrible grip has this assumption of "divine wrath" so-called, upon the intelligence of the age—that even now we hesitate to acknowledge woman capable of the most ordinary civic duties, or entitled to a voice in forming the laws that control her life, liberty, and pursuit of happiness.

At present in our city we are having an exemplification of the ludicrous inconsistencies that result from our trying to force the facts of to-day into the frames of yesterday. In school and college the student is taught that the laws of the universe prescribed by infinite wisdom are inviolably observed, and that to ask the suspension of even the smallest of nature's rules, would be at once impious and monstrous for it would be an impeachment of God himself, an accusation that His bounty is not all sufficient. And yet these men stand boldly forth and proclaim, that under certain conditions a man suffering from tuberculosis on the lungs can be made perfectly well and whole through the agency of a series of mental processes termed penitence, entreaty, laudation, etc. A village suffering from the scourge of intemperance is promised relief by these keepers of the conscience of the Most High by the same means. A widow, whose only son has fallen into wicked ways, is told, that no matter what the causes of the young man's moral obliquity may be, prayer, of itself and alone, is all potent to effect his cure, and restore him to her arms as pure as on the day he first saw light. With causes these men have nothing to do. It is the old, old story. In every age, in every profession, such men come to the surface. What Mesmer was to the science of medicine, these men are to the cause of "true religion." And when we say "true religion," we are willing to accept the definition of the founder of Christianity, whose followers these Quixotic theologians proclaim themselves to be. The young Jewish teacher said, in answer to a certain lawyer: "Love God with all thy heart, soul and mind, and thy neighbor as thyself;" hereupon "hang all the law and the prophets."

Ms. Serenade



What this "love thy neighbor as thyself" means, we find in another passage. "I was hungry, ye gave me meat; thirsty ye gave me drink; a stranger, ye took me in; naked, ye clothed me; sick, ye visited me; in prison, ye came unto me."

Here we have a definition, rather bald and crude, but striking withal. Let us apply this standard to Messrs. Moody and Sankey and mark the result:

"Ye were hungry, we prayed for you; thirsty, we prayed for you; a stranger, we prayed for you; naked, we prayed for you; sick, we prayed for you; in prison, we prayed for you."

Children, playing with lighted torches in a village of cardboard houses, are not more to be dreaded than an ignorant man with an earnest fervid manner, for the world is always impressed by earnestness and fervor; no matter how worthless, how reprehensible the cause may be, converts are never lacking. Such a man is generally grossly ignorant, he has not the faintest conception of physical and psychical laws, he cares nothing for them, he is a law unto himself. If a physician, he carries his "specifics" in his vest pocket; if a lawyer, his office and library in his hat; if a preacher, he puts forth noise for argument and "howling dervish" manners for the "fervor of the spirit." To such a man religion and emotion are synonymous terms, and hysteria is the working of the Holy Ghost. A momentary attack of contrition is pronounced a descent of the spirit. The veriest rogue who has preyed upon society for years is led to believe that his conversion may be wrought in an instant. In other words, that which has taken years to pull down may be built up in the twinkling of an eye. Here we are struck with the full enormity of such a doctrine. Here we are run upon that detestable quackery which ignores the law of causation, ignores the law of environment, ignores the law of hereditary descent and ignores the law of social forces. Here we experience in all its utter worthlessness, the moral cowardice that shrinks from the discomfort, toll, suffering and sacrifice of the genuine worker and helper in the fields of humanity, and plays the part of the "stay at home," "the talker," "the exhorter," "the wordy comforter." It needs but a cursory glance at the principles enunciated by these so-called evangelists, to become thoroughly convinced of their subjective and empiric methods. While probably they might be induced to admit that they are conscious of the existence of law and order in the physical world, yet in the domain of the mental and moral, they perceive naught but chaos, out of which it is impossible for the individual to bring light and life, except by the direct interposition of a supernatural force.

And here it is exactly that such teachers become extremely dangerous. While willing to admit that nature's mills grind slowly, that she requires much of time and effort to restore the broken tissue, yet with the madness of the deductive method, they urge that the moral plague, the mental ulcer, may be cured *in ichu oculi*. Here they cease to be harmless agitators and become distillers of a poison which they cunningly administer in such disguised form, as to delight while it destroys.

Suppose a man who has stolen his neighbor's coat, upon being asked to plead at the Court of Sessions, should rise and thus address the judge: "If your honor please, I did steal this man's coat, but I have repented; I have told God of this false step. He has pardoned me and directed me to do so no more. I therefore move that you discharge me."

Or suppose the cashier of a bank, detected in the act of embezzlement, should thus address the president: "True. I have committed this crime; but, sir, you see my tears, you hear my lamentations, my repentance is sincere. I feel that God has balanced the account in the Great Ledger of the recording angel's department. I therefore ask that you reinstate me and give me your entire confidence." What think you would be the reply which these worthies would receive? It would be simple, terrible, just; it would be this: "Contrition, Probation, Reparation."

To return to the discussion of these men themselves. Suppose Howard instead of visiting the "bridewells, houses of correction, city and town jails" had stayed at home to pray, what reform would he have accomplished in English prison system? Suppose Wilberforce, instead of fighting slavery as he did, had gone about singing anti-slavery songs in pulpits and on platforms, would he have fulfilled his glorious mission?

And the same question may be asked of all the workers and helpers in the domain of true religion—love God and man—from Buddha to John Brown. It is vain for these prayerful men to assert that no such field of activity is ready for them. Let them turn their eyes from within to without. While they are engaged in taking God to task for His lack of mercy, the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned are calling unto them. Mr. Bergh has provided for the proper transportation of animals, but the horrors of the prison-van and chain-gang still remain. Our penal laws and our prison system have come down to us from days of blood and revenge. The church dares not attack prostitution. In the temple, public conveyance, and public hall the whites still call out to the blacks: "Holier than ye!" Work degrades woman, where it should ennoble her. But enough. Why add to the list? Men are willing to suffer martyrdom nowadays, provided they be allowed to carry a change of linen, comb, brush, etc. to prison with them. It is a shame that people should allow idle curiosity to give even a quasi-endorsement to this latter-day gospel of gush and snivel.

We have no difficulty, in view of the facts, in framing an answer to the interrogatory placed at the head of this article. And in doing so, be it well understood, we set nothing down in the spirit of lampooner or satirist; but in sorrow rather than in anger, in pity rather than in censure, with a pen moist with the warm milk of humanity, rather than dripping with the gall of cold indifference, we arrive at these conclusions:

1. In that these men, by their teachings, raise the emotional element of religion to such undue prominence as to lead many

people to believe that, by earnest prayer, God may be induced to decree the release of man's responsibility to fellow-man, they dispense a dangerous poison, the more dangerous from its sweetness to a disordered moral taste.

2. In that these men, either through an ignorance of "causes," or from a moral cowardice to attack them, treat "effects" only, and doctor the "symptoms" and not the "disease," they are simply religious charlatans.

3. In that these men proclaim the existence of a Court of Heavenly Justice, always in session, but whose judgments are based upon the statement of only one party, they bring human law into contempt, they weaken the hold that man has upon his fellow-man, they rob remorse of its sting, they open up a new road into the territory of crime by pointing out a safe and pleasant retreat; in a word, if they were not honestly in error and had not their fervor and zeal to commend them, they would be prosecuted as enemies of law and order, and corrupters of the public conscience.

4. In that these men proclaim themselves the disciples of the Founder of Christianity, but, unlike Him, have no power to do good or show miracles—except it be the strength of their tongues—they have no claim to our respect, and are alone saved from our contempt by the reflection that the cultured thought of the age will soon render such exhibitions impossible.

#### SELECTED.

Could I but fly away  
Like some sweet bird to-day,  
I'd haste to thee,  
Far over hill and plain,  
Over the wide, wide main,  
To thee, to thee.

Morning and eventide  
I miss thee from my side;  
No hour goes by  
But some sweet thought of thee,  
Some blessed memory,  
Wakes a deep sigh.

If I could fly away  
Like a sweet bird to-day,  
I'd haste to thee,  
Far over the hill and plain,  
Over the bounding main,  
To thee, to thee.

#### A NEW CLASS OF CRIMINALS.

BY WARREN CHASE.

Crimes are settled among civilized nations by statute law, determined by the nature and effect of the act, and its bearing on the party and the public. The criminal code of the Christian Church differs somewhat from the legal code, as in the former there are many criminal acts not recognized as such by law, such as taking the name of God in vain, or profane swearing, except when used in preaching and praying, when it is no crime to take it in vain as all praying Christians do. Drunkenness and lying are also crimes in the code of most churches, and in the Roman church (the mother of the whole brood), coition is always a crime, when not permitted by its priests in their marriage contract, and hence all legal and protestant marriages are void, as God does not put them together, and their intercourse is criminal in the sight of God and the holy church. But we are not after the criminal code of the church in this article, but the law of our protestant and infidel statesmen. It is universally conceded, that murder, except in war, in self-defence, and by law, is a crime of the deepest dye; hence suicide is always considered a crime, even though we cannot punish the perpetrator. Arson is next, and this crime is the same in nature if the person sets fire to his own building, as if he set fire to his neighbor's, although the law might deal more leniently with the criminal. Rape is the next, and as we have often asserted, ought to be the same when it is committed on a wife, as when committed on any other woman; but as we shall see, here steps in another crime to justify this. Piracy is a crime, and slave-stealing is piracy; yet civilized men go into Africa and coax, allure, deceive, and entice the innocent and ignorant natives into their power, and then secure and sell them for slaves; then they are owned by the purchaser. Where slavery is a crime, as in this country, no person can any more sell himself or herself, except by special law, than he or she can a child, a neighbor, or a stolen African. If it is a crime to sell and make a slave of a child or neighbor, or a stolen African, it is equally so to make a slave or property, which is the same thing, of one's self; and yet, by law, every wife is the property of her husband; hence the horrible crime of rape on her person is no crime in law, because she is, in law, no person, but only property, and with only some special laws for her protection, the same as there are for horses which the owner has no legal right to pound to death with clubs. Now, as in most cases the wife is coerced, enticed, deceived and allured into the mental power of the male, and then, for various considerations, induced to sanction the sale of herself in the presence of some person authorized to legalize the sale, is she, or is she not, a criminal, if slavery be a crime? It must be remembered that the thousands of happy unions and mutual companionships that exist under the law have nothing to do with this question, as our laws should be made for those who need protection from them, and not for those who have no need of them. As these happy unions are not made so by law, but by love, which is above the law, over which the law has really no control, they would be just as happy, as good and as true without as with it. This brings us to the bottom rock of this question: Has a person a right to sell herself, body and soul, into slavery—slavery for life—and to sell her maternal functions out of her control? If not, then our marriage laws are wrong, and open the gates to many wrongs which are crying daily for redress, while the church and State, backed up by every libertine and real slave owner in the land, are calling out in holy horror at the horrible doc-

trine of social freedom which alone can rescue us from the evil and the suffering from this terrible doom.

#### FREE LOVE.

An Arizona wife begged the court not to punish her husband for the crime of bigamy, of which he was convicted. "He loved me once, and was kind," said she, with the tears running in streams down her face, "and when I go away to my lonely home it would be my only earthly comfort to know that he was free to seek for happiness if he can find it anywhere in the world." When sentence was pronounced the stricken woman fell on her knees before her husband, and, placing her hands upon his arms, asked him to forgive her if she had ever done anything to chill his love for her, and to kiss her just as he would a dead wife whom he loved. The wretched man seemed entirely overcome by these appeals and his own fate, and grasping her in his arms, kissed her over and over again, and when the officers drew him away she sank fainting to the floor.

We commend the above extract to the editors of the many papers in which it has appeared, as an illustration of free love—a love that exists to bless and not merely to possess its object. Beside such love as this, the other kind is hatred. If people will not or cannot understand what we mean by free love, let them take the above Arizona wife as our argument; she not only was free to love, but she gave the object of her love the same freedom.

#### INTELLUCENE AGAIN.

STUBEN, HURON Co., Ohio, Jan. 6, 1876.

Editors Weekly—Desiring more knowledge of the "Philosophy of Intelligence" the first thing to be considered is intelligence, for "without this we can do nothing," and our philosopher tells us that it is an idea, and that ideas are formed of a substance called *intellucene*, but what *intellucene* is, further than that it is a substance, he does not inform us, nor how he knows that it exists, and that the earth is surrounded with it, nor how he knows that it is subject to the like or analogous laws that pertain to other matter—all of which are matters necessary to be understood before one can form an intelligent opinion of the character of his propositions. A few inquiries and remarks may serve to bring to light what seems now rather obscure. How does he know that *intellucene* exists, and that it is a substance and surrounding our earth like its atmosphere, and especially how does he know that thoughts are formed of it? Has he ever detected and secured any of it and subjected it to chemical analysis to ascertain this and to sustain his assumptions? Of course if thoughts are formed out of this substance now, it must be reasonable to suppose that they always were so formed, and consequently that substance existed before thought, and that thought could not even have been coeval therewith. And just here will our philosopher instruct us how *intellucene* formed itself into thought, and how the organism that appropriated or appropriates it for the formation of its mind, came to exist without mind intelligence? The individual mind could not have existed until the organism existed that appropriates it for its formation; and we would like to know (for we are naturally of an inquiring mind, especially regarding the mysteries of God and His creation) how thought could have a representative form of substance until a thought existed needing such representation?

But the greatest of all this kind of mysteries that most needs solution is how *intellucene*, of which all thoughts are made, if any, does act *per se* in the same *intellucene* atmosphere, in and through similar organisms, side by side, in the formation of thoughts in one that is so diametrically opposed by the thoughts of the other. We are not unaware that differences in the construction of organisms imply the manifestation of different operations and effects, but that the two suggested should so sharply antagonize, and with apparent design, when, according to our philosopher, there could have been none, is not easy of understanding. The only way to account for this is, it seems to me, that old mother nature (matter, I take it, is nature organized or unorganized) is an intelligent old hussy *per se*, and having no intelligence to guide her, as a matter of course, could not do otherwise with her efforts than to construct the unintelligent and varied mass of organisms, with all of their idiosyncracies and contradictory and conflicting manifestations that we now witness, notwithstanding the boastful claim made in her behalf by her scientific endorsers.

These remarks, with the connected queries, are deemed sufficient to draw from our philosopher such explanations as may serve to elucidate his propositions, and such will be gratefully received, at least by his and your

Humble servant,

H. A. C. S.

SALT LAKE CITY, Jan. 26, 1876.

Woodhull and Claflin's Weekly, Greeting:

As an earnest worker for political, social, and a thorough general reform, I desire to announce through your columns that I am anxious to make the acquaintance of, and co-operate (as far as possible) with, all persons who are ripe for practical peaceful reform. Great amelioration of the sufferings that will attend the coming conflict, can be secured by the wise and determined union and co-operation of energetic working people. The gloomy wonder now is, how must we proceed to obtain support, and compel Government to promote human safety and happiness. I offer my opinion of the true mode of organization: Small societies or divisions of people must enact their own neighborhood laws, and select and install their own delegates to frame rules for more extended association with mankind. For further explanation I inclose a copy of a petition now before the Utah Legislature on primary organizations, hoping that it may be extensively studied and commented upon, so that by some means we may arrive at a true knowledge of organic union, peace and good will.

Very respectfully,

S. HUDSON.

Councillor Caine submitted a memorial of C. W. Tappan and S. Hudson, asking for the passage of a certain memorial



introduced at the last session, for a Nominative Franchise Bill. The following is a memorial:

## MEMORIAL

FOR A LAW TO GUARD THE SANCTITY OF THE NOMINATIVE FRANCHISE.

To the Honorable Legislative Assembly of the Territory of Utah, Greeting:

We, your petitioners, respectfully represent that there is no law, within our knowledge, that defines either how, when, or where to commence political representation, and, consequently, we, as individuals, and the people as communities, find ourselves at each recurring election unprepared and unable to make the necessary Government nominations on the basis of individual representation.

Therefore, to make it possible for all citizens to meet with their peers at a fixed time and place, to select governing deputies by a majority vote of all citizens they are to represent, we respectfully request your honorable body to establish by law regular annual nominating conventions in each school district in the Territory, (where minority as well as majority representation will operate naturally), for the election of school officers; also for the appointment of primary deputies to annual precinct conventions for the election of precinct officers; also for the appointment from their own body of deputies to county conventions, and so on, repeating the process through a succession of annual fixed conventions, until the whole Territory is completely organized on the basic principle of individual and personally selected representation (furnishing revenue for governmental expenses by a tax on clear yearly income), so that every citizen can independently take hold of the helm of government, and through general council and well-directed effort retrieve the effects of former neglect, and proceed to organize a protective government for the safety and support of the whole population, and thus to inaugurate a policy to save the liberty of the citizen, and Constitution from otherwise certain destruction.

And in amity bound by mutual interest, we will be obliged for favorable action.

(From the N. Y. Sun, Feb. 17 1876.)

## A LETTER WHICH THE ADVISORY COUNCIL SHOULD READ.

Mr. Oliver Johnson, then an associate editor of Mr. Beecher's on the *Christian Union*, at the scandal trial was called as a witness for the accused pastor. Mr. Johnson testified to very little of importance, the main part of his evidence being directed to the matter of Mr. Tilton's alleged immoralities, on account of which, according to Mr. Johnson, Mr. Bowen dismissed him from the *Independent*.

Mr. Johnson gave no testimony touching his knowledge of Mr. Beecher's immoralities, regarding which the public then had and now has so great concern. But the form of action brought against Mr. Beecher enabled his counsel to befog the issue with inquiries as to Mr. Tilton's moral behavior, and they did not fail to avail themselves of the opportunity to help their client with the jury by efforts to blacken the reputation of his accuser as something not to be damaged by a seducer who should enter his own household.

What Mr. Johnson failed to tell in court regarding his knowledge of Mr. Beecher's immoralities, about which he seems not to have cared to speak, since he was in the employ of the accused pastor, the subjoined letter, which five years ago he wrote to Mr. Bowen in Mr. Tilton's behalf, very emphatically says:

"[Private and Confidential.]

"128 EAST TWELFTH STREET Jan. 7, 1871.

"MR. H. C. BOWEN—My dear sir: It is stated in various newspapers, and confirmed by public rumor, that you have expelled Mr. Tilton from the editorship of the *Union*. At first I stubbornly refused to believe these reports; but, after hearing them from so many quarters, I begin to think they must be true. The statement is also passing from lip to lip that you refuse to fulfil the pecuniary obligation assumed in your contract with Mr. Tilton, assigning as the reason for so doing your conviction that he is an immoral man, &c. I have neither seen Mr. Tilton, nor had any communication with him for more than a week, and in writing you this letter I act without his knowledge, and in simple obedience to my own sense of duty as his friend and yours.

"At the close of the interview at your house on Christmas day, I understood you to pledge your word that you would do nothing respecting Mr. Tilton—would take no step in the matter—without consulting me. On this point I am sure I cannot be mistaken. If, therefore, you have done to Mr. Tilton what you are reported to have done, have you not broken your promise? Certainly you have not consulted me on the subject since that day, except so far as to inform me that you had heard fresh reports putting matters in a worse light. I was expecting, from day to day, that you would seek my advice; and therefore when the newspapers reported that you had summarily dismissed Mr. T. from the *Union*, I contradicted the story among my friends, believing that it could not possibly be true.

"In this matter I claim no right beyond those which you voluntarily, and without any solicitation on my part, conferred upon me. You took me into your confidence, and I have never sought, even by inquiry or a hint, to elicit from you anything beyond what you deliberately chose to communicate. More than once or twice, did you say to me, 'I shall keep still; I will not move without your advice.'

"What has occurred to change your purpose in this respect, I do not know. Of course, I understand you to be acting upon the belief, no doubt sincerely entertained, that Mr. Tilton is guilty of the charges made against him. But, even upon that assumption, I frankly confess that your course (if you have done what rumor declares) seems to me cruel, especially when contrasted with your conduct toward another man, whom you say you know to have been extensively guilty of the same offences. It seems to me that you should not have hardened your heart against Mr. T. in the same week that you paid a high premium for a pew in a church whose pastor you say you know to be an adulterer. If your action toward Mr. Tilton proceeds only from a sincere abhorrence of the offences with which he stands charged, why do you take a different course with your pastor? If you would give the one a chance to recover himself, why not be equally forbearing to the other? This I say on the assumption that Mr. T. is guilty; but I do not myself believe that he is half as guilty as you suppose. In short I know that some of the stories told against him are false, and that malignant persons are on his track, with the intention of hounding him down; and I think you have been, to some extent, the victim of their machinations.

"Do you not remember saying to me that in all you might

do in this case, you would be governed by a desire to spare T. from exposure, and to give him a chance to recover himself if he was wrong? And yet I hear people say, on your alleged authority, that he is so bad a man that you can have nothing to do with him. Ah, Mr. Bowen, if Mr. B. is fit to be your pastor, Mr. T. cannot be unfit to edit for you a secular journal."

"You may say that the one has repented, while the other has not. But Mr. B., since he confessed to you, has repeated his offence. He may have convinced you that this is not so, but if so, you are the victim of a deception. You probably know something that I do not of the charges against Mr. Tilton; but I also know something that you do not of the evidence against Mr. B., and if he denies his guilt in the matter where of he was accused in that Christmas-day interview at your house, he lies in face of evidence that would convict him in a court of justice. That evidence I have seen.

"But I would have you be merciful to him, doing nothing to bring upon his head the odium of an ungodly and relentless world. I want you to be equally kind and merciful to T., as I fear you are not. Your precipitate action may lead, is likely to lead, to fearful consequences. He may have provoked you, but I cannot forget how harshly and angrily you spoke to him at your own house, making him feel that you were not the tender-hearted friend who would deal kindly and generously with him, and to whom he might unbosom himself in full confidence, confessing wherein he had done wrong. Your hardness repelled him—perhaps drove him to concealments as unwise for himself as embarrassing to you.

"Now, anybody can be good and tender to a saint, but it takes a Christian to be good and generous to a sinner. I did hope that you would have grace given you in this case to act a very high and noble part, and to become the agent in God's hands for shielding an old friend so far as he might be innocent, and leading him to repentance for any sin he had committed. 'He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.' Would to God that this honor might have been yours.

"I write under strong feeling, and only because I must. If I have written any word unjust to yourself, forgive me, and believe me, your friend,

"OLIVER JOHNSON."

It is not easy to understand how an honest man, informed of the facts of which the above letter bears witness, could occupy the place of a witness in behalf of the man he so explicitly charged with crimes fatal to his reputation and in every way odious and outrageous. But Mr. Johnson did it, and threw his influence on the side of his employer. Knowing Mr. Beecher to be an adulterer of manifold offences, he went on the witness stand in his behalf, to try to shield him against the consequences of one of his adulteries. He took an oath in order to cast reproach on the accuser whom he had previously defended at the expense of the accused, and to help to ward off righteous punishment from this last.

In so acting Mr. Johnson has not been alone. Prof. Moses Coit Tyler is informed regarding the bottom facts, but he does not come forward with the testimony, and Mr. Beecher probably daily meets men and women who know him to be an adulterer and a perjurer, a cruel assailant of his friends, and a man who is seeking to regain his foothold in the church and in society by trampling on those he has injured.

"Mr. Johnson's letter amply sustains the statements of Mr. Bowen in his reply to the Examining Committee of Plymouth Church, that the sum of Mr. Beecher's offences is by no means made up when the case of Mrs. Tilton is stated. It is, indeed, by reason of the source from which it comes and the accusations it makes, a terrible onslaught on the man who bears himself so bravely before the advisory Council now in session at Plymouth Church. It moreover suggests that these ministers and laymen are indulging in idle vapors as long as they direct their efforts to quibbling about points of Congregational order raised by Henry Ward Beecher and his wily attorney, Brother Shearman.

## LITERARY CURIOSITY.

A lady occupied a whole year in searching for and fitting the following thirty-eight lines from English and American poets. The whole reads as if written at one time and by one author:

## LIFE.

Why all this toil for triumphs of an hour?—*Young*.  
Life's a short summer—man is but a flower;—*Dr. Johnson*.  
By turns we catch the fatal breath and die—*Pope*.  
The cradle and the tomb, alas! so nigh.—*Prior*.  
To be is better far than not to be.—*Sevel*.  
Though all man's life may seem a tragedy:—*Spencer*.  
But light cares speak when mighty griefs are dumb.—*Daniel*.  
The bottom is but shallow whence they come.—*Sir Walter Scott*.  
Your fate is but the common fate of all;—*Longfellow*.  
Unmingled joys here do no man befall;—*Southwell*.  
Nature to each allots its proper sphere.—*Congreve*.  
Fortune makes follies her peculiar care;—*Churchill*.  
Custom does often reason overrule.—*Rochester*.  
And throw a cruel sunshine on a fool.—*Armstrong*.  
Live well—how long or short permit to heaven.—*Milton*.  
They who forgive most shall be most forgiven.—*Bailey*.  
Sin may be clasped so close we cannot see its face.—*French*.  
Vile intercourse where virtue has no place.—*Somerville*.  
Then keep each passion down, however dear.—*Thomson*.  
Thou pendulum betwixt a smile and a tear.—*Byron*.  
Her sensual snares let faithless pleasures lay.—*Smollet*.  
With craft and skill to ruin and betray.—*Crabbe*.  
Soar not too high to fall but stoop to rise.—*Massinger*.  
We masters grow of all that we despise.—*Crowley*.  
Oh, then, renounce that impious self-esteem;—*Beattie*.  
Riches have wings, and grandeur is a dream.—*Cowper*.  
Think not ambition wise because 'tis brave.—*Sir Walter Davenant*.  
The paths of glory lead but to the grave.—*Gray*.  
What is ambition? 'Tis a glorious cheat.—*Willie*.  
Only destructive to the brave and great.—*Addison*.  
What's all the gaudy glitter of a crown?—*Dryden*.  
The way to bliss lies not on beds of down.—*Francois Quarles*.  
How long we live, not years, but actions tell;—*Watkins*.  
That man lives twice who lives the first life well;—*Herrick*.  
Make then, while yet ye may, your God your friend.—*Herrick*.  
Whom Christians worship, yet not comprehend.—*Hill*.  
The trust that's given guard, and to yourself be just.—*Dana*.  
For, live how we may, yet die we must.—*Shakespeare*.

## DOUBLE-SEXED.

A genuine hermaphrodite is on exhibition at the Miami Medical College in Cincinnati. The *Enquirer* gives the following account of it:

Its name is Hahman, and is a Bavarian by birth. The age

is about fifty-five years. When it was born it was baptized as a girl, and bore the name of Catharine Hahman. The sexual organs were malformed to a certain extent, but the female genital organs predominated. The child grew up and passed as a woman and became a wife. The organs named were healthy, performing all the operations of nature common to the female at mature age. The male organs suddenly began developing and the female attributes became secondary. She then became he and married a woman, who is with him in the city. The case became known to the medical profession in Europe, and attracted general attention there. The leading physicians of Vienna and Berlin examined the peculiarities of the case and declared it the most pronounced case of hermaphrodite ever known to the medical profession. The man now has a beard, but the breasts are still developed like those of a woman. This man claims to have been the father of a child, although he has never had any children by his present wife. Professor Virchow, a celebrated medical authority, in his *Archives*, vol. 43, page 332, which may be seen at the public or hospital libraries, gives a detailed and scientific description of the case.

## EDITORIAL NOTICES.

THE INDIANAPOLIS SUN.—The leading independent reform weekly political newspaper in the Union, the special advocate of national legal tender paper money (the greenback system) as against bank issues on the gold basis fallacy, and the interchangeable currency bond as against the high gold interest bond. The *Sun* has a corps of able correspondents, comprising the most eminent political economists of the age. One page devoted entirely to agriculture. Miscellany of the choicest selection, adapted to all classes of readers. The latest general news and market reports. Terms \$1.75 per year, postpaid. Sample copies and terms to agents sent free on application. Address Indianapolis *Sun* Company, Indianapolis, Ind.

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.

## INDUSTRIAL SCHOOL AND CO-OPERATIVE COLONY.

Having our plans fully perfected, location selected, and one of the most beautiful and attractive sites secured,—on which to establish a thoroughly practical school, and a co-operative colony of advanced and progressive associates—we would announce to all who are desirous of co-operating with us in such an enterprise, that we will send them a circular containing full information, in regard to plan, location, terms, etc., if they will send us name, post-office address, and a postage stamp.

MRS. L. M. HEATH,  
West Newton, Pa.

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." Sent to any part of the globe on receipt of \$1 per package. Address Vineland, N. J.

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

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.

LOIS WAISBROOKER can be addressed till further notice, Room 22, Western Hotel, Sacramento, Cal.

Friends visiting the city are invited to call. She will receive subscriptions for the WEEKLY.

THE Northern Illinois Association of Spiritualists will hold its 15th quarterly meeting in Grow's Opera House, 517 West Madison street, Chicago, Ill., beginning on Friday, March 10th, 1876, and ending Sunday evening the 12th—a three days' meeting. Eminent speakers, singers, and test mediums are engaged, among whom are Sussey M. Johnson, Dr. Juliet H. Severance, Capt. H. H. Brown, and others.

Let the Spiritualists of the Northwest turn out and make the Second Grand Centennial Meeting of 1876 a success. Our platform is free, on which all subjects germane to humanity may be discussed with due regard to the use of language.

O. J. HOWARD, President.  
E. V. WILSON, Secretary.

LOMBARD, Ill., Feb. 10, 1876.

## THE CALIFORNIA INDUSTRIAL COMMUNITY.

A Community has been formed in California under the above name, at present consisting of thirty members, five of whom are women. They have leased a ranch of 480 acres, known as "Gibson Place," in Nassau Valley, Calaveras County, on the stage road between Milton and "Big Trees," and six miles from Copperopolis. The buildings consist of a large house that has been used as a hotel, and plenty of out-houses, sheds, stabling, etc. The Board of Trustees are August Meyer, D. F. Loafburrow, Bertha Dieren, E. A. Davidson, Annie Richardson, J. C. Moody, J. W. Gloss, Counselor, J. D. Pierson; Treasurer, Edward Dieren; Secretary, Wm. Jaeger. The society has no President. Letters of inquiry may be addressed to J. D. Pierson, 1,386 Washington street, San Francisco.



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

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

That through death he might destroy him that had the power of death, 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.

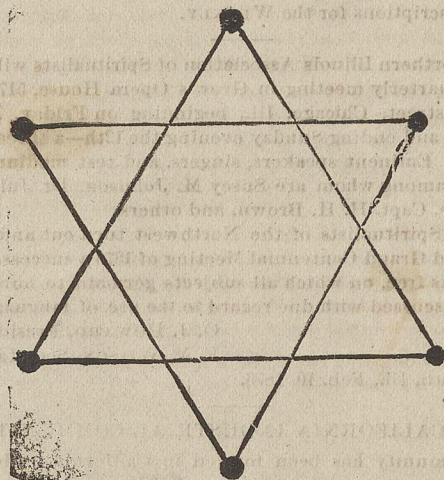
NEW YORK, SATURDAY, MAR. 4, 1876.

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.

## EAT LIVING FOOD.

There can be no doubt that the nearer one comes to eating food in its natural state, the nearer such an one will come to living normally. We have only to observe the difference between the habits of man and those of the animals to learn this. Were animals to live after the habits of man, they would soon be cursed with all his weaknesses, sicknesses and early death. Animals live naturally to certain ages, so seldom dying before that age, that it may be said that they have an allotted period of life. But among the young this difference is to be marked most distinctly. The most fatal period of life among the young of man is from birth to the fifth year. In that period nearly one-half the children, born of what ought to be the most enlightened parentage, die. Nothing like this is found among the young of any species of animals below man. The reason is obvious. Animals live normally; live in accordance with the laws by which they are related to nature, and their young are born normally, without any inherited taints, and, living normally after birth, suffer none of the evils that children suffer.

The fatality among children exists because they are conceived in wrong conditions, and are generated and born under abnormal influences; and are then nurtured and fed in a manner that the feeble resistance which their immature bodies can oppose to external influence, cannot overcome; hence they yield and die. After five years, those who live, being the least affected by the unnatural influences of which we speak, come to a more positive existence, and resist the destructive influences with more success. In the period from five to fifteen, save from contagious diseases, a very small percentage of children die. This period is, however, followed by a fatal one, caused by the inability to resist the effects of the abnormally developed passions that in the meantime make their appearance. But we do not intend to go into this here.

The young of animals die so seldom that it may be said that none die from disease. Has this no meaning which man should understand? Why should one-half the young of the highest order of animals die immature, while all the young of the lower order live to maturity? There can be but two reasons; first: By reason of the physical taints inherited from their parents; and, second: By reason of improper food and care. Think of it, mothers! One-half of all children born, dying before attaining the age of five years? Can it be anything less than murder that such a fact is true—murder by reason of your ignorance, and your faults of life and care for those to whom you have given life? It is a most terrible, but a most true indictment. In the eyes of the law thousands of mothers are as guilty of manslaughter, as is he who, through carelessness, causes the death of another.

Among the causes of early death and almost constant suffering during life, one of the chief is, no doubt, that of improper diet. If man lived as normally as the beasts, it would be fair to conclude that he would be as healthy. One of the two most marked distinctions between the life of man and the animals is in diet. And examples are not wanting to prove that as the diet of people approaches nearest to eating natural food, the better is the degree of health enjoyed. Natural food is that which, when eaten, has all the life principles still within it that can be retained and be prepared for food. In preparing meats for food, the first thing is to drain it of its blood, the very central force of life. One reason that fish is a superior diet to flesh is that it does not lose this life. But fish is not at all equal to fruits and grains, because the spirit life of the fish goes out when it dies, while it remains in fruit and grains and is taken with their substances into the system. What we mean by this may be illustrated by butchers who stand over the animals they kill and inhale their departing life. They are seldom large eaters, nevertheless, as a class, they are always fleshy and healthy. If instead of the meat of animals, the life of the meat could be secured, that would be a life-giving element. All kinds of cooked foods, which in cooking lose any of the vital life-force, are inferior as diet to that which is uncooked. Indeed it is almost certain that cooked food is second best to that which is uncooked. We believe that the time will come when all cooked food will be discarded.

Of course to make a change from present diet to one of fruits and grains, requires some faith that it will be beneficial, because a system, long accustomed to abnormal things, will suffer if a change from them be made, and if persisted in, will in most instances cause a loss of flesh; perhaps, at first, of strength and of ability to labor. It is like a drunkard leaving liquor. One who has drank to drunkenness for years will have delirium tremens, if he cease too suddenly; and the same is true in less degrees of all use of intoxicating drinks. To eat or drink nothing of which the want is felt, if it be dropped, is a safe rule to follow, and this will exclude, almost at the head of the list, the most common articles of diet. Tea or coffee is used by the great majority of people. With many they are so necessary that they cannot attend to their accustomed duties without them.

The habit of drinking strong coffee for breakfast will in time produce an abnormal appetite for it, and such an effect upon the system, that if it be discontinued, severe headache will ensue. It has long been a question with us, whether the aggregate of the ill effects of tea and coffee drinking, was not greater than that accruing from the use of stronger

drinks. In an individual case, the latter may be more deleterious; but as the number of those who use the former is so much larger than that of those who use the latter, the total evil may be even greater. Nothing should ever be taken into the stomach, either as food or drink, that does not go directly to supply depletion; that does not assimilate with the fluids, tissues and solids of the body. The body does not require stimulation or narcotization; it simply needs alimentation.

Confirmed habits of diet will undoubtedly prove one of the hardest barriers to overcome, in the search for eternal life. But the value which we place upon overcoming them, may be imagined when we say that, given parents who have lived perfectly in accordance with nature for, say, five years, who shall then bear children who shall live on natural food, they will develop into the conditions in which eternal life is found without difficulty. While, on the contrary, those who live abnormally, in diet and in their relations to the other sex, will struggle many a day and fail at last to attain to that condition. We have said all along that the truth is a fearful thing for those to have who are slaves to any habits that are opposed to it. And we want all our readers to take this to mean the most that it can be made to mean, before deciding that they want the truth that we have got to offer them.

## THE TRANSIT FROM LUST TO LOVE.

There are many evidences, still existing and constantly coming to light, that even the first principles of love, are not yet understood by those who have seemed to think and study upon the subject most. Because both these powers find their physical manifestations in the same way, thousands have confounded one with the other; generally mistaking the former for the latter, but sometimes the latter for the former. For these reasons the term free love to most people means free lust, just as if such a contradiction were possible. The only logical way to contrast these terms is to make the latter the antipodes of the former, as well in the expletive as in the substantive. Enforced lust is the opposite of free love. Neither of these expletive words, however, are at all necessary, since love is always free; while lust, exemplified in action, is always enforced or gained by some means that are widely apart from love.

But this will be better understood if the factors of sex-love be analyzed. Accepting love as a sentiment expressed in action, it is composed of two factors, passion and desire; the former positive and masculine, and the latter negative and feminine. Passion may exist unexpressed, and so long as it does, it is simply a positive power in readiness to be called into action; but when it comes into the influence of desire, then the law of unity, or the focalization of the two poles of the human battery, are indicated and it may follow and produce harmonious results. But when passion expresses itself regardless of the attractive power of desire, it is like the bursting of a shell, the explosion of a magazine of powder, or any other simply destructive process; while passion answering to desire is like the confluence of two rivers running in the same direction—they unite and increase the volume of power that flows onward to the great ocean of life.

This may be illustrated, perhaps, still more forcibly by the electric telegraph. The positive pole of the battery is always charged and in readiness to comply with any demands that may be made upon it, but it never projects its power forward into space or upon any object. And when it is brought into communication with a negatively polarized battery, it goes forward over the wire by virtue of the draft, the demand that is made upon it; i. e., it is drawn to the other extremity of the connection. Now, in this simple electrical problem there is a truth locked up, which would benefit the world immeasurably if it should search after and find it and adopt it as the rule of life. The same law is, however, exemplified under other processes of nature. The positive elements, in whatever department, when they act harmoniously and constructively, and not lawlessly and destructively, move when attracted but not before; go where they are drawn, never elsewhere. All processes of recuperation and growth are evidences of this law. Recuperative and building-up powers, which are always positive, move to their places and take up their association by reason of attraction and not of propulsion.

If this law were rigidly observed in the relations of the sexes, all the ills that now grow out of them would cease. The propulsion of passion, when and where it is not attracted by desire, is always lustful, is always selfish, one-sided, destructive and death-dealing both to its subject and object. There is little doubt that much the larger proportion of commerce that obtains under cover of marriage is of this kind.

And this large proportion of death-dealing commerce, is largely increased by another variety—that which is carried on in utter ignorance of all the laws which ought to govern it and be fully understood. We refer now to that class of cases where passion and desire are both present, but where from inadaptation, ignorance, selfishness, thoughtlessness, or any other preventing cause, the former expends itself without having reached and filled the demands of the latter. Of all classes of commerce this is the most destructive, because it not only has all the elements of evil to the positive side of the issue that are possible of simple propulsive passion, but it also destroys the healthy tone of the opposite



side, by first raising it to an intense pitch of expectancy only to let it fall into the cold abyss of disappointment. Highly wrought nervous diseases of females arise almost wholly from this cause.

But while the ultimate expression of love is centered in the physical organization of the sexes, it by no means follows that all there is of love is of the physical, although this may be perfect in itself, without the complementing benedictions of the other departments of love. Passion and desire that meet wholly on the physical plane are subject to change; to satiety; to becoming repellant to each other, and consequently they seek new associations. Those who are on this plane are on a level with the animals whose commerce is governed wholly by physical passion and desire. But the love divine is something quite different from this. Man is a three-fold being; he is first, physical; second, emotional; and third, spiritual; he is a three-fold battery giving off emanations from the brain, the heart and the generative system. He lives in an atmosphere made up of these three emanations, and when he comes into the sphere of one of the opposite sex who also has the counter-parting atmosphere, these different emanations meet and mingle or else repel each other. Thus men and women may meet and the former be strongly attracted by either one, some two or all three of these emanations, or be equally repelled; or be attracted by one and repelled by the others. Almost everybody has experienced this. There are frequently strong attachments between individuals of the opposite sexes, spiritually and emotionally, where physical attraction is wholly lacking; and sometimes, strong physical attractions, where otherwise there is equally strong repulsion. The understanding of these laws would carry people a long way toward a proper arrangement of their social relations.

A purely physical love, as we said, is open to constant change and is never satisfied long at a time; physical and emotional love combined ensure more permanent unions; but it is only where there is a complete union of the three phases of love that permanency is to be anticipated or desired. The attempt to compel the incompatible emanations of the sexes to blend together into continuous and harmonious lives, is the beginning of all the discords and inharmonies of life, and is also the fruitful cause of disease and death, because it is the condition in which lust develops and expends itself.

Viewed in the religious sense, love and lust may be illustrated by curses and prayers. Cursing and swearing are the efforts of the individual to impress himself, (ego,) upon others, while prayer is the sweet incense of the soul that reaches out to find its Creator. So with lust. It vents itself without care for man or God; it regards only self, it is self, personified; the utter cutting off of self from all about it, and wrapping it in its own mantle regardless of whom it falls upon or injures; but love is the offering of the soul which seeks a perfect resting place; gently, sweetly, perhaps ardently, but never rudely. It approaches its object with reverence and gratitude as well as love. Indeed the highest love is a blending of all the attributes of human nature, seeking to be at-one with their Creator; seeking for divinity and finding it, if it meet response. To love perfectly is to love divinely; and to love divinely is to learn of God, for God is perfect love, which casteth out fear. The solution of the difficult problem of the relations of the sexes then, is to be found in the understanding of the laws of temperamental attraction and repulsion, which are the laws of God, and not in the enforcement of a written law, which is the work of man. God made the law that is written in the heart and in the understanding; and man's attempts to improve upon it have ever been, and will ever be, failures.

#### HE, SHE, OR IT.

We have received several letters from our friends criticizing the use that we make of the term God, or rather in the use of the personal pronoun, He, referring to God. We do not wonder that objections are made to the practice from which the tyranny over women has arisen. It is true that all the religions of the world, save the Catholic, have been male religions only. But we have defined our use of the word God so definitely, that the objections that might apply, if we had not done so, do not apply in our case. If the world use a term contrary to its true significance, and out of its natural relations, it should not be a valid objection against its proper use by the few. This was the objection that both Mr. Tilton and Mr. Beecher raised against the use of the term "free love" to designate freedom for the affections. But we did not see the force of these arguments, and have wrested the much-abused words from the mob by whom they were held to stand for enforced lust, and enshrined them in the hearts of the pure and good, as representative of all that is holy in the relations of the sexes.

The male and female principles are everywhere distinguished respectively by the personal pronouns, he, she, his and her's, him and her; and also as the positive and negative poles of the creative battery. The positive power which permeates and works through matter is the male principle, and is, therefore, properly designated by the male pronouns. The negative substance which is worked upon, and through which all creation is externalized, is matter; is the earth; and is properly designated by the

female pronouns. It certainly would not be correct to use the neuter pronoun, it, to speak of either, because it would not convey the truth. The creative power is the male principle. It is this which impregnates and makes fruitful; that which is impregnated and bears the fruit is the receptive or the negative principle, and this is feminine, always. These, then, wherever they are found, whether in the divisions or in the whole of natural existence, are designated properly by the personal pronouns. The pronoun, it, can be used properly only when it refers to something that in and of itself has no gender, is neither a male or female. This certainly could not be used properly to refer to God or matter. As there are no other words which can be used, we think it eminently proper to use he, his and him in the place of God; and her, her's and her in the place of the earth. God stands related to matter, as a whole, in the same way that man stands related to woman as a sex; or, as the individual man to the individual woman.

The difficulty is not with God, but with man. Man has subjugated woman, and refuses or neglects to set her free. Women, as well as these men who recognize the wrongs of woman, feeling this, rebel against the application to God of the pronoun which represents her master; but the rebellion should be against the master; against the position which she is forced to occupy by man, rather than against the creating power of the universe. God is male; the earth is female. He impregnates the earth with life; and she is impregnated and bears her fruit to Him.

#### FROM THE EDITOR-IN-CHIEF.

Just as the WEEKLY is going to press, the following telegram is received:

"GALVESTON, Texas, Feb. 22.

"Can't stand Southern climate. Must go North. Will fill all Western lecture engagements soon.

"VICTORIA C. WOODHULL."

Our readers will have noticed that there have been no lecture announcements for the last two weeks. This occurred because Mrs. Woodhull has not been able to meet her engagements. From the day that she reached the South she discovered that the climate unpleasantly affected her still weak lung, and it soon became evident to her that she would not be able to lecture continuously. She has battled against this until it is no longer of any use to do so, and is now reluctantly obliged to relinquish her very promising tour and profitable engagement in the South, where she has been able to lecture only three nights in two weeks, and return to the North, the climate of which is less trying to her lung; but, aside from which weakness, she was never in better general health.

#### LIFE-SIZE LITHOGRAPH.

We are now prepared to fill all orders for 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 post-paid, 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 third 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.

#### THE LANT PETITION.

The following is the petition that is being circulated for the pardon of John A. Lant. Although it is not what we should have written for this purpose, it is nevertheless, sufficient. Let all of our readers who would be glad to see Mr. Lant restored to his family, send in their names at once to us:

To His Excellency U. S. Grant, President of the United States:

We, your petitioners, having received information that John A. Lant has, within the last two months, been tried, convicted and sentenced to eighteen months imprisonment at hard labor, and a fine of \$500, in the District Court of the United States in New York City, upon a charge of publishing obscenity and sending it through the mails in his paper called

the *Toledo Sun*; and, believing that said Lant meant no harm in publishing said paper, and that his intent was only to exercise the freedom of speech and of the press guaranteed to every American citizen; believing that Lant's paper contained even less obscenity than every daily paper in New York and other cities has published month after month, without any action being taken against them; believing that the animus of the charge against Lant, the persecution and ostracism he has received, arose from the fearless expression of his honest religious convictions; believing that the powers of the United States and its courts should not be employed for this purpose; believing it is too far advanced in the nineteenth century for a man in this centennial year of our nation's existence to be imprisoned and disgraced for the honest expression of, and adherence to, what he believes to be the truth; and believing the punishment meted out to this worthy citizen is already out of all proportion to any offence he has committed, we humbly pray your Excellency to pardon him out of the Penitentiary at Albany, N. Y., where he is now confined at hard labor with felons, and to restore him to his needy wife and little children, who are suffering for the want of his aid and support. We are your hopeful petitioners."

#### WHAT'S THE MATTER NOW?

"I am sure that if the facts could be arrived at that the abuse of sexuality has been the exciting cause of more trouble than everything else."

We excerpt this statement of a conviction, in an article published in a paper that professes to be a Spiritual paper, and to deal in nothing that is not "germain" to Spiritualism. We object to such an infringement upon the domain of the social issue as this, by that branch of Spiritualists who shut this issue off its platforms and denounce its advocates as patrons of the devil. Perhaps, however, these same Spiritualists begin to see that there is some relation between Spiritualism and Socialism, but they must see before they will reach to the truth about it, that the only mistake they have made is, in not carrying their logic far enough. We are willing to admit that the social question is not germane to Spiritualism, because the larger cannot be germane to the smaller; but the fact is, that Spiritualism is germane to the social problem, and always will be, because it is much the more important issue, as the above excerpt plainly admits. Give this class of Spiritualists rope enough and they will in time hang their own logic.

#### NEW BOOKS.

SOUL PROBLEMS; with other papers. By Joseph E. Peck. Charles P. Somerby, 139 Eighth street, New York City. 1875.

This neat little book of less than one hundred pages is an inquiry into the question of the materiality or immateriality of the mind, and is tersely and logically argued in favor of the former. It contains, besides this, "The Theological Amendment," and "The State Personality Idea," both in opposition to the Christian Church.

THE CHRIST OF PAUL; or, The Enigmas of Christianity. By George Reber. Charles P. Somerby, 139 Eighth street, New York City. 1876.

This book of 400 pages is a laborious and exhaustive effort to utterly destroy the pretensions that the four Gospels of the New Testament were written by the disciples of Jesus, and to prove that they were concocted by the churchmen of the second century. It claims that St. Matthew's Gospel was written by some ignorant person, while "Ireneus" remodelled it and wrote the other three to corroborate it and to support the fraud. It claims that the Old Testament contains all the material necessary out of which, in the hands of a shrewd designing priesthood, to manufacture a new Bible to suit a new dispensation. Perhaps a more careful reading than we have been able to give it, would develop a more complete success than it now appears to be. In any event it evinces great research and careful study; but we should say, study pursued to find arguments for an already formed and very decided opinion. We believe in examining all sides of all questions, and those who are interested in this, either pro or con., cannot fail to find this a deeply interesting book. Its style is clear and terse, and it was evidently written under conviction of its importance.

FOOT NOTES; or, Walking as a Fine Art. By Alfred Barron, "Q" Wallingford, Conn. Wallingford Publishing Co. 1875. Large 16mo, 330 pages. Cloth, \$1.50 post paid.

This is really a charming book; such an one as will prove a relief when the wearied mind or exhausted body seeks to recuperate itself. Until one reads this book he can never know how much can be made out of the commonest things; nor how much beauty and poetry can be gleaned by the wayside in any country town. It is written in an easy, flowing style that entices the reader from the moment he takes it up, and he never thinks of being surcharged with heaviness so long as there are any pages to be turned over. It is a unique, genteel, graceful, poetic, indeed, an inimitable book, and under cover of simplicity and freshness, teaches many a profound lesson in philosophy. It will prove to be a valuable addition to any library.

Orders for any of the above books sent to Woodhull & Clafin, box 3,701, N. Y. City, will receive prompt attention.



## MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the Memphis, Tenn., Appeal, Feb. 8, 1876.)

On Sunday night one of the largest and most thoroughly representative audiences ever gathered in the Theatre, including, perhaps, one hundred ladies, assembled to hear the first lecture delivered in Memphis by Mrs. Victoria C. Woodhull. By eight o'clock, at which hour the curtain was raised punctually according to programme, every seat was occupied. Scanning the auditorium the reporter of the Appeal saw that the bench and the bar, the press and the medical profession, as well as the mercantile, the mechanical and the laboring classes, were fully and ably represented, and that the faces of all present indicated, especially after the fair lecture made her appearance, a very tension of interest. Mrs. Woodhull entered upon the work before her without introduction or preliminary, indeed, almost abruptly. This, however, was pardonable in view of the visible effect her appearance worked, and when it is remembered that she had hardly opened her mouth to speak ere her mastery, so to speak, was confessed. Her toilet was plain, but rich and becoming. Her dress, composed of brown velvet and brown silk, was made up in the latest style of pull-back, and properly trimmed, relieved only by linen collar and cuffs, the absence of jewelry being conspicuous. Her hair was put up in the plain "club" style of the day, and altogether she presented a quiet, decorous, lady-like appearance. At first her words came slowly, deliberately, indeed nervously; but once fairly launched upon her theme, the flow of ideas and words was steady and rapid, both occasionally merging into periods as startling as eloquent and beautiful as any ever delivered by the best orators of our language. At times she reached the loftiest flight of forensic effort and roused her audience from the repose of a death-like stillness to most enthusiastic applause. Every point she made was caught by the audience and, as our reporter has indicated, was greeted as it deserved. Five or six times this applause was delivered with unusual fervor, and with an enthusiasm that surprised even those most favorably inclined toward the lecturer who so nobly contended for her sex, and at the close, when after what seemed vain efforts on her part to take her leave, she finally bade adieu, the most deafening and prolonged shouts recalled her again and again to receive the warm and generous plaudits of those who had listened with pleasure and profit to one of the most logical and able lectures ever delivered in Memphis upon any subject—if not the ablest. She answered every call until at last, breaking through hall form and ceremony hundreds, both old and young, stepped upon the stage and personally congratulated her upon her success, each one giving assurances of satisfaction and gratification. Among these were many ladies, and most conspicuous of all were the young men—gentlemen of position and culture—some of whom falling of opportunity on the stage, followed her to the hotel, and through the media of ordinary introduction expressed to her the most unbounded gratitude for the instruction she had given them. One such embassy we ourselves witnessed, and confess it not the least of the delightful surprises the evening produced for Mrs. Woodhull. Hundreds of her portraits and pamphlet copies of her lectures were eagerly purchased, and the audience evidenced in every way possible a most respectful consideration for this woman whose heroism they generously confessed. Of her lecture, a full report of which we append, there can be but one opinion: Every word of it is true, and the only difference there can be between our readers and the lecturer is as to the propriety of such plain talk upon questions so delicate and hitherto wrapped in the mystery of silence. Without committing ourselves as to that one way or the other, we give it as follows, as part of the absorbing news of the day:

[Here followed an almost verbatim report of the whole lecture.]

(From the Memphis (Tenn.) Ledger, Feb. 7, 1876.)

The fame of Mrs. Victoria C. Woodhull and the publication of her peculiar views on social science through the press of the city during the past few days brought together at the theatre last night a very large, respectable, intelligent and cultivated audience. In fact, the theatre was crowded to excess, many ladies gracing the scene with their presence. At eight o'clock the drop curtain was rung up, and Mrs. Woodhull walked out from behind the scenes and approached the foot-lights amid no little sensation and encouraging applause from all parts of the house. Mrs. Woodhull is a fine, earnest-looking woman, possessing a well-shaped form, intelligent face, aquiline nose, and expressive mouth. She was clad in a dark brown silk velvet dress, heavily fringed with black lace; a small white collar circled her throat; all jewelry was discarded; white linen cuffs, fastened with jet buttons, encircled her wrists. Her hair is dark brown, cut short in front, and was destitute of crimps, but it was tied up in folds or knots behind. She was dressed for a lecture, and gazing over the sea of faces, she commenced her discourse, in a voice slightly tremulous and emotional, by reading from a Bible which she held in her hand:

[Here follows a four columns report of the lecture, closing with a paragraph equally commendatory as that of the Appeal, but which we have lost.]

(From the Avalanche, Memphis, Tenn., Feb. 8, 1876.)

EDITORIAL.

Many gentlemen and ladies who heard Mrs. Woodhull's lecture at the Memphis Theatre Sunday night, were so well pleased that a petition was circulated yesterday, requesting her to repeat the lecture, and a number of signatures had been obtained before it was discovered that Mrs. Woodhull and Miss Claflin had left for Nashville on the early train.

(From the Dispatch, Kokomo, Ind., Feb. 3, 1876.)

One of the largest and most highly educated lecture audiences of the season filled the Opera House, on last Friday evening, to hear Mrs. Victoria C. Woodhull deliver her celebrated lecture, "The True and the False, Socially." It was noticeable that the audience was about equally composed of the male and female elements. Prejudice and mock modesty, doubtless, deterred a few delectable individuals from enjoying one of the very ablest lectures ever delivered in this city. Promptly at eight o'clock Mrs. Woodhull stepped before the foot-lights and began her lecture. For two hours she poured hot shot into the shoddy ramparts of a diseased and debauched moral and social fabric. As she progressed in her lecture her face flushed with inspiration and her whole being was aglow with the enthusiasm and sentiment of her topic. She piled fact upon fact, argument upon argument, in a rapid flow of impassioned eloquence. She drove home many wholesome facts that the world affects to disbelieve but knows full well. She denied free love as the world understands the term. Her free love, she said, was the free love of God to the world. She said she had been traduced, vilified, misrepresented, and imprisoned for maintaining the right. To the world that has hated her and tried to crush her, she now offers her bleeding heart in love. She said that those who knew her in a false light should yet know her as she is; those that hated her should yet love her; and the world that refused to listen to her story should yet accept her truths and

become reformed from social and moral degradation. Mrs. Woodhull's lecture was able and full of truths. Those who went to hear a coarse woman were happily disappointed. Mrs. Woodhull is a handsome, unostentatious, honest-appearing woman of wide learning and great depth of mind. She talks as a mother who knows the joys and sorrows of maternity, as a woman who has suffered much for her principles, as a representative of her sex who is boldly breasting public opinion for the promulgation of a great social reformation. She made many friends in Kokomo and removed a false prejudice that had long been entertained against her. All who heard her pronounce her lecture a grand and masterly effort.

## GEMS FROM FOURIER.

WHAT TO DO WITH THE BOYS; THE "HOODLUM" PROBLEM SOLVED; THE "LITTLE HORDES" AND THE "LITTLE BANDS."

About two-thirds of boys are inclined to filthiness; they delight to wallow in the mire and play at handling nasty things; they are surly, headstrong, ribald, adopting a rough tone and gross expressions, raising uproar, braving dangers and inclemencies of weather, and committing havoc for sport.

These children (in Unitary Homes or the Combined Order) are enrolled in the "Little Hordes," the employment of which is to exercise, as a point of honor and with intrepidity, all repugnant labor which would degrade a class of workmen. This corporation is a species of half-savage legion which contrasts with the refined politeness of Harmony only in tone and not in sentiment; for it is the most ardent in patriotism. The other third of the boys, with about two-thirds of the girls have a taste for good manners and peaceful functions. They are enrolled in the "Little Bands." On the other hand, one-third of the girls have masculine inclinations, liking to introduce themselves into the plays of boys, which they are forbidden to frequent; ("tom-boys.") Thus one-third of girls enrol themselves in the "Little Hordes." (VI, 206-7.)

The "Little Hordes" are the focus of all civic virtues; they should employ for the welfare of society that self-abnegation recommended by Christianity and that contempt of riches recommended by philosophy. (The latter refers to the permission supposed to be given in the Combined Order to the members of this body to fill from their own earnings sundry gaps of a pecuniary nature which might otherwise cause discord.)

They should practice all virtues dreamed of and simulated in civilization. Conservators of the social honor, it is theirs to crush the serpent's head, physically and morally. In purging the country of reptiles, they purge society of a poison worse than the viper; they stifle by their treasures all risk of cupidity which might trouble concord; and by their unclean labors they stifle that pride which, by despising an industrious class, tends to bring back the spirit of caste, change the general amity and hinder the fusion of classes. It is one of bases of the Societary mechanism, which is founded on—

Industrial attraction; equitable division;  
Union of classes; equilibrium of population.

It would seem that to obtain from childhood such prodigies of virtue we must use supernatural means, as do our monasteries, which by very austere noviciates habituate the neophyte to self-abnegation; but exactly the opposite course will be followed. \* \* \* Let us analyze the springs of those virtues; they are four, all reproved by [existing] morality: They are the tastes for filth, pride, impudence and insubordination. It is in their addiction to these pretended vices that the "Little Hordes" are elevated to the practice of the highest virtues. \* \* \* Theirs is the high police of the animal kingdom, watching in the slaughter-houses to see that no one makes any beast suffer, but gives him the easiest death. Whoever, of any age, maltreats any animal is liable to be brought before the "Little Hordes."—(VI, 211-12.)

REMARK.—It is probable that in the "Combined Order," slaughter-houses would be unnecessary, owing to the superior quality of vegetable foods obtainable by unitary cultivation. THE "LITTLE BANDS."

As the "Little Hordes" maintain social concord, so the "Little Bands" maintain social charm. The former reach the beautiful by way of the good; the latter the good by way of the beautiful. The "Little Bands," are composed of about two-thirds girls and one-third boys. They addict themselves to the care of animals difficult to raise and train; their's is the high police of the vegetable kingdom; whoever breaks a branch of a tree, gathers flowers or fruit *mal apropos*, or carelessly tramples on a plant, is brought before the senate of the "Little Bands." They are charged with ornamental; it is their duty to censure bad language and vicious pronunciation.—(VI, 214-18.)

REMARK BY A SPIRIT.—Is it not beautiful to contemplate these possibilities of a future which may be within the reach and ken of many now living in the form, even of adults, which are so far within the province of the present that almost we can stretch forth our hand and grasp them? Blessed be the men who have had the courage and the foresight, the eye of seer and the soul of poet, thus to throw out in sight of the many those high, heroic, emotions and impulses which are more than mere poetry, because they can be actualized, and more than practice because they are the ideals of which the practical can only be the imperfect embodiment. Thus marrying the ideal to the practical they help the race to steps which will ere long become strides in a progress which will know no halts and no backslidings.

But the power to incarnate in the actual was wanting in Fourier; and the times demand those who can supplement this defect step forward! Those can best do this who are most conscious of the difficulties which beset the transition.

## BISHOP HAVEN.

"Warrington" writes the Springfield Republican, a letter wherein he says of Bishop Haven:—"He knows everybody, Tilton and Beecher equally well. He is as strict a marriage man as Greeley was, but implicitly believes that, if the white

man and black woman desire to intermarry, the State should not interfere. I got information or surmise as to the Brooklyn scandal from him long before Mrs. Woodhull made her invincible statement; and now it is no wonder that he tells Mr. Blackwell that, if Mr. Beecher makes his appearance as a "suffragist" on the platform, he (Haven) steps off. The Bishop cannot stand everything, and he knows that even now the joints of the Church universal are beginning to crack under the load Plymouth Church insists it shall take on board."—Telegram, N. Y. Feb. 7.

## BUSINESS NOTICES.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. 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.

WE still mail our book, pamphlets and tracts—"Free Love," "Mrs. Woodhull and her Social Freedom," "True and False Love," "Open Letter to A. J. Davis," "Letter to a Magdalen," "God or no God," "To My Atheistical Brothers," including my Photo, for One Dollar. Can you favor me? Address Austin Kent, Stockholm St., Lawrence Co., New York. Box 44.

POSTSCRIPT TO A PRIVATE LETTER FROM AUSTIN KENT. "It now looks as though I could never write more for the press. I am extremely feeble. I deeply rejoice in Mrs. Woodhull's success, and no one but P. Pillsbury has a better right to rejoice, and in some respects, even he has not as good." In love, A. KENT.

DAVIS' BATTLE-AXE will contain a most momentous paper entitled "Shakerism and Shakerdom"—Human Life Therein; also "The Possible and Impossible of Community Life on Earth;" also "The Death Struggle of Religious Liberty." Any one of these articles will be worth the price of the paper. Sixty cents a year. A. Briggs Davis, editor, assisted by the most radical pens. Ind. Tract Society, Worcester, Mass., publishers.

The address of Nellie L. Davis, is 235 Washington street Salem, Mass.

PROF. LISTER, the astrologist, can be consulted at his room No. 319 Sixth avenue. Address by letter, P. O. Box 4829.

No science ever developed itself more rapidly than has that of psychometry, or soul reading, and it is destined to take a place beyond all others in usefulness and grandeur. Mrs. H. Augusta White possesses remarkable psychometric and clairvoyant powers, and will give readings at the Co-operative Home, 308 Third avenue. Hours from 10 to 5. She will also give written delineations from a lock of hair; age and sex must be given. Terms, \$2 in advance.

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

MEDICATED BATHS ARE EXPENSIVE.—Not so, however, Glenn's Sulphur Soap, a cheap and efficient substitute, which answers the same purpose as far as local diseases of the skin, rheumatism, and gout are concerned. Depot, Crittenton's, No. 7 Sixth avenue, New York City.

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

|  |        |
|--|--------|
| The Principles of Government, by Victoria C. Woodhull                                    | \$3 00 |
| Constitutional Equality, by Tennie C. Claflin  | 2 00   |
| The Principles of Social Freedom   | 25     |
| Reformation or Revolution, Which?  | 25     |
| The Elixir of Life; or, Why do we Die?   | 25     |
| Suffrage—Woman a Citizen and Voter   | 25     |
| Tried as by Fire; or the True and the False Socially                                     | 25     |
| Ethics of Sexual Equality  | 25     |
| The Principles of Finance  | 25     |
| Breaking the Seals; or the Hidden Mystery Revealed                                       | 25     |
| The Garden of Eden   | 25     |
| Photographs of V. C. Woodhull, Tennie C. Claflin and Col. Blood, 50c. each, or three for | 1 00   |
| Three of any of the Speeches 50c., or nine for   | 1 00   |
| One copy each, of Books, Speeches and Photographs for 600                                |        |
| A liberal discount to those who buy to sell again.                                       |        |



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**READ THE FOLLOWING INDORSEMENTS.**

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

NEW YORK, June 10, 1875.

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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,  
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.

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| Ly 23d Street, N. Y.  | 8.30 A. M.  | 10.45 A. M.   | Lv 23d Street, N. Y.  | 6.45 P. M.  |
| " Chambers street.    | 8.40 "      | 10.45 "       | " Chambers street.    | 7.00 "      |
| " Jersey City.        | 9.15 "      | 11.15 "       | " Jersey City.        | 7.20 "      |
| " Hornellsville.      | 8.30 "      | 1.50 "        | " Hornellsville.      | 7.40 "      |
| " Buffalo.            | 12.05 A. M. | 8.10 "        | " Buffalo.            | 11.45 "     |
| Lv Suspension Bridge. | 1.10 A. M.  | 1.35 P. M.    | Lv Suspension Bridge. | 1.35 "      |
| Ar Hamilton.          | 2.45 "      | 2.55 "        | Ar Hamilton.          | 2.55 "      |
| " London.             | 5.35 "      | 5.55 "        | " London.             | 2.55 "      |
| " 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.         | 11.10 A. M. |
| " Kansas City.        | 10.40 P. M. |               | " Kansas City.        | 1.25 "      |
| " Atchison.           | 11.00 "     |               | " Atchison.           | 1.17 "      |
| " Leavenworth.        | 12.10 "     |               | " Leavenworth.        | 12.40 noon. |
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Express for Harrisburg, Pittsburgh, the West and South, with Pullman Palace Cars attached, 9:30 A. M., 5 and 8:30 P. M. Sunday, 5 and 8:30 P. M.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FRANK THOMPSON, D. M. BOYD, Jr.,  
General Manager, General Passenger Agt.