

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS

Vol. X.—No. 27.—Whole No. 261.

NEW YORK, DEC. 4, 1875.

PRICE TEN CENTS.

*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.*

VICTORIA C. WOODHULL AS A MEDIUM.

BY ALLEN PUTNAM.

To the Editor of the *Banner of Light*:

SIR—The career of Mrs. Woodhull, ever rapidly changing its phases, ever forceful, and ever antagonistic to some prevalent laws, habits, or opinions, presents rare points for observation and study. Emerging from relative poverty and obscurity, and aided but little by education or any mundane helps, she suddenly flashed upon the world as its more efficient agitator than it had often witnessed. The woman herself we have never seen nor heard; but, like most readers, we have become quite familiar with her name, and possess a general acquaintance with some of her prominent views, utterances and labors. Our knowledge and impressions concerning her have been received mainly through printed pages and the lips of many whose acquaintance with her was obtained from either her performances on the public platform or conversations elsewhere. There, however, is a single marked addition to our sources of inferences pertaining to this indefatigable and efficient iconoclast.

Many years ago a mediumistic lady of high intelligence and culture, of estimable character and deportment, and formerly an extensive contributor to the columns of the *Banner of Light*, told us that in a trance or semi-trance state she saw above her head, in large letters of brilliant light, the name Victoria C. Woodhull, and sensed, or fore-sensed, that a female bearing that name was an approaching power that would act widely and deeply upon our world. If our memory is not at fault this was nearly simultaneous with that clairvoyant lady's first knowledge of the name then presented, and of its public mention on the Atlantic coast.

That unique prophecy, no doubt, has long had much influence in disposing us to refrain from expressing or even drawing any conclusions hastily in reference to Mrs. Woodhull's purposes, or the wisdom and beneficence of her utterances ever since she came to the Atlantic States and waged her fervid and agitating onslaughts far and wide. To this hour we have persistently refrained from applying to her a traducing word, though she has often strayed widely from our views of propriety, usefulness and wisdom. Forewarned, we have chosen to wait and witness future development of results before passing judgment either for or against her.

Probably the same prophecy has all along allured us to read with quickened attention, and critically as possible, her strong, stirring, lucid lectures and writings, from which most people have drawn inference that she is an advocate of free lust, and of promiscuity in its gratification. She ever has denied the legitimacy of such an inference from her statements; and we have ever felt that her words and the structure of her sentences as we found them in print justified the denial. Her prominent topic, viewed in disconnection with a distinction she ever has made between lust and love, has caused many of the loose in morals, of the devotees to lust, and of the impure in thought and desire, to applaud and exalt her, as do also some of the purest members of society who comprehend and apply her distinction; at the same time her course and utterances influence most of the hypocritical and affectedly squeamish claimants of personal purity, and also a very large share of the very purest class among us, to shun and denounce her as a pestilent one devoted to turning the world upside down.

From the start she distinctly avowed that she was designating by the word Love, a high, virtuous and ennobling attribute, as distinct and as distant from base fleshly lust as heaven is from hell, and we have no remembrance of ever having seen anything from her in reference to one's right to exercise it freely which conflicts with her present definition, viz:

"Sexual freedom means the abolition of prostitution both

in and out of marriage; means the emancipation of woman from sexual slavery, and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never, even seemingly, have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children; means the birth of love-children only, endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation, and by the wisest guidance and instruction on to manhood, industrially, intellectually and sexually."

She says too:

"I am fully persuaded that the very highest sexual unions are those that are monogamic, and that there are perfect in proportion as they are lasting."

Notwithstanding her explicitness only few hearers or readers, whether pure or impure, have paid such attention to her expressed distinctions as cause them to grasp and adhere to her avowed meaning. The loose and profligate want the championship and approbation of one possessing her commanding and persuasive powers, and therefore such, together with some of quite different character, praise her lustily and extol her to their utmost ability. Simultaneously both those who hypocritically seek to appear to be and those who are honestly apprehensive that her course and teachings are incentives and licenses to increased immoralities and lewdness, strive vigorously to defame and put down one whom the latter class deem a powerful corruptor of the public morals, and whom the former think it creditable to bark at and bite.

What consequences of her early, distinct and bold discussions of the sexual relations remain apparent at the present hour? We state one of them thus: She won to herself sympathy, admiration and countenance from vast numbers who had already broken, and even more who were desirous of breaking, away from some prevalent opinions, laws, customs, or from some special positions which most gallingly restrained their freedom of action. She gained the ear of scores of thousands whose attention common religious teachers and moralizers had never been able to win, so that hosts of these are now more ready to receive anything—yes, even most wholesome instructions—from her, if she have such to give, than they are from almost any other person on our continent. Her name and peculiar fame draw to the lecture room more members from classes reputed to be most in need of instruction and reformation, because of the interest in herself which her former public teachings have awakened in them. This is no small aid to the expansion of her usefulness if she shall become an acceptable teacher by the more influential and respected classes of the people.

Will what are called the better classes ever welcome and countenance her as a public moralizer and reformer? Her indefatigable persistency in maintaining that the special love whose freedom she advocates is high among the most elevating affections of the human heart, together with lapsing time, has influenced many to conceive it possible that in spite of her bold presentation of tabooed subjects, and her iconoclastic assaults in many varied directions, her motives and her ultimate aims may have all along been much broader, higher and more philanthropic than either her admirers or her opponents have deemed them. Are there now any apparent signs that her indomitable and unflagging perseverance through ten years, more or less, in spite of buffetings, seeming failures, fitful alliances, reverses of fortune, imprisonments and reproaches, has begun to impress the public mind that her motives may be far other than such as actuate the seekers of pleasure, of applause, of ease, of fortune, or of debasement of the public virtue?

If the papers in the Western towns and cities, where she has recently been lecturing, have furnished correct reports and given honest opinions, she has attracted around her large audiences, embracing the better class of citizens extensively, and has won very general approbation from the most refined, respected and influential citizens in many, if not all, the places where she has delivered her lecture upon "The True and the False—Socially." The tone of editorial comments in very many cases is quite hearty in commendation of her demeanor, powers and performances, and no apologies or drawbacks are appended to favorable notices. Her hold upon the public there seems to be extending up into the highest ranks, and already to embrace very many of the class who long have

shunned and dreaded contact with her magnetisms and views. If the present apparent tendency of public thought concerning her, in the region where she has recently been speaking, shall be continued and shall spread, not many years will elapse before her name will draw around any rostrum on which she is announced as speaker, crowds that shall embrace representatives of more classes in position, culture, influence and character than will that of almost if not quite any other person in our land.

She is a power, and not a small one. We say she, because common usage, and the limitations of man's ordinary perceptions, make it almost necessary to speak of whatever instruction or persuasion comes out through the physical form of any human being, as emanating from and being the production of that form's innate, indwelling, mental and emotional personality. Mrs. Woodhull may, for aught that we know, be herself very able—may be a highly talented human being. But she avows, and we believe, that, in the main, her higher, bolder, more startling and yet coherent productions are passed through her brain by keen, expanded, disembodied intelligence. Consequently we are surveying her as the instrument of some super-mundane being or beings, and not as a self-controlling actor and speaker. Not knowing her personally, we have nothing to say either for or against her as a woman. Obviously she is much used as a medium by some keen-eyed, far-searching, comprehensive, logical and potent intelligence bent upon attracting the attention of all classes, and upon subjecting our political, religious, social and other systems to its own keen criticism and severe censure on the broadest public stage attainable. It is only as the instrument of such that we are noticing her.

Of her labors in reference to the political and industrial equality of woman with man, and the sexual relations, she says, "that for all these years of toil, suffering and revilement we have obeyed and been instructed by a higher power. Every important movement that has been made, every new truth that has been advanced, has been so made or advanced under the direction of spirit guidance, and sometimes in almost blind obedience on our part, but not often so." She claims that all her previous labors under control have been an orderly series of steps toward the one in which she is now engaged, viz.: a new interpretation of the Bible, or what she terms "The culmination of events."

This relatively recent phase of her labors, or rather these recent interpretations of the Bible through her, we think the *Banner* has not yet alluded to. These, however, are what specially prompted us to pen this article. Since the 17th of April last nearly every issue of WOODHULL & CLAFLIN'S WEEKLY has contained three or four columns based upon and pertaining to absolutely novel and yet very suggestive and surprising exegeses or explanations of the Bible. We became quite familiar with the language of that book in youth, and in our young manhood devoted some little time to more critical study of it, and to perusal of the productions of able Biblical commentators, and yet never obtained the slightest glimpse of such meaning as is now professedly deduced from it, and apparently with as little forced construction, or departure from the most obvious, plain and common significance of words, as is found in many a widely accepted exegesis.

The first novel basic point presented, is that the Garden of Eden was not a particular plot of ground, but was the human body, especially the female body. Starting thus, she applies very many biblical statements to the body, and to this present life, which all Christians of whatever sect have ever been accustomed to apply to the spirit within the body and to a future life. We omit attempt to outline the views presented in her paper. We are far, very far, from being yet ready to adopt the interpretation put forth through her. We have read it only piecemeal as it came to hand from week to week, and many parts of it only quite cursorily, and therefore are not sufficiently familiar with the larger part of the positions and explanations therein presented to justify us in either accepting or rejecting them.

What now engages our special attention and induces us to write, is the apparent evidence of non-mundane leading along the course she has moved while reaching her present, standpoint. We can hardly conceive that any mortal, even the seemingly eccentric, versatile, Ishmaelitic Mrs. Woodhull herself, if intending ultimately to draw the world's attention to the Bible as the fountain from which issued the streams of her teachings, eloquence and persuasion, would

Mrs. Woodhull



have labored first so as to gain the ear of such as relatively placed little or even no value upon that book, discoursed for years upon topics deemed improper for public elucidation anywhere, formed a heterogeneous mass of temporary affiliations with different sets of reformers and agitators, and as soon as the attachments of any one set were fixed upon her, drawing off from that and setting her face in some other direction. Judged by any common standard her course was consummately foolish, yet when regarded as but a medium—which is all that she claims to have been throughout all her public labors—one may fancy that her controller has displayed much adroitness in securing a very broad hold upon at least the curiosity of the nation prior to attempting to put forth through that instrument his new reading of Christendom's familiar Bible, and his as unqualified claims that it enfolds and is permeated by divine wisdom as any sect or individual has ever ascribed to it, but wisdom whose genuine significance no mundane expounder has ever heretofore perceived.

The position of the matter is essentially this: Her work now is to show that true biblical meaning is the basis on which all her former, as well as present, public teachings rest; to draw the attention of Bible reverencers to a new exegesis of it; to set forth their duty to receive her teachings because of their reverence of the source from whence she deduces them; also to show those who have heretofore been both ready receivers of her views and discards of the Bible as a storehouse of any superior wisdom, that the very things they have received gladly were drawn forth from that old discarded book. Thus she challenges renewed attention to it by both those who cling to it, and those who have cast it off, the former that they may find new doctrines therein and adopt them, the latter that they may find their existing beliefs therein, and value the records therefor.

Such an effort by any one not already famous for intellectual and persuasive powers would be nearly inoperative. But from one widely known to manifest both of those classes of powers, it may evoke much discussion, produce much agitation, and finally draw into harmonious co-operation in labors for social and other needed reforms, many who are striving in antagonism against each other.

The prophecy concerning her—the strangeness of her past course—the uniqueness of her present position—her persistent, unflinching steps onward, her deep abiding conviction that she is mainly but an instrument used by supernal intelligence—and the apparent turn of opinion in her favor at the West—all conspire to incline us to wait and watch her a while longer.—*Banner of Light*, Nov. 20, 1875.

EAST RANDOLPH, N. Y., Nov. 18, 1875.

*Editors Weekly*—Mrs. M. A. Leach, Randolph, N. Y., and D. Huntington, East Randolph, N. Y., send \$3.00 each for renewals. Please credit the same. The money has been in my possession some time, and should have been sent before, but I have been trying to get some new subscribers, also trying to induce some of your former subscribers to renew, but they say that you have gone over to the enemy's ground, etc. Not feeling interested in the Bible articles themselves they do not stop to consider that the spirits may, and do, make the Bible an instrumentality through which to reach a class of individuals that can be reached in no other way, and thus help the work along. There is a large class of persons who believe that spiritualism is to be the salvation of the race—the light of the world—and yet they manifest an overwhelming desire to dictate what the spirits shall say and do, and just how they shall say and do it. In fact, they have an intense longing (seemingly) to assume control of the whole spirit world. They also believe they are to progress endlessly, and yet never change their views. At least that is the inference, for whenever mediums promulgate doctrines that threaten the overthrow of their pet theories or institutions, they straightway give them over to diakka, and slander and persecute them with more than religious zeal. With all their boasted liberalism, they cannot tolerate anything that does not run parallel with present laws and customs. I believe your mission is heaven-ordained, and fully as important as that assigned to any human soul. I have faith in the wisdom of the spirits that control you, and for one am willing to let them do the work in their own way. They have obstacles to overcome of which we have but a faint conception, and they find idiosyncracies in all mediums that give tone and coloring more or less, to whatever is transmitted. If people would uphold mediums more, and censure them less, they would better conditions for communication, materially, and reach results more satisfactory both to spirits and mortals.

"I had no intention of writing this much, but of only giving you a few words of sympathy and encouragement. Go on in the good cause, and may God and the angels bless humanity through your labors. Ever yours for the whole truth, though the heavens fall,"

MAY HUNTINGTON.

Liberty is not a privilege, but an inalienable birthright.—C. BRINTON.

Progress is irresistible. First the seed, then the swelling bud, the bursting leaf, the blooming flower, and the ripening fruit. From the germ cell evolves all the various phases of organic existence. In intellect, that last and highest form of terrestrial development, comes the connecting link between matter and spirit, for mind born in this world matures in the world beyond. Yet scholasticism has sought through legal codes and social ostracism to hold the outgrowth of human vitality within the grooves of past ages, while ecclesiasticism has used the cord, the dungeon, the rack and the fagot to stay free thought; but that latent spark of divine life which dwells within all souls bursts, when quickened by the central life of all lives, these impotent barriers of conservatism and bigotry, and emerges into that beneficence of action which must ever follow obedience to the laws controlling our existence.—C. BRINTON.

A WOMAN cured her husband of staying out late at night by going to the door and whispering through the key-hole, "Is that you, Willie?" Her husband's name is John, and he stops at home at night now, and sleeps with one eye open and a revolver under his pillow.

#### A PROCLAMATION.

Whereas, The Constitution of the United States of the World provides for, and secures to, the female citizen equally with the male the right to vote, and the privilege of being voted for; and

Whereas, No such right has been held, and no such privilege has been enjoyed by the female citizen generally hitherto,

Now, therefore, I, Wm. S. Flanders, President of the United States of the World and Commander in Chief of the Army and Navy thereof, do issue this my proclamation, declaring that from and after this date all female citizens shall hold and enjoy unmolested the right to vote and the privilege of being voted for equally with the male citizens in the United States of the World.

In witness whereof, I have hereunto set my hand, on this the eleventh day of November, in the year of our Lord, 1875, and of the independence of the United States the one hundredth.

[Signed]

WM. S. FLANDERS.

#### HYPOCRISY.

Dear Weekly—Out of the very midst of society, I am enabled to communicate what is going on there.

Every week the WEEKLY makes its appearance in our city, but a few papers only find the way through the postman; the rest are quietly taken out of the private letter boxes and hastily hidden, so that no one may see the herald of truth and freedom. Now only the fourth of the readers of your valuable paper are subscribers; then from hand to hand your journal wanders, not for want of money but for fear of detection, and so finds its way even into all parts of the country. Here is a husband; he reads it in a loud voice to his wife; he has a good conscience. There is a married lady studying the WEEKLY in a corner of her private room alone by herself, and a sigh of her aching heart tells us she suffers; yet she never will tell society the miserable life the man-made law obtrudes on her. The other day I met a young man about twenty years of age in a street-car on his way to business very much absorbed in reading the WEEKLY, but he carefully turned the paper over to hide the heading; nevertheless I recognized my dear friend. There are clergymen, lawyers, physicians, private and business men, all reading it, who never acknowledge it.

Now, dear reader, I am discreet, but at the same time wish to know why, if the WEEKLY is ordered by you week by week, month by month, as I really know it to be, if you do not find truth and enjoyment in it; and if you do, why hide it away and deny it?

Hypocrisy, I think, is the most detestable sin in the world, but it is the key to the midst of society where it prevails more than anywhere else. I don't claim the WEEKLY to be without errors and faults, but only think which of us is without faults to cast the stone. Society has accepted the WOODHULL & CLAFLIN'S WEEKLY, and I have witnessed it. Time is not far distant when it will be read and criticised as openly as it is at the present enjoyed privately. I am glad to speak of what I have witnessed, and can no longer refrain from doing so to the public.

SAVANNAH, Ga.

F. S.

#### ASHAMED OF THEIR MOTHER.

BLOOMINGTON, Ill., Nov. 15, 1875.

I step into church, and the Rev. Mr. T. gets up and, with lengthened visage, proclaims to the assembled natives "That ante-natal conditions have frequently stocked the rising generation with such a preponderance of evils that the best post-natal condition possible will not suffice to counter-balance them."

I listen to Dr. O., and in his "Course of private lectures to gentlemen only," he remarks, "That the fearful loss of power through excessive venery, masturbation and nocturnal emissions has left the average vital force of man only one-third as large as it ought to be at the present time." I look into the *Illinois Schoolmaster* and I see an article copied from the *New England Journal of Education*, wherein is mentioned the great success which an institution is having in teaching young ladies the Anatomy, Physiology and Hygiene of their sexual organs. And I also lately heard a curipathic physician of long standing remark that "Rape and sexual excess in marriage, following so closely upon the heels of sexual inactivity out of marriage, caused the death of more married ladies than all other causes combined."

Now, ladies and gentlemen, what is the matter? Who has stirred you up to this thoughtfulness about your reproductive organs? Our New England brother was very careful to remark that the parties engaged in teaching these young ladies were above reproach. And so with the other parties who dare to speak upon this sexual subject, they all think they must do penance somewhere by saying that such and such parties, who have skimmed the surface of the sexual maelstrom, are of the highest respectability. 'Tis the old story, told again and again, "Can any good come out of Nazareth?"

The world placed the hemlock to the lips of Socrates, and then sought to steal his wisdom from his remaining manuscripts. It fastened a superstitious ghoul upon the back of Galilee which rode him to prison and crushed him into recantation, and afterward claimed his genius as a brilliant emanation from the Catholic Church. It crucified a Christ too soon; and the egregious blunders it makes in attempting to follow his teachings will remain until they are rescued from church monopoly and rendered again in their pristine purity. It chained and gagged a Columbus, and then like a pack of ungrateful bandits it walked in and enjoyed the fruits of his toil and genius. Now, gentlemen and ladies, who rejoice in free speech, free press, and free thought, shall this ingratitude always remain? Will you forever crucify the reformer and enjoy the benefits of the reformation? Or will you step boldly to the front and say what you ought to have said months ago:

That Victoria C. Woodhull made it possible for the subject of sexual purity to be agitated in the world;

That through her own unaided efforts she has awakened an interest in the proper production of the race which will not terminate until the maximum of human vigor and longevity shall be realized;

Thereby acknowledging her as the rightful mother of the race regenerate.

J. FERRON.

#### "TO THOSE WHO ARE DELINQUENT."

The editorial under the above heading in WEEKLY, dated Nov. 20, is one which every reader should peruse with the closest attention.

As it is a recapitulation of the grand leading ideas of reform set forth by this brave exponent of truth from the commencement of its labors to the present time, it is well for us to read and reread it carefully that our minds may be deeply imbued with the importance of the great and glorious work it is accomplishing.

It is also well for each reader to refer this editorial to some one who has not had the opportunity of reading the paper, that others may learn the mission of WOODHULL & CLAFLIN'S WEEKLY.

From my earliest girlhood I have so anxiously looked forward to the time when such a periodical would be published, and my love for the WEEKLY has been so deep that I would lay down my life, if necessary, to have it live. The editors know that my "widow's mite" has been ready at every call. I can wear an old dress any time instead of a new one, and feel that my spirit is more beautifully robed because I have paid for the WEEKLY.

Now, dear readers, I have written these thoughts on the strength of that heading; but it don't apply to me, and I do not intend it shall, and if it applies to thee, thou hadst better see that thy conscience is clear before thou sleepest.

SADA BAILEY.

*Editors Weekly*—As I am unable to reply to all letters asking how I look at Mrs. Woodhull's position on Jesus and the Bible, I think you will generously permit a few lines more in the WEEKLY.

1. The Bible, including the plain and direct reported words of Jesus (see St. John vi, 47), with some parts of the Christian theology, clearly sustain Mrs. Woodhull's affirmation, that the mission of Jesus was to save people from natural—from literal death. [J. H. Noyes has taught this over thirty years.] Mrs. W.'s idea that obedience to a higher sexual natural law abolishes death is new, so far as I now remember. If she can teach and persuade men to more fully obey nature's best sexual laws, she will do great good.

2. I am positive that the Bible is in error on this point, and that Jesus was misrepresented or in error as to his own mission. I am sure physical death is as natural and as much a friend as our birth. If possible, it is more sure.

Jesus told his disciples, and they believed, that in less than one hundred years he would return. Mr. Noyes insists that he did come back as he promised; I am as positive that there is no evidence of its fulfillment. Many things which they promised and looked for have not and are not to happen. Of some, the time has passed; others are against nature. I ask no space to argue these assertions. I desire first to get Mrs. Woodhull's full statements on these matters. Some thirty years ago I was surprised to hear a very good man, of large intuitions and no study, say: "He was not sure that such a man as Jesus Christ ever had a literal existence on our earth." To-day I am not sure of it. It is not important. If Mrs. Woodhull has truth for us, the source from which it comes cannot lessen or add to its value. In this age truth must bear its own weight with no regard to authority. Time and experience will settle all points on which the best of men and women now differ. I am still reading Mrs. Woodhull with care.

AUSTIN KENT.

P. S.—During the eighteen years of my confinement I have not suffered more at any time than for some weeks in the past three months. I am some better, but I ask the prayers of all friends that I may have an early, and, if possible, a less tedious exit from the body.

A. K.

NOTE.—Some two or three years ago a good brother—a great medium—was privately advertising a coming book, of most important sexual revelations. It was to cost ten dollars. This was cruel to the poor. I am quite sure it has never been printed. Mrs. Woodhull now tells you that inside of one year you shall be put in possession of the whole truth on this matter. The WEEKLY for that time will cost you but three dollars. That is encouraging. Then let all who feel an interest in the matter try to sustain the WEEKLY. I confess to a desire to get all Mrs. W. has on this subject. It may be very useful, and not result just as she thinks. Nor is it likely that wisdom will die with me.

A. K.

STOCKHOLM, N. Y., Nov. 20, 1875.

#### THE WOODHULL.

HER LECTURE AT THE ACADEMY LAST NIGHT.

The audience that assembled at the Academy of Music last night to listen to Mrs. Victoria C. Woodhull, gave her their respectful attention all through the lecture, heartily applauding many of her sentiments, giving her the loudest applause when she concluded. The Woodhull is undoubtedly a most talented woman. She is a very finished, eloquent orator, and knows how to express her thoughts so as to carry them straight to the hearts of her hearers. Many of her audience doubtless went to hear her to gratify a prurient curiosity, and these were disappointed, for the lady uttered nothing calculated to raise a blush on the cheeks of a pure-minded woman. She was modestly attired in black, and there was nothing in her appearance or manner suggestive of sensationalism of any sort. In beginning her speech she read a selection from the Scriptures, the sixteenth, seventeenth, and nineteenth verses of the third chapter of first Corinthians:

"Know ye not that ye are the temple of God and that the



spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy which temple ye are. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

The first part of her address was devoted to a review of the progress of civilization, from the earliest ages down to the present time. Coming down to the present she inveighed against the corrupt condition of society, and at this point introduced her peculiar views on the subject of reform. What she wanted was for society to mete out to the seducer the same treatment they gave his victim. "If you go to any of your first families in Pittsburgh to-day," she said, "you will find a mother who will talk to you about her son, a gay young man, who has sown his wild oats, and is now going to marry a beautiful girl, and become a model husband. With whom has he sown his wild oats? With some other woman's daughter. And what is to become of her? Will she become a model wife and mother?" The speaker continued in this strain for some time. At another place in her speech, defining her position on the "social-evil" question, she said: "I respect the woman who sells herself on the streets of Pittsburgh to-night, for a pittance, as highly as I do the woman who, surrounded by a retinue of bridesmaids, in some fashionable church, sells herself for life for one hundred thousand dollars." Her delivery was so earnest and impassioned that none but the evil-minded could draw vulgar inferences from her utterances. She claimed that one great reason for the great amount of criminality and insanity prevalent in the land, was the improper education of children by their mothers and fathers. She spoke of a child innocently questioning his mother concerning the origin of life and the falsehood it commonly gets in reply. Then the little child goes out on the streets and gets the facts from some foul-mouthed boy, and instantly he has vulgar thoughts on the subject and knows his mother has, on account of her false speaking to him. If that mother instead of answering the child falsely, had said "I carried you, my darling, close under my heart for a time, and then went down very near to death to bring you into the world, at the cost of a great deal of suffering to myself, and that's why I love you so dearly, why I want you to be a pure and noble man"—would that boy respect his mother the less," Mrs. Woodhull concluded "after such an explanation?"

Parents do not gain the confidence of their children in these matters, and the child grows up with these vulgar thoughts and ideas, which should never be connected with the subject. The proper generation of mankind was a subject, she claimed, proper for discussion in the parlor, the pulpit and the platform. The concluding part of her lecture was devoted to a defense of herself from the assaults of her opponents. What she wants is that society shall demand the same purity in man that it does in woman, and then there will be no more divorce. The above gives only a few of the leading points of her lecture. She will appear at the Academy again to-night, to lecture on "The Naked Truth," when she will probably be greeted with another large audience.—*Pittsburg (Pa.) Leader*, Oct. 16.

#### TO PARKER PILLSBURY, ON HIS SIXTY-SIXTH BIRTHDAY.

BY MRS. BRIDGES.

Sixty-six years in doing good  
To black and white, to bond and free!  
A soul from its grand habitude  
Weighing the past and yet to be.

A spirit, knowing naught of fear  
Amid the wrecks of human life!  
Who, with supremely tranquil cheer  
A rescuer, walks the angry strife.

Prophetic is the far outlook  
Of such a soul, inspired as thine;  
Yet in its goodness, great to brook  
All weaker lives with grace divine.

The statesman, scholar, and the friend  
From far, in bright and mete array,  
Their lore and eloquence will blend,  
To celebrate your natal day.

And humbler lives that you have blest,  
Will prophecy with grateful tears  
Honors of Truth's supreme behest  
To crown your grandly waning years.

The "Noble Army," earth writes "dead,"  
Apostle, martyr, saint and seer  
Who have been living just ahead  
Through many a long but vanished year;

All recognize, as spirits can  
God's "new name" on your shining brow;  
The regal, ripe and honest man  
This world has thus far failed to know.

Only the few yet understand;  
And they may never fitly tell  
How in your inspirations grand,  
The living Wisdom loves to dwell.

Nor how their souls from yours have caught  
Life's pure, sweet waters' cooling flow;  
Nor how, once to your presence brought,  
That presence from them, ne'er can go.

And so we utter no adieu;  
No parting word is ours to tell;  
Lives, having once stood near to you,  
Find no more need of a Farewell.

VINELAND, N. J., Sept. 22, 1875.

A LADY called on her milliner the other day to get the character of her servant. The respectable appearance of the latter was once questioned. "But is she honest?" asked the lady. "I am not so certain about that," replied the milliner; "I have sent her to you with my bill a dozen times, and she has never yet given me the money."

#### A GERMAN ON THE RAMPAGE.

The *Herald* of Nov. 15 copies a statement from the Cincinnati "*Free Presse*," that it is the intention of the Germans to capture this country next year at the centennial, and that when the preparations are all ready, the Crown Prince of Prussia will make his appearance with a fleet and effect the conquest of the United States. For ourselves, we are far more afraid of German in our public schools than we are of Bismark and Moltke.

COLDWATER, Mich., Nov. 14, 1875.

Dear Weekly—Consistency is said to be a "jewel," hence I have searched for it as for a "pearl of great price;" but, if I may be allowed a slang phrase, "I give it up."

After a somewhat extended experience, and much observation, I am reluctantly forced to the conclusion that "liberality and toleration" are obsolete words that may as well be stricken from the English vocabulary. Almost every one, even among the most eloquent advocates of "freedom," seems tethered to his own post, and woe to him whose chain has more links than his neighbor's.

I had fondly hoped that those who had sufficient moral back bone to openly declare their faith in the saving efficacy of "social freedom," in the face of the jeers and contempt and social ostracism of those who had never taken pains to inform themselves of the doctrines we advocate, would, at least, have the good sense and the consistency to tolerate those who have discovered still higher truths in the pathway of progressive development.

But like all who have gone before them, they, too, fancy they have reached the topmost round, and so kick down the ladder and hold in derision those who believe there is more and better things in the storehouse of Infinite Wisdom yet to be revealed. I confess to no little disgust at the flippant and contemptuous remarks so often made in regard to the "new departure," as it is termed, and the Biblical exegesis given in the editorial columns of the WEEKLY.

Men and women who have bitterly complained, and not unjustly, of the narrowness and bigotry of professed reformers who have "dealt damnation round the land" upon all who did not see through their spectacles and moralize with their consciences; now, in turn, with equal illiberality, berate Mrs. Woodhull, because she sees, or thinks she sees, divine truth in a book which they have utterly repudiated. A few days ago I met a much valued friend, who has long been a theoretical social freedomite, who, after two unfortunate and unhappy marriages, in the face of his own experience, in the teeth of his own theories, and the kindly warnings of his friends, a third time staked his all on the turbid sea of matrimony—with what results I will not here venture an opinion—who gravely inquired, if, in my judgment, "Mrs. Woodhull had anything more to do in this world?"

My deliberate opinion is, that until there is more charity for those who differ from us, more toleration of views which may even seem absurd and fanatical, there is work for the true reformer, and the WEEKLY cannot, MUST NOT be allowed to cease its ministrations of truth to such as are ready to perish.

Until there is a clearer apprehension of the meaning of the word "freedom," the prophets of the Most High must continue to stand upon the outer parapets of our earthly Zion, lifting up the voice of entreaty and supplication to such as may be saved from the arrogance and bigotry of the age.

D. M. ALLEN.

#### THE LEAVEN WORKING.

JANESVILLE, Nov. 18, 1875.

Dear Weekly—A noted Methodist preacher recently came a hundred miles to talk with me about your "new departure." I loaned him some of my weeklies on the promise that he would read the leading articles and write me what he thought of them (he had never before seen the WEEKLY) and here is his answer:

"I do not remember to have read anything that awakened so much mental reflection or opened to my mind so many new channels of thought as those leading articles have done."

"Truly, we are living in a glorious progressive age—an age in which science and the arts are marching onward with gigantic strides toward perfection, and the soul of man created as it is on the principle of eternal progression, is constantly panting for deeper fountains of enjoyment, wider fields of knowledge, and greater heights of glory, and if this be true, who, I ask, but an Infinite Being can prove an all-sufficient portion for our common humanity."

This to me, coming as it did from a Methodist minister, sounds well. One item of news: our State has just voted to amend the Constitution so as to allow women to vote and hold office in school districts. It is reported that every county but one gave a large majority in its favor. Is not this a step in the right direction?

I am very much in hopes that V. C. W. will come this way this winter. Myself, with many other friends, want so much to see and hear her.

J. W. H.

#### UNION, CIVIL AND CONJUGAL.

The undersigned, this second day of November, A. D. 1875, enter into a business partnership, under the name of Miller & Strickland, on the following conditions, to wit: That all earnings and profits arising from our individual or joint labors, whether in departments of literature, art, mechanics, agriculture, or trade, shall be shared and held equally.

Believing that the divine principle of love, drawing together two kindred souls, is the only binding law in the conjugal union of the sexes, and the only law making right such intimate relations, we are also happy to confess to each other, to God and his angels, and to all the world, the existence of a mutual affection known by that name; and we deliberately

join heart and hand in this most sacred of unions, hoping and praying that the tie that binds us may last through life, and survive the grave.

Should this union be blessed by offspring we jointly and severally pledge ourselves, our assigns and administrators, to foster and support them during the dependent years of their infancy and youth, supplying their physical wants and rearing them in the principles of virtue and knowledge to the best of our ability and judgment.

This simple form of conjugal union we are constrained to adopt from the deepest conscientious convictions of right and duty; and we sincerely regret that condition of society which, if we would be true to ourselves, makes it necessary for us to oppose the opinions of a majority of our fellow creatures—disregarding the laws and customs which they assume to make for the control of an affection between the sexes, which we believe is, and of divine right ought to be, free.

(Signed)

LEO MILLER,

(Signed)

MATTIE STRICKLAND.

CHICAGO, Ill., November 2, 1875.

#### THE PRICE OF MILITARY GLORY.

From "*Mereth the Magician*."

The Emblem of Glory, in shape a beautiful female, armed and veiled, to Alcibiades, the Grecian.

Youth! If thou wouldst seek my smile,  
Let nought else thy steps beguile;  
Love nor fear thy steps mislead,  
If, from me, thou'ldst earn the meed.  
Seek not, scorn the lust of pelf,  
Thou must love me for myself;  
Meaner passions yield to me  
If my beauty thou wouldst see;  
I, to thee, must be divine,  
If thou'ldst worship at my shrine.

Fear not thou to seek me when  
I am hid from meaner men.  
In war's fierce and stormy blaze,  
Oft my glittering veil I raise;  
In the battle's brunt thou'lt find  
To my lover I am kind;  
In the carcase-crowded breach  
Clasp my form—'tis in thy reach;  
Plant thy standard in the gap,  
I am wooed in Danger's lap.

Perils oft, by land and sea,  
Wait on those who follow me;  
Heed them not, but forward press,  
Think what prize thine arms will bless;  
Famine gaunt may guard the door,  
Wasting plague and tortures sore  
Wait thee on thy rapid race  
Speeding to my fond embrace;  
Death may threaten—scorn his power  
If thou'ldst earn my matchless dower;  
When thy brilliant course is run,  
What is Life, if I am won?

#### "THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

SOUTH EXETER, Me., Nov. 7, 1875.

Dear Friends of the Weekly—Loving our neighbor on paper is very cheap, and costs but little. Only about four cents and a few minutes time.

But those who really and truly in word and deed love their neighbor as themselves love them in deeds.

I think my subscription does not expire till the last day of this year.

But our brave standard bearer has made "an appeal," and now who will respond. I would very much like to know how many letters are on their way now filled with "the sinews of war." O that I could express my feelings. The WEEKLY, the paper that brings us "the bread of life" every week, the very thoughts of which fill us with joy unspeakable, must such a paper make an appeal for aid! O, dear friends of truth and good will to man and woman everywhere, can we see such a paper go down for the want of help? Who will make a sacrifice of some darling object, and send that sacrifice to aid the paper which, to some of us, is "the chief among ten thousand and the one altogether lovely"? Who will buy fewer silks and less satins, trimmings and flounces, and pay more for the greatest educator in the world? Who will bless their children and children's children, by keeping this most important of all other papers before them? Who will throw away their cigars or whiskey and take the money to aid the brave WEEKLY? Who will buy a little less costly coat, a little less fashionable hat, that our noble pioneer may never be compelled to make another "appeal" for aid.

I inclose \$5 00 for the WEEKLY for 1876.

Yours, for a practical love of my neighbor as myself.

SEWARD MITCHELL.

#### Woodhull and Claflin's Weekly:

Having noticed in the last WEEKLY an offer from a lady to those who are unable to take the paper, I consider it a noble and generous act on the part of the lady, and hope that the money so invested may reward the donor in bringing many souls from darkness to light. I will send in my name as one who is unable to pay for the paper, although I should be much happier were it in my power to be the giver instead of the recipient. The WEEKLY is all the spiritual food in the world of which I am permitted to taste, and then I have to borrow it. I am an invalid, my mother is blind, my father almost helpless, and I their sole dependence at home. Fear I should sink under the accumulated burdens of life were it not for the sustaining truths which I glean from the WEEKLY. Sometimes it is so long before I can get hold of a copy that I feel almost ready to devour its contents so starved for the bread of life do I become. Perhaps ere this reaches you the money will all be used up, if so, and any are more needy, I shall be glad they have received it, and will bless the heart that prompted the deed of love for humanity.

MISS B. A. B.

HANNIBAL, Oswego Co., N. Y.



## TERMS OF SUBSCRIPTION.

## PAYABLE IN ADVANCE.

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

## CLUB RATES.

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

## FOREIGN SUBSCRIPTION

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

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

## RATES OF ADVERTISING.

Per line (according to location), - From \$1 00 to \$2 50  
Time, column and page advertisements by special contract.  
Special place in advertising columns cannot be permanently given.  
Advertiser's bills will be collected from the office of this journal, and must in all cases, bear the signature of WOODHULL & CLAFLIN.  
Specimen copies sent free.

Newdealers supplied by the American News Company, No. 121 Nassau street, New York.

All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

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

Office, 111 Nassau Street, Room 9.



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

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

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

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

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.

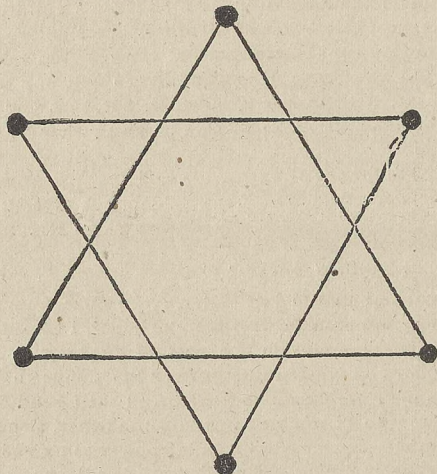
NEW YORK, SATURDAY, DEC. 4, 1875.

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

## SPIRITUALISM; ITS CONDITION AND PROSPECTS.

(No. II.)

In our previous article we attempted to show the cause for the decline of interest in Spiritualism among the masses, as exhibited in the failure to sustain its journals and meetings as the journals and meetings of a great humanitarian movement ought to be sustained. We attributed this failure to the position which those journals and those who have attempted to control, and, to a great extent, have controlled the meetings and local organizations, have assumed toward the social question. This question is, more than any other question, intimately related, as we also showed, to the first steps to Spiritualism. Treating as it does of the physical condition of the people, it is the key-note to all manifestations. It would be no more foolish to ignore the instrument through which sweet music is expected than it is to ignore the physical condition of the people whose happiness, it is held, would be promoted by being mediumistic, and capable of being acted upon and used by spirits as channels for communications. Going still further back, to the making of the instrument, it is no less foolish to ignore the material and method of constructing and circumstances and conditions of construction of the instruments whom the spirits are expected to use than it would be to ignore the same things in the production of musical instruments. It is a well-known fact that an instrument made from silver, will produce quite a different tone from one made of brass, though of precisely the same form. The same is no less true of flesh. "Silver" flesh and "brass" flesh make mediums who will produce very different Spiritual music.

Moreover, it is a commonly attested fact, stated by spirits themselves through the best mediums, that, in some cases, efforts extending through several generations were put forth to produce persons possessing certain capacities that were required by the spirits with which to do certain works, and that these efforts were applied to the parents of the desired children. A John Brown or a Margaret Fuller is not a mere accident. They were "raised up of God," precisely as declared in the Bible, to do a certain work, and the same is true of all those who make decided impressions on the world in any way.

The discussion and understanding of the relations of the sexes in those departments which relate to reproduction are, then, the most important of all things germane to spiritualism; and they who place themselves in the way to hinder them, or to make it more difficult for those who are engaged in them, from performing their tasks, are enemies to the real interests of spiritualism. Instead of tabooing the most intimate and sacred of all relations, they should put forth every effort to have them more thoroughly comprehended. There should be no fact connected with these relations that should not be analyzed and its laws discovered, taught and reduced to practice. Instead of this being a vulgar thing to do, it demonstrates that those who think it vulgar are themselves the vulgar things. "As a man thinketh, so he is," is as true to day as it ever was, and it always was and will be true. Thinking that the sexual question is a vulgar one does not make it so. It only makes it evident that there are people who make a vulgar use of the most divine and, what ought to be, the most sacred of all the facts of life. It is not a vulgar thing to discuss the laws and facts by which an immortal soul is created; it is not vulgar to talk about and understand who are proper and who improper people to reproduce themselves; it is not vulgar for two people contemplating a union of the sexes, to discuss whether they can produce good children; it is not vulgar for the sexes to converse upon and study anatomically, all parts of the reproductive system, nor to understand every process by which the life-forces mingle, in the most holy of all creative acts, to form another life; it is not vulgar for the daughter to be taught the minutest details about the wondrous powers that are being developed in her, making her God's own creative representative; making her the tabernacle; the holy temple, in which He performs His highest creative purposes. No! a thousand times No! and let the negative be repeated, at least by every woman, until it shall come to be known that none of these things, nor all of them combined, contain any of the elements of vulgarity. But that the vulgarity and the indecency lie in their being ignored by the people who go on producing their kind in utter ignorance and thoughtlessness. The people who do this are the true representatives of vulgarity.

We never speak of these things without remembering, vividly, a circumstance related to us some years ago by the female attendant at one of the museums of anatomy, where there were wax figures of women in all stages of gestation, from the moment of conception to the full time of gestation. She said:

"One day there came into the rooms a woman having with her two children, a boy and a girl, whom I afterward learned were twins, about eight or nine years of age. She came straight to me and desired to be shown the figure of a female with twins at about the full-gestative period. I showed her directly to such an one, she taking no notice of any other figures. On arriving at the figure, she said: 'My darlings, you see those little babes folded in each others arms in the body of this figure.' It was like that that I carried you in my body. You were made just as you see those figures, and I suffered intensely to bring you into the world.

Now don't you see why, as I have often told you, you should love each other so much, and never be angry and quarrel? I brought you here to show you this, because you could learn how you were made better by seeing than by my describing it to you."

My informant continued, "Until that moment I never really comprehended what it was to be a great, a grand and a really virtuous mother. I retired to another part of the room and wiped the tears from my eyes I could not restrain from shedding as I wondered what a change would come over the people if every mother would teach her children as this mother was teaching hers."

And such mothers as this one was, and such as those who are endeavoring to make all mothers do the same, are those upon whom Emma Hardinge Britten and others of her class cast slime to gain the plaudits of the Liberal (?) clubs. Time will show who are the vulgar ones—those who devote their lives to bringing woman to a realizing sense of her duties and responsibilities, or those who attempt to cover them with the filth and feculence of sexual debauchery because, forsooth, they dare to talk before the public and in the columns of the press of the proper modes of generation, and believe that women may be virtuous without the aid of laws to make them so. It is such Spiritualists and such Reformers as these who stand barring the pathway over which, in spite of them, thank heaven, the spirit world and this are soon to be united. Woe be to those who shall persist in standing in the way until the movement shall begin!

## LIP CHRISTIANITY.

When John sent messengers to Jesus to inquire whether he was the prophesied of Messiah, the Nazarene answered: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Here are fine doings to one preaching, and the latter limited to the poor, who had then and have now most reason to rejoice in a faith which required poverty, as in the case of the rich young man, as a ticket of admission to its church.

If Messrs. Moody and Sankey mean work, the whole structure of our industrial system needs revolutionizing in order to make it consistent with the demands of Judaism much less Christianity. If the mouths of the millions of workers who produce the wealth of our community are not muzzled, they are likely to have little or nothing to put into them this winter, which amounts to the same thing; and Moses says: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Again, corporations, cities, and even States, not unfrequently now virtually rob the poor by withholding for months the scanty remuneration awarded by their oppressors for their services. The Bible says, in two instances: "The wages of him that is hired shall not remain with thee till the morning." It is the same with financial reform. The base of our present infamous money system is the legalization of usury, which Moses utterly condemned in three separate sets of laws. While these oppressions exist, religion that fails to rebuke them cannot be pure, and therefore for a text on religious reform we offer the following from Isaiah: "And when ye spread forth your hands, I will hide mine eyes from from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." We can hardly expect the Evangelists to understand the real sexual and social purity that is demanded by the advocates of social reform; but if legal marriage, with its villainous discriminations against woman, is not needed in Heaven we see no reason that it should be permitted on earth, and therefore submit the following statement of Jesus for elucidation upon that subject: "For, when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in Heaven." All these lead to "doings" which would improve the present state of humanity. They exhibit ancient Judaism and ancient Christianity; as to modern Christianity, that appears to consist in nothing but roaring "Come to Jesus" and singing "Hold the Fort!"

## THE SPIRITUAL AND THE NATURAL.

There seems to be a great error in the minds of some of our readers as evinced in the numerous communications regarding the recent editorial course of the WEEKLY. They seem to think that we are wedded to the literal language of the Bible, and are desirous of making "this" text tally with the meaning of "that" one. Now, there can be but one certain method of arriving at the common meaning of any or all of the figurative language of the Bible. If it be figurative; if it be an allegory; if it have a hidden meaning; if it have a veil over it, as St. Paul said, when it is read, before any one can know anything at all about it, certainly he must know what the fact is for which the figures and allegories stand representative. If it be admitted that the Bible is a divinely or a spiritually inspired book, having a common truth at the bottom of its varied language, then it must be also admitted that everything that is contained in it relates to this common truth, and that its several different parts are but different parts of the same truth; that is to say, if Moses, in his description of the Garden of Eden, meant a certain fact which he typified by the tree of life standing in the midst of the garden, then whoever else speaks of the



tree of life, or the tree in the midst of the garden, must refer to the same fact or truth to which Moses referred, or else there is no unity in the Bible.

Or again, if when the prophet asked of the Jews, Where were their fathers, and replied, Are they not dead? meant that they were physically and not spiritually dead; then the death of the Bible means physical death, or the death of the body, and it was this death that Paul declared "shall be destroyed;" and consequently also, that when Jesus spoke of not dying, not tasting of death, shall never see death, he meant the same death that all the others meant when they used that word. There is a peculiar significance about the language that Jesus used when speaking of this death. He taught generally in parables; but when he said, "Verily, verily, I say unto you," he meant just what his language indicated, and in speaking of the fact of death being overcome, he always prefaced his words by verily, verily.

We have no desire or intention to be drawn into any discussions of what may be the meaning of this or that language of the Bible, as compared with, or tested by, any other similar, or supposed to be similar, language. Proving anything in the Bible by its contexts or relations to that with which it stands connected is no proof at all. At many places in the Bible there are bold truths interjected in language that seemingly relates to what the words ought to mean with their surroundings, while the real truth is that its meaning has no relation whatever to anything standing near it, it having been thus interjected to preserve its symbols. Many read passages in the Bible, and refer to other passages which have been set down by the translators and commentators as referring to the same things, and argue upon the basis of the judgments of those who marked the passages as being related. We repeat again that, to interpret the Bible in this way, is to not arrive at any correct understanding about it. Before an allegory can be interpreted, the fact upon which the allegory is based, the subject of the picture, as it were, must be found and comprehended, for if a certain thing be known to mean a certain fact, then the allegorical effect of the language is destroyed, and the allegory becomes a fact to those who understand it.

Again we wish, if we can, to impress our readers with a right idea of truth, and to show them that to say that the truth will make one free or save one, amounts to nothing. Anybody, aye, everybody might say that and repeat the saying, all their lives long, and still be in bondage and unsaved. We know that the truth about health will guarantee it if it be lived, but the statement of that fact will lead no nearer to the guarantee. What is required to be known is, What is the truth, and how shall it be used? No truth ever yet did any good until it was known and reduced to practice. A statement that there is a truth about any given phase of life, is like a mechanical idea born into the brain, but not yet outwrought in form. So long as it remains in the mind, so long as it is not externalized, it is incompetent for good. Nor is religious truth different from any mechanical truth? All this talk about coming to Jesus and casting your burden upon the Lord is the purest nonsense; it is simply religious monomania. What the people want is to be shown how to get to Jesus, and what it is to be at one with him. Practically, revivalists might just as well substitute the moon for Jesus, and harangue the people into the idea that by mere volition of the will they can go to the moon and be saved by the idea rather than the act of going, as to make them think the same about Jesus. If the exhorters instead of exhorting the people to go, would set themselves about to show them how to get there, first getting there themselves, and proving it by the "signs," then they would begin to do some practical good in the world. All the Apostles declare most emphatically that "Faith without works is dead;" and so is all of this talk about the truth, dead, unless a showing be made of what is the truth.

Then, the way to interpret the Bible properly is to find out what it means when salvation is spoken about; is to find what it is to be saved, and what the salvation is that Jesus came to bring to the world; in a word, what is the truth? If this central, pivotal fact were known, then it would be easy to give a correct interpretation to any given passage of the Bible; since, let the figure be ever so obscure, or the allegory ever so cabalistically clothed upon, it can refer but to the one central fact—the truth. Now, did it ever occur to anybody who is attempting, or who has attempted, to interpret the Bible, that the truth is not in the Bible at all; that the truth is outside of the Bible—in the world; in men and women, and that what is in the Bible is a mere statement of that truth—an allegory, a figure, a pen-and-ink sketch? Just look at the fact for a moment. The Bible is merely a book containing words. Now, words are arbitrary things and have significance and meaning only as they are given to them by custom and usage. Hence, no matter if the Bible be the absolute word of God, as it is claimed by some to be, it is, after all, only a statement of the truth, and not the truth itself, which must be obtained before it can be of practical benefit.

But to show what we mean by some other fact. A given affirmative law, for instance, means nothing until it is exemplified or outwrought by action, through physical form. Words cannot contain more than a picture of something—cannot be the thing itself. Nobody seeing a painting of a landscape, would pretend to say that the painting is the landscape; but the same people who would not commit this

absurdity, commit an equally great absurdity when they say or think that "the truth" is contained in the Bible. The fact is that the truth is outside of the book, in nature, that within the book being merely its verbal statement, and some one has got to find that truth, and then the picture of it which is in the book can be interpreted and understood, and not before. The great value of the Bible, then, consists in this: It is the preserver of a picture of the truth about life, which long since ceased to have existence in the external form of man.

Now here is the great mistake that all Christendom has made. In their blind reverence for the Bible, they have overlooked the truth about which the Bible treats, merely. They have worshiped the picture, the allegory, the figure, leaving the truth itself unnoticed in the heart, soul and body of mankind itself. They have, as it were, hung up in their houses, and in their churches, the painted picture of Christ and worshiped that, forgetting that Christ is a living reality to be attained by everybody, before he or she can find the salvation that he came to bring to the earth. And just here is where we differ from all others who have attempted to interpret the Bible. We are not attempting to show what the truth is by the language of the Bible, but we are endeavoring to show what the truth is, and that the Bible is a correct statement of, but standing secondary to, it. We have discovered or been shown what it is to be saved; what it is not to die; what it is to destroy death; what it is to eat of the fruit of the tree, and drink of the water of the river of life, so that there "shall be no more death; neither sorrow nor crying, neither any more pain." All these are physical facts; truths in nature; truths to be outwrought in form, of all of which the language of the Bible is a mere statement in words, or a pen picture of no more practical value to the race, when disconnected from the truth for which it stands, than a painting of a basket of fruit would be of practical value to the starving man.

If a man be going to die, the Bible cannot save him. If he wish to escape death he has got to do the physical thing that will enable him to escape.

Now we have stated, as clearly as it can be stated in words, that the great first cause of death, is the two varieties of waste, which the sexes suffer in their most intimate relations; in one sex having become chronically and constitutionally hereditary, and in the other so strongly fixed and transmitted by the force of habit as to have become next to incurable. Now, the truth which is to bring salvation to mankind is the outworking in man of what is set forth allegorically in the Bible, by which these wastes are to be utilized and transformed into recuperative power, and no longer thrown away. But at this point the question will arise, What is this truth of which you merely give the statement? If it has been shown why cannot it be imparted? In Masonic language we might reply, "As we did not so receive it neither can we so impart it." Besides, if we were to rely merely upon the statement of the truth, we should stand in the same relation to those to whom the statement should be made as that in which the Bible stands to the Christian world. It would be a statement of the truth merely, and if received at all would be received as a matter of faith and upon a belief that we had stated the truth. When it shall please Him "who ruleth among the armies of heaven and the inhabitants of the earth" to show the truth; when by the culmination of the great law of progressive enfolding, there shall come two beings before the world who shall exemplify this truth, who shall be living embodiments of it; who shall have been saved and shall have the signs of belief laid down by Jesus, follow them; then it will not have to be received on faith or by allegorical representation, since what one sees and knows is no longer a matter of faith or of skepticism. This much, however, we can say: The servants of God in spirit life, through whom this truth is to be revealed, declare that "the time of the end" is at hand, and that within a given period "it" shall be finished by the marriage of "the Bride and the Lamb," "the Lamb" becoming the first evidence of the resurrection from the dead, or the second coming of Christ; and the Bride being the first realization of the conquest of death in the person of the living; and they together, being the living proof that the spirit world and this have begun to unite, to be no more wholly sundered again forever.

From the N. Y. Sun.

#### A MILLIONAIRE'S ERRATIC LIFE.

The cross-examination of Mrs. Mary Ann Foster was resumed yesterday before Surrogate Coffin. She testified that after a long courtship Singer gave her a document purporting to be a copy of a divorce from his wife, but that he refused to marry her, saying that if he did so she would have him in her power. The ceremony was not performed, and she lived with Singer as his wife for twenty-five years. Mrs. Foster identified a document that was shown as the complaint made by her against Mr. Singer in 1861. It contained a long list of Singer's infidelities, and charged that about a year prior to his arrest, in her residence in Fifth avenue, her husband beat her almost to death, assigning as a reason therefor that she had placed in her bedroom a box of matches without a cover, and that when her oldest daughter, Vouletta, then a woman grown, remonstrated with him he also beat her, so that they both lay insensible together for many hours, and her husband, becoming alarmed, was obliged to call in two physicians.

Edward De Logue was employed by Isaac M. Singer as watchman in 1859. He used to drive the millionaire out every day, sometimes with the contestant and their children, and frequently with other women. Some of the latter he used to take into the carriage at street corners, and others he called for at their houses. On such occasions he rarely drove along Fifth avenue, but frequented Seventh and Eighth avenues. The women at whose houses he called he always took back to their homes, and the others he left, as he met them, at street corners.

#### REMARKS.

What a story does this tell of modern society! How many million and lesser "aires" do the same thing that Singer did? Ask the hack-drivers, the hotel-keepers, especially of the "suburbs," and if they tell the truth as they know it, their story would confound the world, and shake the rotten institution of enforced legal marriage to its bottom foundation. "Used to drive him out frequently with other women, some of whom he used to take in at the street corners, and drive in Seventh or Eighth avenues instead of Fifth, and he dropped these same women at the corners of the streets." Multiply Mr. Singer by almost the whole number of men of his age who are able to do so, and pretty nearly a competent idea may be obtained about the extent of the sanctity of marriage; and it is this class of men and women who decry social freedom. Of course, they are not free-lovers. They are unworthy the name. Genuine free-lovers are not ashamed of the company they keep, nor do they pick up or set down their companions at the corners of the streets. To what a hot bed of hypocritical lust do these facts point! Some months ago we were talking with a very prominent, influential, and highly respected physician, of one of the largest cities in the country, about this condition in marriage. He acknowledged that it was frightful to contemplate. With all his knowledge of it, however, he said that a few days before he had been surprised. A middle-aged, unmarried friend and he were talking of the same subject, the friend remarking that the deception and hypocrisy among married women was really alarming. "Why," said he, "I have twenty-one appointments with married women myself to-day." The doctor indicated his want of belief in the assertion. "Come with me in my carriage, and I will prove to you that what I say is true."

He did so, and when the calling began was instructed to watch such and such windows. This he also did, and at nineteen out of the twenty-one saw his friend at the window indicated in such change in his apparel as to no longer admit of doubt that what he had told him was true.

Nor is this case exceptional in fact, although it undoubtedly is in extent. The whole of society is powderpotted with just such hypocritical living as this plainly indicates. Is it to be wondered at that this class are horror-stricken at the growth of the idea that condemns such rottenness as this? Is it to be wondered at that those who would expose this rottenness, so that a healthier condition may take its place, are called by all the vile names that the language contains?

To the women and the men who form this class, marriage is a cover behind which they hide their physical and moral deformities. In freedom all this would be changed, and every one would stand before the community clothed with a reputation woven out of his own inner character. So it appears, when we get at these now hidden-away facts, that it is marriage and not its abolition that is a license for sexual debauchery; nor can the sticklers for "the divinity of things as they are," and for "the sanctity of the marriage relation" get away from it. Indeed, it will soon come to be, that those who cry out against personal honor in freedom as the safeguard of virtue, will be asked, "What have you been doing that you want to hide?" that as Victor Hugo says: you "are taking to cover" on this point. Nor can this come too soon for the good of the race.

VULGARITY.—To us there is nothing more vulgar than a large display of jewelry. Some women, calling themselves ladies, wear no less than a dozen rings on both hands, besides bracelets on their wrists (and ankles too for aught we know), and other outlandish things suspended from their ears. These last would laugh a woman of some other country, who wears a ring in her nose, to scorn; but we would like to ask what is there in the difference between the ears and the nose that should make wearing of jewelry in the one proper, and in the other improper or unwomanly? We never see a woman with her ungloved hand but we sigh, Poor woman! How unfortunate that you lack so much in value within that, to cover up the deficiency, you have to adorn yourself so much without. But many are not satisfied with the wearing merely. They are only content when that wearing is made manifest. Thousands of ladies (?) on seating themselves in the cars or other public places, unglove the hand that wears the diamonds, and if they sit where the strong light can strike them, they engage in flashing their fire in the faces of the company to let them know that they have "them of the first water." Rest assured that a woman who can do this is vulgar at heart, and has not sense enough in her head to balance the outside show that she makes, and that she strives to make up in display what she lacks in merit and virtue. There are some rare women who wear jewels and are utterly unconscious of them, and never think of them as a matter of display, but simply as of taste. On such women everything is always in taste, and whatever they may wear is always in perfect keeping with their char-



acters. A beautiful woman who is unconscious of her beauty is a hundred times more potent than another who constantly flaunts her charms. Vanity is all one and the same in character, whether it relates to dress or to form or feature. The person of a beautiful spirit and mind is always beautiful, while one who is merely beautiful without, may sometimes be fiendish both externally and internally. These are some of the distinctions between the natural and the artificial—the beautiful and the vulgar—in character and in dress.

#### "BY THEIR FRUITS, ETC."

[From the *Spiritualist at Work*.]

"Abusive language on the platform or in the press is not freedom, but the worst kind of tyranny. Pio Nino never breathed forth a more outrageous order than that uttered in the call of the secretary of the Minnesota State Annual Convention of Spiritualists, viz., 'We say to any and all those tinctured with the doctrine of social freedom, you are not invited to the feast.' And behold, out of near one thousand members belonging to the State organization in Minnesota, thirty-eight answered the call, and seventeen of these left; twenty-one pure spiritualists remained!"

"This reminds us of a call on the Lecture Bureau from a society of Christian young men out West: 'Send us a first-class lecturer, one who is not tinctured with Spiritualism or Woman's Rights, and none other.' The answer came, 'We can send you a — fool; all others are tinctured.'"

#### REMARKS.

E. V. W. has evidently begun to make his paper work in real earnest. He foresees the signs of the times and interprets them correctly. In another portion of the same article, from which the above is extracted, he says, in substance: "But here comes Woodhull into Chicago and packs McCormick's Hall, while he (Wilson) fills Grow's Opera House at 25 cents a head." He might have made the comparison more pointed still had he added to the packing of McCormick's Hall the fact that more than one-half of the audience paid 75 cents, and the remainder 50 cents. Let the ones upon whom he calls show their strength and see if they can pack any hall with a free lecture, or anything else. As Wilson justly concludes, this tells the story as to what the people want—5000 in McCormick's Hall to hear discussed the very things against which poor Jones has been butting his head for three years. Is it any wonder that he has but little brains left?"

#### "THE POOR SHALL HAVE THE GOSPEL," &c.

We call the attention of our readers to the fact that there are thousands in this country, situated as is the writer of the communication on 3d page, to ask them if it is not a humanitarian duty for those who can, to see that such needy ones are fed; aye, if it is not a thing that ought to give more satisfaction to the soul to do, than aught else that can be done?

"I deride and tread underfoot the whole doctrine of Orientalism in regard to woman. I accept with growing faith and confidence the great Western doctrine, the occidental truths, that men and women are, while not alike, equal, and that there is no perfect man until he has his companion in woman, and no perfect woman who has not her companion in man, and no perfect family that has not over all this one head, made one from two, and that that which is true of the household will be true, ultimately, of human society."

While Mr. Beecher preaches such basic truths as these from Plymouth pulpit, we can afford to endure uncomplainingly the slurs which he attempts to cast upon the advocates of the only truths that can make one from two in the household and one from many in the larger household of the human family. It was very proper that Mr. Beecher, in connection with these sentiments, should compliment Lucy Stone, Mrs. Livermore and Mrs. Howe. It is these women who "follow in the footsteps of such men as Henry Ward Beecher," as they declared three years ago. It was quite proper that Mr. Beecher should publicly recognize their merits and virtues after their very flattering admiration of his own, and their declaration that they will follow in his footsteps. Mutual admiration societies may have an immense task before them yet before they will be beyond the necessity of "bearing each other's burdens," as commanded in the scriptures.

#### THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claflin will receive applications to lecture anywhere in the United States. They will go into the field early, and will fill engagements in various parts of the country as their regular trip shall bring them into its respective parts. They will lecture upon the following subjects:

The Mystery of the Sealed Book.  
God, Christ, Devil.  
The Garden of Eden.  
The Two Worlds.  
Inspiration and Evolution, or Religion and Science.  
The Human Body the Holy Temple.  
Christian Communism.  
The True and the False Socially.  
The Destiny of the Republic.  
The Principles of Finance; and  
The Rights of Children.

The first seven of these subjects form a regular course,

and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole grounds of the Sealed Mystery.

Applications for the course, or for single lectures, may be made to their P. O. Box 3,791, N. Y. City, where all letters should be addressed that are not otherwise specially ordered.

Mrs. Woodhull will speak in Meadville, Pa., Nov. 26; Erie, Pa., Nov. 27; Corry, Pa., Nov. 29; Linesville, Pa., Nov. 30; Batavia, N. Y., Dec. 1; Canandaigua, N. Y., Dec. 2; Syracuse, N. Y., Dec. 3; Rochester, N. Y., Dec. 4; Buffalo (Sunday), Dec. 5; Little Falls, N. Y., Dec. 6; and probably Schenectady, N. Y., Dec. 7; Pittsfield, Mass., Dec. 8; Westfield, Mass., Dec. 9; Holyoke, Mass., Dec. 10; Springfield, Mass., Dec. 11. If any change in dates is made it will be announced in the local papers.

#### CONTRIBUTIONS TO THE WEEKLY FOR TWO WEEKS ENDING NOV. 20.

Cora A. Syme, Brooklyn, N. Y.	\$50 00
Jas. H. Haslett, Port Huron, Mich.	40 00
A. Friend, Brooklyn, N. Y.	20 00
C. T. Crosby, Chicago, Ills.	15 00
Mrs. A. L. Woody, Eaton, O.	14 00
John P. Lennett, Terre Haute, Ind.	10 00
Mrs. Hannah Kinsman, Eaton, O.	3 00
B. A. Wood.	2 00
Phebe Cross, New Lenox, Ills.	1 00
"A Friend"	1 00
S. C. Hubbard.	1 00
Total	157 50
A. Friend	5 00
David Edgar	5 00
C. A. M.	1 00
Mrs. S. Tyl	50
Mr. E. E. Monroe	1 00
Mrs. Z. P. Foster	5 00
J. Miller	5 00
B. F. Godard	5 00
Total	185 00

Out of this there have been appropriated 18 six months' subscriptions 27 00

Subject to appropriation 158 00  
We republish the names of last week on account of several errors contained in them.

#### MRS. WOODHULL IN THE FIELD.

[From the *Daily Enquirer*, Tuesday, Nov. 9, 1875.]

VICTORIA C. WOODHULL.

Mrs. Woodhull delivered her second lecture last night to about eighteen hundred persons assembled in Robinson's Opera House. Although her audience was not so large as it was Saturday night, its tone was really good, there being many ladies present. Three of the proscenium boxes were occupied by families. The appearance of the stage was the same as it was Saturday night, and the lecturer was dressed exactly as she was then. There is nothing flashy in this woman's attire; on the contrary, her dress is exceedingly plain, though neat. Not a piece of jewelry is visible anywhere on her person, not even a ring, and a black guard does service in holding an invisible watch safe in her possession instead of a gold chain. But a woman with the fine figure and graceful manner of Mrs. Woodhull needs not the aid of fine clothes and glittering jewelry to show them off to advantage.

[The *Morning Courier*, Chicago, Oct. 16, 1875.]

BRAVE VICTORIA.

MRS. WOODHULL ADDRESSES A CROWDED HOUSE AT MCCORMICK'S HALL.

Victoria Woodhull's address at McCormick's hall last evening was listened to by an immense concourse of people. No seat was left unoccupied, and many persons were standing. The lecture can only be likened to a mountain torrent long pent up, which at last bursts its bounds and carries a fearful pressure upon everything in its course. This woman, in the two hours of continued discourse, attacked, in turn, the church, the government and the individual. The first for its hypocrisy and pretensions, the second for its tyranny and usurpations, and the last for his follies and weaknesses.

[The *Commercial*, Pittsburg, Pa., Nov. 15, 1875.]

Mrs. Victoria C. Woodhull lectured at the Academy of Music last night to a crowded house.

[The *Daily Post*, Pittsburg, Pa., Nov. 15, 1875.]

Mrs. Woodhull delivered her lecture on the "True and the False" to an immense audience at the Academy of Music last evening. The house was literally packed with an audience that seemed to hugely enjoy the lecture, judging from the enthusiastic applause.

[Daily *Gazette*, Pittsburg, Pa., Nov. 15, 1875.]

Mrs. Woodhull's lecture, at the Academy of Music, on "The True and False, Socially," attracted an audience that filled every one of the very large number of seats in the theatre.

[The *Dispatch*, Pittsburg, Pa., Nov. 15, 1875.]

WOODHULL.

Mrs. Victoria C. Woodhull appeared last night at the Academy of Music and delivered a lecture, to a crowded house, of an hour and a half in length. Her hair was brushed straight and smooth back from her forehead. She was dressed in black, with white collar and fichu, her garments being cut with only a slight tendency to the pull-back fashion. She spoke in a clear, musical tone, and enforced her points with dramatic action, which made her manner impressive and earnest. On opening, she delivered as the text the 16th, 17th and 19th verses of the 3d chapter of First Corinthians:

"Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy,

which temple ye are. For the wisdom of this world is foolishness with God. For it is written he taketh the wise in their own craftiness."

[From the *Evening Leader*, Nov. 15, 1875.]

#### WOODHULL'S LECTURE.

Those who went to hear the Woodhull deliver a salacious lecture last night were disappointed; not only disappointed, but roundly rebuked. They only heard a woman of very marked ability, perhaps the most eloquent of all the woman lecturers in the country, discourse on a very delicate subject with marvelous tact, and with not the remotest approach to impurity of word or thought, tell the people several plain truths, it was good for them to hear from some source.

[To be published by subscription.]

#### MEROETH THE MAGIAN,

AN INSPIRATIONAL POEM.

A Tragedy, in Five Acts, illustrating the "Ars Magica" as practiced by the ancient Egyptians. Scene, Memphis, Era 404 B. C.

#### CONTENTS:

Act I. Scene 1.—A caravansary at Memphis. 2. A room in Euclid's house. 3. Ditto. 4. A salon in Meroeth's Palace. 5. The hall of the Magi. This act terminates with the response of the oracle:

"Two victims to the gods the destinies demand  
Ere Nile's blue waters rise o'er Egypt's prostrate land;  
When in her waves you cast your beauty and your lore,  
The pestilence shall cease, the famine leave your shore!"

Act II. Scene 1.—Pentagonal Hall of Divination in Meroeth's palace. 2. Ditto. 3. The gardens of Isis by moonlight. 4th and 5th. Ditto.

Act III. Scene 1.—A room in Euclid's house. 2. A hall in Meroeth's palace. 3. The boudoir of Eudora in Euclid's house. 4. Interior of the temple of Isis. This act terminates with the death of Eudora, the heroine of the tragedy, who chooses the fatal lot—on which the statue of Isis becomes illumined and Meroeth points to it, exclaiming:

"The offering is accepted! We are answered!"

Act IV. Scene I.—The observatory of Meroeth's palace. 2. A hall in the same; a room in a Lodge near the same. This act terminates with the burning of the palace of Meroeth.

Act V. Scene 1.—The portico of the castle of Arbaces. 2. The hall of the Magi. 3. A road in the suburbs of Memphis. 4. The interior of the grand temple of Osiris. The tragedy closes with the death of Meroeth and the acceptance of the sacrifice by the God.

"Now as our beauty and our lore are given,  
May Egypt be once more beloved of heaven;  
All is performed which the just Gods have willed,—  
The destinies appeased,—the oracle fulfilled."

To be issued in form 8vo, pp. 200, neatly bound in cloth at \$1.75 per copy. Five hundred subscribers required. Address R. W. Hume, P. O. Box 153, Long Island City, New York.

#### BUSINESS EDITORIALS.

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

#### A SINCERE INQUIRER.

A gentleman, between the ages of twenty-five and thirty, with steady employment, desires to meet with a lady of similar age and circumstances with a view to forming a union based on freedom, equality and justice, for social and domestic purposes. He believes in the right and duty of woman to maintain her personal sovereignty under all circumstances. She must hold the same views.

Address F. E. J.,  
Care WOODHULL & CLAFLIN'S WEEKLY.

A middle aged gentleman wishes to make the acquaintance of a lady, or ladies and gentlemen, who is free to go out to the world, or before the world, and live the "New Departure" of Mrs. Woodhull; one who has been educated in the school of experimental suffering to endure all things, hope for all things, justify all things, and condemn not; with a view to establish a "new era" upon the earth.

Address in confidence, CHRISTIAN,  
Care WOODHULL & CLAFLIN'S WEEKLY.

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

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



Have you seen the Wonderful Type-  
Writing Machine?



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

#### READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., Com. Agency, }  
335 BROADWAY, New York, Dec. 8, 1874.

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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

JOHN ABBOTT FRENCH,  
Pastor First Pres. Ch., Morristown, N. J.

Every one desirous of escaping the drudgery of the pen is cordially invited to call at our store and learn to use the Type-Writer. Use of machines, paper and instructions FREE.

All kinds of copying done upon the Type-Writer. Satisfaction guaranteed.  
DENSMORE, YOST & Co.,  
General Agents, 707 Broadway, N. Y.  
Orders filled by WOODHULL & CLAFLIN, P.O. Box 3791

#### A New and Valuable Work.

### CHRISTIANITY AND THE BIBLE

AGAINST

### Philosophy & Science.

Dr. J. PILKINGTON, of California, has written a striking Pamphlet with the above title. A perusal of its mass of facts will better post and fortify the Liberal mind as to ecclesiastical pretensions and the persecutions of the Church in all ages, than many a more bulky and ambitious work. Liberal friend, no fitter work can be selected to hand to your bigoted neighbor of the Church than this instructive pamphlet. Anxious to spread the truth, we have reduced the price of this work (which is elegantly printed in clear type, on fine white paper), to twenty cents, postage 2 cents. 32 large pages.

INDEPENDENT TRACT SOCIETY,  
Publishers Worcester, Mass.

#### NEW ANNOUNCEMENTS.

### WOMAN; The Hope of the World.

A Poem read at the Woman's Mass Meeting, Harmony Grove, July 4, 1871, and at the great Suffrage Meeting in Baltimore, Feb., 1872,  
by A. Briggs Davis.

#### THIRD EDITION NOW READY

This Poem will be especially interesting to readers of the WEEKLY from the fact that its leading idea—viz., that of the Deity, corroborates the view of woman and the explanations of Bible mysteries now being given by Mrs. Woodhull. It shows how woman is to compass man and bring in full salvation and redemption.

The vision of the "woman clothed with the sun and having the moon beneath her feet" has a practical fulfillment in the "last days." While opposing its idea of Deity, the Baltimore American said: "It is a production of much merit."

With title-page, border, references and extracts.  
Price 10 cents per dozen, post paid; 75 cents per hundred.

IND. TRACT SOCIETY, Publishers,  
Worcester, Mass.

Send for large Catalogue.

### THE WORLD'S Sixteen Crucified Saviors; OR, CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts and Miracles of the

CHRISTIAN NEW TESTAMENT,  
and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES,  
Author of "The Biography of Satan" and "The Bible of Bibles" (comprising a description of twenty Bibles.)

This wonderful and exhaustive volume by Mr. Graves will, we certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author—as will be seen by his title-page and chapter-heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark.

#### CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

- Chap. 1.—Rival Claims of the Saviors.
- Chap. 2.—Messianic Prophecies.
- Chap. 3.—Prophecies by the figure of a Serpent.
- Chap. 4.—Miraculous and Immaculate Conception of the Gods.
- Chap. 5.—Virgin Mothers and Virgin-born Gods.
- Chap. 6.—Stars point out the Time and the Savior's Birthplace.
- Chap. 7.—Angels, Shepherds and Magi visit the Infant Savior.
- Chap. 8.—The Twenty-fifth of December the Birthday of the Gods.
- Chap. 9.—Titles of the Saviors.
- Chap. 10.—The Saviors of Royal Descent but Humble Birth.
- Chap. 11.—Christ's Genealogy.
- Chap. 12.—The World's Saviors saved from Destruction in Infancy.
- Chap. 13.—The Saviors exhibit Early Proofs of Divinity.
- Chap. 14.—The Saviors' Kingdoms not of this World.
- Chap. 15.—The Saviors are real Personages.
- Chap. 16.—Sixteen Saviors Crucified.
- Chap. 17.—The Aphanasia, or Darkness, at the Crucifixion.
- Chap. 18.—Descent of the Saviors into Hell.
- Chap. 19.—Resurrection of the Saviors.
- Chap. 20.—Reappearance and Ascension of the Saviors.
- Chap. 21.—The Atonement: its Oriental or Heathen Origin.
- Chap. 22.—The Holy Ghost of Oriental Origin.
- Chap. 23.—The Divine "Word" of Oriental Origin.
- Chap. 24.—The Trinity very anciently a current Heathen Doctrine.
- Chap. 25.—Absolution, or the Confession of Sins, of Heathen Origin.
- Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost.
- Chap. 27.—The Sacrament or Eucharist of Heathen Origin.
- Chap. 28.—Anointing with Oil of Oriental Origin.
- Chap. 29.—How Men, including Jesus Christ, came to be worshiped as Gods.
- Chap. 30.—Sacred Cycles explaining the Advent of the Gods, the Master-key to the Divinity of Jesus Christ.
- Chap. 31.—Christianity derived from Heathen and Oriental Systems.
- Chap. 32.—Three Hundred and Forty-six striking Analogies between Christ and Crishna.
- Chap. 33.—Apollonius, Osiris and Magnus as Gods.
- Chap. 34.—The Three Pillars of the Christian Faith—Miracles, Prophecies and Precepts.
- Chap. 35.—Logical or Common-sense View of the Doctrine of Divine Incarnation.
- Chap. 36.—Philosophical Absurdities of the Doctrine of the Divine Incarnation.
- Chap. 37.—Physiological Absurdities of the Doctrine of the Divine Incarnation.
- Chap. 38.—A Historical View of the Divinity of Jesus Christ.
- Chap. 39.—The Scriptural View of Christ's Divinity.
- Chap. 40.—A Metonymic View of the Divinity of Jesus Christ.
- Chap. 41.—The Precepts and Practical Life of Jesus Christ.
- Chap. 42.—Christ as a Spiritual Medium.
- Chap. 43.—Conversion, Repentance and "Getting Right" of Heathen Origin.
- Chap. 44.—The Moral Lessons of Religious History.
- Chap. 45.—Conclusion and Review.

Note of Explanation.  
Printed on fine white paper, large 12mo, 380 pages, \$2.00; postage 20 cts.  
Send orders to WOODHULL & CLAFLIN, P. O. Box 3791, New York City.

#### DR. SMYTHE'S PATENT

### "Household Vinegar-Maker."

Makes Vinegar by a new process in four hours.

ADDRESS:

DR. S. M. S. M. S.,  
Hallsport, N. Y.

### ABOLISH THE THOUSAND-YEAR OLD PRIVY ABOMINATION!

From leading Merchants, Publishers, Editors, Physicians  
and Scientific Men.

## READ THE TESTIMONY.

From the former publisher of "Uncle Tom's Cabin."

New York, Sept. 1st, 1875.

To the Wakefield Earth Closet Co.—GENTS:—Among the many useful contrivances of this utilitarian age, the Earth Closet holds so prominent a place, that to me it seems strange that it has not been more universally adopted. Having used the Wakefield in my family for four years, considering it the best, I can truly say that, in the absence of the water closet, it is indispensable to the health and comfort of any family.

Yours for progress, JOHN P. JEWETT.

From the leading Hardware House in Rochester N. Y.

August 28th, 1875.

Wakefield Earth Closet Co.—GENTS:—Your Earth Closets have given perfect satisfaction, and we recommend them. Yours truly,

HAMILTON & MATHEWS.

297, 299, 301, Washington Street, Buffalo, N. Y.

August 27, 1875.

Wakefield Earth Closet Co.—GENTS:—I have sold quite a large number of your Earth Closets during the last four or five years, and have never heard a complaint of one of them. So far as I know, they have all worked satisfactorily, and accomplished all you claim for them in your pamphlet. Yours truly,

C. E. WALBRIDGE.

Office of Brinckerhoff, Turner & Co., No. 109 Duane Street, N. Y.

New York, Aug. 30, 1875.

Wakefield Earth Closet Co.—DEAR SIRS:—Your Closets and out-door attachments have fully answered my purpose, and when worn out, shall hope to supply with same make. Yours truly,

E. A. BRINCKERHOFF, Englewood, N. J.

From the Secretary of the Mutual Benefit Savings Bank, No. 1 Center Street, N. Y.

New York, August 25, 1875.

Wakefield Earth Closet Co.—GENTS:—After more than three years daily use of the Wakefield Earth Closet, I have found it fully equal to what is claimed for it. I wish every family in the land, rich and poor, knew experimentally how indispensable this closet is for cleanliness, healthfulness and solid comfort in a country home. Respectfully, G. H. BENEDICT.

Emporium, Pa., August 31st, 1875.

\* \* \* It has been a great convenience to my children, day and night, during the severe winter especially. I keep it handy for use in one of the upper bed-chambers. Respectfully,

W. J. CRAIGER, M. D.

Matawan, N. J., August 31st, 1875.

Wakefield Earth Closet Co.—SIRS:—Your Earth Closet has given perfect satisfaction; in daily use for two years or more, has never been out of repair. In preference to out-door travel, or even water-closets; no offensive pipes to get out of order. In sickness, or even perfect health, would recommend it in preference to any known mode. Yours truly, J. S. WHITLOCK.

P. S.—The ladies would part with any piece of furniture in the house, rather than the Earth Closet.

J. S. W.

### THE WAKEFIELD EARTH CLOSET COMPANY,

36 Dey Street, New York.

### PARTURITION WITHOUT PAIN;

OR,

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

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

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

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

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

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

### JOSHUA ANTHONY, DAIRY FARMER,

COLETA, WHITESIDE CO.,  
ILLINOIS

#### SPECIALTIES:

BUTTER, CHEESE, AND PURE BREED  
BERKSHIRE SWINE.  
Cash Orders Solicited.

REFERENCES.—First National Bank, Sterling, Ill.;  
Patterson & Co., Bankers, Sterling, Ill.;

E. Brookfield, Banker, Rock Falls,

Ill.; First National Bank,

Kasson, Minn.

#### A SURE CURE FOR GOITRE!

Sent by mail for Five Dollars. A cure warranted in all cases, or money refunded. Address,

DR. E. L. ROBERTS,  
Marshall, Mich.

### TRUE LOVE; What it is and What it is not.

By A. BRIGGS DAVIS.

With an Appendix. This is a pamphlet of 27 pages. Sound thinkers have already admitted it to rank with the ablest intellectual efforts of the age. Its views on the great theological absurdities of denominational Christianity, on Socialism, and on Love and Marriage are at once novel and sound. The work is a challenge to thinkers the world over. All minds seeking rest in absolute truths of religion, life and love should read this little book.

The Appendix and Poems are worth the price of the book. The first edition being nearly exhausted, another is in preparation.

In this work is shown the only possible hope for Communism on this earth. No reader of Mrs. Woodhull's late articles can afford to remain ignorant of what is here boldly hung out to the thinking world. Send for Catalogues.

Price, post paid, 10 cents. Address

INDEPENDENT TRACT SOCIETY,  
Worcester, Mass.

OPPIUM  
And Liquor  
Habits cured  
without pain  
by Aut-  
opium res-  
toration  
sent by W.  
P. Pielon,  
M. D., 77 E.  
Madison-st.  
Room 53,  
Chicago.



# GREAT CENTRAL ROUTE.

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

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

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

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

## Condensed Time Table.

WESTWARD FROM NEW YORK,

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

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

## Through Sleeping Car Arrangements

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

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

CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF

## Michigan, Central & Great Western Railways.

At St. Catharines, with Welland Railway, for Port Colborne.

At Hamilton, with branch for Toronto and intermediate stations; also with branch to Port Dover.

At Harrisburg, with branch for Galt, Guelph, Southampton and intermediate stations.

At Paris, with G. W. R. branch for Brantford and with Goderich branch Grand Trunk Railway.

At London, with branch for Petrolia and Sarnia. Also with Port Stanley Branch for Port Stanley, an daily line of steamers from there to Cleveland.

At Detroit, with Detroit & Milwaukee Railway for Port Huron, Branch Grand Trunk Railway. Also Detroit, Lansing & Lake Michigan R. R. to Howard and intermediate stations. Also Detroit & Bay City R. R. Branch Lake S. & M. S. R. R. to Toledo.

At Wayne, with Flint & Pere M. R. R. to Plymouth, Holy, etc.

At Ypsilanti, with Detroit, Hillsdale & Eel River R. R. for Manchester, Hillsdale, Banker's, Waterloo Columbia City, N. Manchester, Denver and Indianapolis.

At Jackson, with Grand River Valley Branch, for Eaton Rapids, Charlotte, Grand Rapids, Nunda, Pentwater, and all intermediate stations. Also, with Air Line for Homer, Nottowa, Three Rivers and Cassopolis. Also with Jackson & Saginaw Branch, for Lansing, Owosso, Saginaw, Wenona, Standish, Crawford and intermediate stations. Also with Fort Wayne, Jack & Saginaw R. R. for Jonesville, Waterloo, Fort Wayne, and Fort Wayne, Muncie & Cin. R. R. to Cincinnati.

At Battle Creek, with Peninsular R. R.

At Kalamazoo, with South Haven Branch, to G. Junction, South Haven, etc. Also with G. Rapids & Ind. R. R. for Clam Lake and intermediate stations. Also with Branch of L. S. & M. R. R.

At Lawton, with Paw Paw R. R. for Paw Paw.

At Niles, with South Bend Branch.

At New Buffalo, with Chicago & Mich. Lake S. R. R. for St. Joseph, Holland, Muskegon, Pentwater and all intermediate stations.

At Michigan City, with Indianapolis, Peru & Chicago R. R. Also with Louisville, New Albany & Chicago R. R.

At Lake, with Joliet Branch to Joliet.

At Chicago, with all railroads diverging.

## CANCER

Cured Without the Knife or Pain.  
Diseases of Females  
A SPECIALTY FOR TWENTY YEARS.

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

PROF. J. M. COMINS, M. D.  
345 Lexington Avenue,  
NEW YORK.

## PSYCHOMETRY.

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

JOHN M. SPEAR, 2,210 Mt. Vernon street, Phila.

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

**Excelsior Do Your Own Printing**  
Portable \$9 Press for cards, labels, envelopes etc. Larger sizes for large work. Business Men do their printing and advertising, save money and increase trade. Amateur Printing: delight in passing time for spare hours. Boys have great fun and make money fast at printing. Send two stamps for full catalogue presses type etc. to the Mrs. Presses KELLEY & CO., Madison, Conn.

## SPIRIT COLLEGE.

MEDIUMS DEVELOPED, HEALERS INSTRUCTED, AND LEGAL DIPLOMAS GRANTED THEM.

Address Prof. J. B. CAMPBELL, M. D.,  
136 Longworth street, Cincinnati, Ohio.

## What Young People Should Know.

THE REPRODUCTIVE FUNCTION IN MAN AND THE LOWER ANIMALS.

By PROF. BURT G. WILDER,  
of Cornell University.

With twenty-six illustrations, \$1 50.

Address

CHAS. P. SOMERBY,  
Freethought Publisher,  
139 E. EIGHTH STREET,  
New York.

## SAVE YOUR MONEY.

## G. L. HENDERSON & CO.'S

PURCHASING AGENCY,

No. 335 BROADWAY, N. Y.

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

## SEND FOR CIRCULARS, PRICE LIST AND REFERENCES.

227tf.

## IMPROVED

## Patent Wire Signs.

C. MONKS,

PROPRIETOR AND MANUFACTURER,

OF THE

Improved Metallic Lettered

## Wire Signs

AND

## Banners.

## SIGN PAINTING

AND

## ENGRAVING,

IN ALL ITS BRANCHES.

No. 413 BROADWAY,  
New York.

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

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

## C. MONKS,

413 BROADWAY.

NEW YORK.

## TRIANGLE PHYSICIANS.

All diseases growing out of false conjugal relations will receive especial attention. Our combined medium hip, shut from the outer world in our cabinet, will generate a compound element, Magnetized and Spiritualized, that will prove an elixir of life that we can impart to our patients.

MAGNETIZED BELTS for all parts of the system. BATTERIES for the head, hands and feet. Paper, Powders and Liquid Medicines prepared, Electricized, Magnetized and Spiritualized in a single or double Triangle Cabinet as the patient may desire. The Guardian Spirits of every patient will be requested to accompany the Medicine and aid by their influence. Three strong Healing Mediums will sit in the cabinet with an electric apparatus when the medicines are prepared. We shall observe all inspirational conditions that will insure a full flow from our Spiritual Battery, and require the same of our patients. The age, sex, married or single, with some of the prominent symptoms and conditions of the system, will be required.

One Dollar for a single prescription. Sent by mail or express. A Stamp must accompany all letters.

Address,  
DR. GRAHAM & CO., P. O. Box 75,  
Iroquois, Iroquois Co., Illinois.

The Keenest Satire of Modern Times.

## The Drama of Deceit.

A Satire in Verse on the

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

## DRAMATIS PERSONÆ.

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

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

"BEHIND THE SCENES"

in the greatest scandal of any age!

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

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

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

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

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

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

SELLS AT SIGHT!

Address all orders to

INDEPENDENT TRACT SOCIETY,

Box 37, WORCESTER, MASS.

A. BRIGGS DAVIS, Sec. and Treas.

## PENNSYLVANIA RAILROAD.

THE GREAT TRUNK LINE  
AND UNITED STATES MAIL ROUTE.

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

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

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

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

For Newark at 6:30, 7:20, 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, 7:20, 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, 7:20, 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, 7:20, 8:10, 10, 11:30 P. M., and 12 night. Sunday, 5:20, 7 and 8:10 P. M.

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

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

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

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

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

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

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

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

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

Ticket offices 526 and 944 Broadway, 1 Astor House, and foot of 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 Ag't.

## HULL'S CRUCIBLE.

A WIDE AWAKE SPIRITUALISTIC & SOCIAL REFORM JOURNAL.

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

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

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

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

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

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

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

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

## TERMS.

One subscription, 52 numbers..... \$2 50

" " 25 " ..... 1 50

" " 13 " ..... 0 65

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

All Letters, Money Orders and Drafts should be addressed

MOSES HULL & CO.,  
871 WASHINGTON ST., Boston