

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. XII.—No. 1.—Whole No. 287.

NEW YORK, JUNE 3, 1876.

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 unspeakable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

EDITORIAL DIGEST.

A SALT LAKE CITY paper asserts that the recent gunpowder explosion caused 100 premature births.

THE Supreme Court of Massachusetts has decided in a test case that the ten hour law of that State is constitutional.

MOSES L. SWIFT, of Reno, Nevada, has been granted a divorce from his wife on account of her "mental cruelty."

ROBERT C. RICHARDSON, Charity M. Richardson, Wm. E. Mills and Emily C. Mills, of Omro, Wis., have formed a co-operative association, which is chartered by the State of Wisconsin. It is called the Omro Agricultural and Manufacturing Association.

PETER COOPER, of New York, and Governor Booth, of California, are the candidates of the greenback party for the Presidency and Vice-Presidency respectively. What will the politicians hatch up against them!

PROF. PECK says that in this country, where cheese is least used, one physician to every 500 persons is required. In Switzerland, and in countries where it is most used, one physician is needed for every 10,000 per sons.

A REPORT comes from Portsmouth, N. H., that a Swedish woman, living on Smutty Nose Island, Isles of Shoals, has confessed on her death bed that she murdered the two women in April, 1873, for which Louis Wagner was convicted and hanged. Another argument against the gallows.

THE Washington *Daily News* re-tells the horrible story of the hanging of Mrs. Surratt, and cites the fact that all those who were responsible for it have been called to their account. Justice travels quickly on the heels of the transgressor. "In the day thou eatest thereof thou shalt surely die."

PARTON has gone to New York to live, where a man is not prevented from marrying his step-daughter. The only law in that State bearing on this subject reads: "A man may not marry his grandmother," and some New Yorkers grumble at that.—*Saturday Night*.

IT looks "in the East" as if the Mussulman might attempt to expel the Christian from his domain. If they are moved to defend their faith, the "sick man" may give the European doctors considerable trouble before they get him into their dissecting room. Besides, the Western Johnnies, Bull and Crapeau, may object to his becoming "a subject."

GOV. TILDEN has signed the bill passed by the last Legislature, allowing a wife to testify in favor of her husband in criminal cases. The new law does not compel her, however, to be a witness. This is the first innovation ever made by our Legislature upon the old common law rule prohibiting husband and wife from testifying for or against each other in criminal cases.

MAHOMET heard one of his followers say: "I will loose my camel, and commit him to God." "My friend," said Mahomet, "tie thy camel, and commit him to God." It is presumption and not faith that expects a harvest without sow-

ing, or that prays God to avert a calamity while neglecting to use all lawful means for averting it. The means themselves are God's messengers.

THE Boston Woman Suffragists have at last come to what we advised them three years ago, which is expressed in the following resolution recently adopted: *Resolved*, That, as woman suffragists, no political party will be entitled to our future political support in State affairs, unless it make the establishment of woman suffrage one of its avowed objects, and also admits women to full membership in its organization, with an equal voice and vote in its primary meetings, in the nomination of candidates and the transaction of business.

THE CHICAGO DEMOCRAT started the story that Mattie Strickland and Leo Miller had already separated. It is needless to say that it is utterly false. It is true that they have changed their address from Omro, Wis., to Farmington, Minn. Nearly the whole of the odium with which the movement for social freedom is loaded down, has been, as this has, manufactured by its enemies, especially the class who had better look to their ministers for the frightful examples they seek in vain among the radicals. A recent number of this paper referred them to about a dozen of them.

RUSSIAN FOUNDLING ASYLUMS.—In all the large cities of Russia, and especially in St. Petersburg and Moscow, there are large institutions for the reception and rearing of "love children," maintained at the expense of the Government. These children are not treated as similar ones are usually treated in this country; they are not considered as subjects for charity; nor is the care extended to them deemed a charity. They are reared with the greatest care, and given every possible advantage of education, the result of which is, that many of the most eminent, able, and withal, useful men in the empire, rise from these institutions. As a class, the children who are thus gathered are considered to be above the class born of more respectable legal parentage, both in physical and mental endowments. On account of the protection given to these children, abortions are seldom practised.

A HANDSOME and affable young woman recently committed suicide by throwing herself into the Detroit river. Deceased was nineteen years of age. She was married on Monday last. On Thursday morning she kissed her sister when she left the house, saying that she would be back in a short time. It was ascertained that she had crossed the river to Detroit, and when last seen was sitting on the railroad track near the river. Her muff and gloves were found at the place indicated, which caused suspicion that she had either fallen accidentally or wilfully into the river. Search was made, and the body discovered within forty yards of where she had been sitting. What ought to have been the coroner's verdict in this case, save that of criminal negligence against the mother of the girl, who permitted her to walk blindfolded into relations in utter ignorance of what they involve? Let mothers who think it improper to instruct their daughters in those things, take warning from the fate of this girl.

SOME husbands do not make their financial affairs a topic at home, and some better-halves know less of their own husband's affairs than they do of their neighbors'. Some weeks since a lady was informed of her husband's suspension by reading the announcement in a paper which she accidentally took up in a store while waiting to have an order filled. Whether it was pride or fear that prompted the secrecy cannot be stated, but what can be expected of wives in the way of true economy if they are only silent partners in the matrimonial copartnership? In 1857 a large jewelry firm sold a costly set of jewelry to a lady. The firm knew her husband was in a falling condition, for the lady had been a long and profitable customer. When the partner ordered his clerk not to charge the set which had been delivered, but to make a memorandum on the blotter, he paid the lady's integrity a high compliment. When her husband failed the jewelry came back with a note couched in such terms that the dealer only regretted that the gift of the set would be construed as an insult.

AMONG women of exalted rank who have been wanting in beauty have been Margaret of Sweden, Matilda, Empress of Germany, and Christiana of Sweden. Fluvia, wife of Anthony, had but few personal charms; nor had Terentia, wife of Cicero, much personal beauty, if one may trust to the majority of historians; but most of these have found some admirers among biographers. Neither Anne of Cleves or Catherine of Aragon was good looking; still for awhile they swayed the fickle heart of their Bluebeard husbands. Queen Anne was a dowdy and graceless woman in her best days. Cromwell's wife was plain. When Queen Anne of Bohemia came to England as a bride, there was a pagent at Cheapside of a castle with two towers, from both sides of which ran fountains of wine; and we are told that the beautiful girls who blew gold-leaf in the faces of the king and queen caused the plain bride to look plainer; yet she made her way into the good graces of both king and people. In France the gay and pleasure loving plain women have gained many laurels. Madame de Stael is a memorable instance, though no one was more conscious of her personal defects. Even her name was a power in itself. The great Napoleon condescended to be jealous of her influence that no persuasion would induce him to allow her to return to France. Mademoiselle de Yespinaise, one of the most fascinating women of the day, who exercised a marvellous influence on those around her, was marked with small-pox. Madame Geoffrin was a plain woman; Madame d'Epinau was neither beautiful nor clever, but most attractive. Madame de Mailly was the plainest woman of the court. Maria Leczinski, daughter of Stanislaus, King of Poland, wife of Louis XV., was good, but uninteresting; and that famous Palatine princess, second wife of Philip, Duke of Anjou, brother of Louis XIV., and mother of the Duke of Orleans, the regent during Louis XV.'s minority—a woman who exercised more sway than any of her time—was coarse of feature, and so ungainly that her large hands passed into a proverb. She was of masculine habits, clinging to the customs of Germany, and wore a short, close wig, like a man's.

MORE BEAUTIES OF OUR MARRIAGE LAWS.

BY WARREN CHASE.

A young friend writes me of a case which recently occurred in Holmes county, Ohio, of a man (if it be lawful to call him a man), who owned a piece of property conveyed to him legally in the sacred marriage ceremony, which conveyed to him a woman who thence forward became his slave, as all wives legally are, which is fully established by the fact, that one man sues at law another man for damaging this piece of property, as Tilton did Beecher, and by the constant reports of how one man steals another man's wife as he would or could his horse, as was so largely reported in the Richardson-McFarland case, and in which we so often find a man justified by the public in killing another man for what he calls trespass on his wife-property, as in the Sickles and Key instance, and among others of almost daily occurrence.

The story of my young friend runs: That a wife had a child two weeks old, when the husband, who would not get her any help, saying he could not afford to keep a wife and hired girl too, ordered her to get up and clean up about the house. She said she could not get up—she could not get out of bed, having had no suitable assistance. After repeating the order, cursing and threatening to kill her, she still unable, still refused, when he commenced beating her, and bruised her so that she died. Of course, he was arrested and pleaded guilty, and gaining the sympathy of the lovers of the holy institution, he expects his punishment will be light, and he will even be at liberty and looking up another wife—probably some of the girls are already setting their caps for him. Oh, glorious and holy Moloch, that daily swallows its innocent victims and screens the basest and most bloodthirsty murderers, and yet has the devotion of thousands of good honest people who look only at the few who are naturally good and live in it and not abuse it because they will not use or take advantage of the legal powers it gives them. Nearly all the young girls are trying to get into it, and most of those in it are wishing they were out, but careful not to warn those out to avoid it, after opposing every effort to reform it, to protect woman, because it should be a holy and God-given institution; but it comes through the church, and of course cannot be

M. J. Brewer

improved—"to meddle is to war"—so let the wheels roll on and crush the victims by thousands; those not crushed, and some that are, praising it and shouting for its sacred continuance as it is.

For thirty years I have raised my voice and pen against it and, until Mrs. Woodhull came, with angelic power, like Joan of Arc, to her oppressed country, I had despaired of effecting any important reform in our social code; but since she has taken up the defence there is hope, and my closing years are being high-tuned with a hope of relief for the poor crushed victims, like the one above referred to who has followed the thousands murdered, as really if not as brutally as she was, in our country every year of our national existence, even in this Centennial year, which is no exception to the wife murders and cruelties, nor to the farcical ceremonies that make slaves of wives.

PAINESVILLE, O., April 25, 1876.

GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

"Whither are we drifting?" is a question frequently asked, and, in connection with these concluding extracts an endeavor will be made to indicate our present social condition and prospects from the standpoint of Fourier's system.

People emerge from a [social] period only to the extent that they quit its pivotal characters. But you do not in any respect attempt to emerge from the pivots of the Civilized Period, such as parcellings, agricultural and domestic [i. e., farms separately cultivated by a very few persons, and households of but one family, whereby interests are "parcelled" or divided that should be united, frightfully increasing labor]. You do not even endeavor to abandon the pivots of the Phases [see "Chart of Civilization"]; for you tenaciously maintain the characters of the Third Phase, such as Insular Maritime monopoly. (VI., 404-8.)

[REMARK: This is virtually equivalent to railroad monopoly, which Grangers and others are leagued to break down, and by that and other means are thus unconsciously bringing in the Sixth Period, or Guaranteeism, the Seventh and Eighth Periods—Initiatory Combined Order—looming up in the distance.]

And you cling to certain characters of the Second Phase [of Civilization] such as the illusion of Representative Government, which in sundry cases conducts to retrogradation. (VI., 408.)

[REMARK: As in the United States, where by means of this "illusion," chattel slavery, a relic of barbarism, was retained as a power in politics long after public opinion, freely expressed, would have given it the death-blow and avoided a ruinous war. This "illusion" still makes people sit quietly down under the grossest outrages, and tolerate a government honeycombed with fraud, under the illusion that they are represented as fully as practicable, and therefore self-governed, when, in point of fact, there is very little representation in the case, and consequently no self-government, as can be easily proved. It is time that the illusion was demolished.]

The chimera of Representative Government introduces numerous vicious characters; for example, making a nation pay the price of the corruption of its representatives. . . .

The regime [of pretended representation] engenders so many abuses that we have seen the chiefs of liberalism declare that representative government does not suit the French. (VI., 416.)

REMARK: Good for the French that they are not satisfied with a sham, as are Americans and English, to their disgrace. There are no representatives in the case, except by accident or in a very minor degree, nor ever can be while representatives (so-called) are chosen by localities that are purely artificial in most cases, and nominations therefore necessarily made by cliques and rings.]

Liberalism—a stationary spirit impassioned for a character of the Second Phase of Civilization—the Representative system; a nice "gimblette" ("a sort of cake in the form of a ring") for small republics like Sparta and Athens, but entirely illusory in a vast empire like France. (VI., 388.)

[REMARK: Fourier has not detailed the absurdities of the "representative" system, but hits its main defect, viz: its want of adaptation to large populations. It takes the "form of a ring" in a sense other than indicated by the dictionary. The social absurdities so ridiculed and denounced by Fourier, admirably correspond with the political absurdities involved in supposing that majorities or intelligent minorities can be represented under conditions that render a true representation mathematically impossible. That they are not so represented at present in the United States or Great Britain, every intelligent newspaper reader can easily satisfy himself. There are enough Liberals, Spiritualists and Free Thinkers of various grades, in the United States, to send (on a basis of real representation) twenty to fifty members of Congress, and a large number of State legislators. Yet were there one quarter of the number to which they are entitled there could be no such legislation in the interests of religion and medical bodies as now prevails in almost every State.

But what I mean to infer here is, that this illusion of the Second phase of Civilization, holding over into the Third phase, must be attacked and demolished in connection with a movement out of Civilization into Guaranteeism.]

The monetary system, entirely opposed to the rules of free competition, is a mark of the Sixth Period, Guaranteeism, where it will be known how to organize true social guarantees, of which Civilization, in its mockeries of liberty, has no knowledge. (VI., 44-8.)

The actual Civilization of France and England (1822-30) is in the Third phase, declining.

If a society linger too long in a Period or Phase, corruption is engendered as in stagnant water. (VI., 420.)

We have only been a century in the Third Phase of Civilization; but during that short period of time the Phase has moved rapidly onward by reason of industrial progress, so

that to-day it exceeds its natural limit. We have too much material for a grade so little advanced, which material having no natural employment, there is surcharge and distress in the social mechanism, resulting in a fermentation which corrupts, lassitude, etc.—effects of the prevalent disproportion between our industrial resources and the inferior social grades to which they are applied. We have too much industry for a Civilization so little advanced—retarded in the Third Phase (VI., 420.)

If there be not due proportion between the social grade and the degree of industrial growth; if the social mechanism remain stationary in the Third Phase of Civilization, while the industrial mechanism makes gigantic strides, it falsifies all the motions, causing monstrosities such as our present condition; presenting a colossal industrialism applied to a subaltern social grade incapable of supporting the burden. At the sight of this disparity at which our political economists should blush; at the sight of legions of paupers which are the fruits of this industrial tumor, our philosophers exclaim, "What a rapid advancement towards increasing perfection!"

[REMARK: Here Fourier details the methods by which he thinks the transition from the Third to the Fourth and last Phase of Civilization and thence to Guaranteeism, should be accomplished. Merchants, brokers, storekeepers and other unproductive commercial folks to be reduced greatly in number by exacting licenses; same with master manufacturers. The surplus would be compelled to resort to productive labor, provided for them and others, on large public farms, where the economies for co-operative production, consumption and distribution would be realized and a liberal minimum "guaranteed" to each employee, the aged and helpless being there provided for by a small tax on the community at large. After a while these employees, instead of considering their condition a necessity or misfortune, would become proud of their employment, and "Guaranteeism" would be inaugurated.

In detail, such methods would be unadapted to the United States; the suitable counterpart here would be the organization of industrial armies for road-making, irrigation, etc., in the Territories and on the Pacific Coast. It is probable that in the United States there may be a direct transition from the Third Phase of Civilization to Guaranteeism (jumping the Fourth Phase) by means of the Grangers, "Sovereigns of Industry," et al.

He details and classifies 32 "issues" out of civilization into the next period, from which I select a few "which are now prominently agitated in the United States," indicating a tendency to transition from civilization (5th period), through guaranteeism (6th), to the combined order, or co-operative life.

Social utopias.

Researches as to guarantees (on which various labor organizations are based).

Calculations as to agricultural association (Grange movements to save freight, commissions, etc.) in purchases and sales; but they should attack the isolated household to be fully successful.

Truthful commercial "concurrence." (I think the Grange movement is in this direction.)

The theory of gradual enfranchisement of women. The intense interest on this subject is one of the most hopeful signs of emergence from a rotten civilization into a pure and rational society order. The grand blunder of most advocates of "woman's rights" is their neglect or refusal to couple therewith co-operation in domestic life, which is the soul, whereof the suffrage, equal compensation, etc., are only the body. To most of those who exercise the suffrage today, it is but a "mockery, a delusion and a snare;" as far as regards any real choice in the matter, they might as well put their ballots in the fire as in the ballot-box.

Systematic skepticism (which is riddling political and social shams as well as religious ones).

Antedeluvian archaeology (which is rapidly demolishing theological idols, and clearing the track for the unobstructed march of social questions).

Pivotal roads out of civilization; syntheses of passion attributes; thorough exploration of the domain of science; complete faith in God; society algebra.

SCALE OF 15 PHASES OF REAL PROGRESS.

1. 3d Phase of Civilization.
2. 4th " "
3. Ambigue, or transition from Civ. to Guar.
4. 1st Phase.
5. 2d " "
6. Guaranteeism. Apogee.
7. 3d Phase.
8. 4th " "
9. Transition from Guaranteeism to Socialism.
10. 1st Phase.
11. 2d " "
12. Socialism. Apogee.
13. 3d Phase.
14. 4th " "
15. Transition from Socialism to Harmony.
16. Harmony. 1st Phase.

EXPLANATION.—The table begins with the latter half of the Fifth Period, or Civilization. "Guaranteeism" is the Sixth Period. "Socialism" is understood to be equivalent to the Seventh Period in the "Tableaux of the First Phase of the Social movement" previously given.

Dear Weekly: It is incomprehensible how a reader of the WEEKLY, who looks with interest for the radical articles from Helen Nash, can call her expression of the feelings of the parents of Mattie Strickland a "sneer," as is done in the article over the signature of M. D. Bradway.

I cannot believe in the possibility of a woman who promulgates the philosophies Miss Nash does, sneering at a mental condition which results from the efforts of one who leaves all to follow the line of development which intuition and cir-

cumstances indicate. After several readings I can detect no sneer, but a reasonable representation from the "line of her own vision." Of what signification is the answer of the majority—notoriety—to the minority who are battling for the grandest condition of humanity—untrammeled lives? Shall this almost universal verdict deter those who foresee the seas of suffering through which some souls must pass before more endurable conditions can be attained for humanity, from giving expression to the belief that this individual case of "publishing to the world that she had gone counter to the customs of the country, and the wishes of her parents," bears the relation of an important move in the march toward universal personal freedom?

The question "has the obligation of honor and duty to parents become obsolete?" ought to be thoroughly discussed. I offer my experience and observation as testimony to the fact that it ought to be in most cases where children have attained a self-supporting age and condition. I class this with the man-made precepts which pass current for the religion of Christ, and which have kept full force and pace with some other superstitions. With this idea thoroughly ingrained in the average parent, the child has about as much chance to develop the possibilities of its nature, as husbands and wives have under the present marriage system of expanding their mental vision to sense anything beyond personal ownership.

Parents imbued with this idea, "children obey your parents," hold their children in such bondage that their natures are utterly perverted, and impose duties so revolting to their moral sense, that parental discipline is felt to be a curse instead of a blessing, and every effort made to escape it. My parents had intense love for their children, but their religious belief of children's obligations rendered them so morbid in their demands that their discipline was almost an unceasing system of repression. My sense of justice was early developed, and when thirteen years old I said, at the conclusion of a lecture by my father on duty, "father, I feel that parents owe duties to children as well as children to parents." From that time I never felt the bondage of enforced obedience against my judgment.

Judged from the standpoint of human needs and supplies what cause has the average child to feel obligations to the average parent? What degree of duty can a thinker reasonably expect them to feel? The conditions that gave them being are not of their creating, and when their wants begin to manifest themselves they find them poorly supplied, and on every hand they find life a struggle that seems undesirable. I believe facts will reveal about as much wisdom in the "inchoate" state of the average child of self-supporting age and condition, as in the "maturity" of the average parent.

What if time does show that "evil" results from the step? Will our reflections then teach us that it is wisdom for us to never move for fear of stumbling? If such thoughts and fears possess us, we had better enter some Ark of safety where we will not feel inclined to go "counter to the customs of society."

As all these premeditated innovations on customs are experiments, it is natural for the interested parties to be anxious about the developments. If evil results, I could not censure the actors, but grant them another trial, with as extensive a publication as their judgments dictate. Does a failure in any direction forfeit one's right to another attempt to succeed? Do failures prove that the principle of freedom will never become so evolved that the condition we term evil will be eliminated?

I can scarcely reconcile the closing sentence of M. D. Bradway's article. I consider the word prostitute, in connection with the case, an insult. As a reader of the WEEKLY, and a believer in the principles of social freedom, I enter an earnest protest against the use of the word prostitute, in connection with a case of this kind, by any radical Spiritualist.

MISS SABRA A. STRANG.

ORANGE, Clinton County, Iowa.

[See M. D. Bradway's letter in another column.]

EDUCATION OF THE YOUNG.

(From the World of the Unseen.)

The course of instruction to be pursued in regard to the young, as viewed from the standpoint of the present controlling intelligence, is to teach them that the union of the sexes from the basic planes of love is sure to result in failure and disgust, and the offspring resulting are liable to be inferior and imbecile. Then let us plainly say, reformers of the earth, teach your children what the manifestations of those basic laws are. First, animal heat, followed by desire and a fierce culmination, if not restrained by reason and intuition. In fact, taking the physical first, then the mental and spiritual, teach them the results, just as you would mathematics or any of the physical sciences. The finer and higher law of magnetic attraction does not come early. It is a later development where the intellectual faculties come in play. When these are in operation they determine the permanency of a union from which offspring may result perfect in intellect and physique.

Therefore, we say, let the young mingle freely socially, but not sexually, during the time of development. As the intellect matures, let magnetic attraction be the governing law. Many will manifest their attraction in a monogamic way; while some, from less harmonious conditions, will be born polygamic or incapable of permanent attachments. We understand the word monogamic to be almost synonymous with the word concentrative. As if one chooses a business, all the energies of the person are directed on it, so if one chooses an object of affection, the love-nature is lavished there; and this, so to speak, is the home of the affectional in that person's nature.

And further, as things are now with you, we do not take the broadest ground, but think it best to conform to existing laws, even if unions should be entered into under protest with published conditions which make it in law none the less a marriage, as in the Miller-Strickland case. Reformers

are not yet strong enough to stand alone in defence of their truth, and any attempt to do so now would bring ruin and disgrace to the children resulting from such unions, and also bring the law heavily to bear against those who thus become the marks and targets for the outburst of popular fury; truth would be crushed to earth in the anarchy and chaos of the time, and the dark night of ignorance would reign for a long period to come. The case of southern slavery is often referred to as a parallel to the present one. This is so in principle; but circumstances, as seen by us, make them greatly differ. In that case there was a large party here at the North with a unanimous adverse opinion; in the case before us, there is only now and then one in any community who has yet received the light, and there is a great state of unpreparedness in the public mind.

Let us not be misunderstood. We do not advise inharmonious relations. When nature divorces, let the parties seek freedom in separation as the only safety from disease that is sure to result in continuing in such connection. Most divorces can be obtained easily, and the laws molded by a growing public opinion are getting so that they can be made easier and easier.

"Learn to labor and to wait," but never cease to agitate! Agitate in every possible and rational way until this greatest of all truths—nature's laws in regard to sex—shall be known to all.

H. W. BOOZER.

GRAND RAPIDS, MICH.

(From *The Manufacturer and Builder*, N. Y. City, Edited by P. H. Van Der Weyde M. D.)

THE NEW YORK LIBERAL CLUB.

Some six years ago, Mr. D. T. Gardner, with some of his friends, conceived the idea of founding a club for the discussion of scientific and other subjects, but which should differ from the ordinary debating clubs in such essential features as would give it a more solid character. It was decided that the club should meet one evening each week, and that then one of the members should give a lecture on some subject of interest, giving him the utmost liberty in the choice of subject and in the views represented, but that after the close of the lecture such other members as possessed additional information on the subject, or were desirous of presenting opposite views, should also be allowed full liberty to ventilate them in speeches not exceeding ten minutes each; that then the lecturer should have the privilege of closing the discussion in a fifteen-minute address, while the public should be admitted free.

As soon as this club was organized and had commenced its operations, it was greatly appreciated by that portion of the intelligent public who relish receiving information of an often spicy debate. The number of members increased, as well as the respectability of the club as a body; the late Horace Greeley accepted the Presidency, and after his decease, Mr. James Parton became his successor, and is still its President.

Soon non-members offered to give lectures before the club, and some eminent men, foreigners as well as Americans, have in this way been very useful to the interests of the club, and also to the public attending the meetings. The small room where the club met at first was soon abandoned for a larger one, while it now occupies quite a large hall, seating about 1,000 persons, and which is crowded at almost every meeting.

The most peculiar feature of this institution, is that it is truly liberal, as its name indicates, though not in a political sense. Notwithstanding politics are not excluded, the club is by no means political, but rather a scientific organization, as its leading men are of a more scientific turn of mind; still among its members men and women of every stamp are found, and of the most extreme views in religion, politics, science, etc., and this is exactly what makes the discussions so extremely interesting.

Notwithstanding all this, the members always treat one another with parliamentary politeness, even when uttering the most severe criticisms on the opinions of their opponents, and to their credit it must be acknowledged that in the excitement of debate personalities have always been avoided. This is indeed remarkable, as the club contains orthodox and liberal Christians, and Jews, Christian and Infidel Spiritualists, women's-rights defenders, Positivists, Socialists, Deists, Pantheists, downright Atheists, and Universologists, with the Pantarch himself at the head.

The simple existence of such a club as a noble example of extreme tolerance can not but have a good influence on society, showing practically as it does the way in which we must treat those who differ from us in their views, to all those who regularly or occasionally visit the meetings.

An example of what can be done by good-will and proper co-operation, was shown when a member made the suggestion to found a circulating library; at once scores of members volunteered to furnish books from their own collections. Some gave six, some a dozen or more, some fifty or a hundred, and in a short time a choice library of several hundred volumes was established, many of which are now in the hands of the members, while one of the members volunteered to act as librarian on those days when books are given out and returned.

Another peculiar feature became apparent when one of the wealthy members offered a lot of ground and several thousand dollars with an invitation to further subscriptions, so that the club could erect its own building. This was strongly opposed by the leading members; the example of the American Institute was pointed out, which, being possessed of valuable property and salaried officers, is at every election subject to a severe struggle on the part of the outs to get in, while, on the contrary, in the Liberal Club as now organized, nobody can expect to gain any pecuniary advantages; the elections are peaceful, intriguing agitators are kept away, and only such persons take part who have a purely philosophical turn of mind and love knowledge and truth above all things.

Another instance of a similar kind was shown when a very enlightened physician of New York, suffering from an incurable

ble disease, and knowing that his end was to be expected in about four months, desired to will to the club his whole fortune, (which was considerable,) on the condition that it should be employed to further his liberal views, especially in regard to the social and political condition of women, whose condition he considered inferior to that of men, and wished to have raised to a higher level. He had sons, who however did not need his fortune, and therefore he wished to do as much good with his possessions as he considered possible. The club, after due deliberation, also refused this offer, and advised the testator to will all to his sons. The conviction has now settled upon the minds of all that the safety of the New York Liberal Club is based on its poverty.

One of the daily papers lately, in speaking of this club, gave a very correct sketch of some of the leading members, but made a statement in which it was represented that the club induced unguarded strangers to lecture for them, and then after the lecture attacked them with the most unmerciful criticisms. The lectures before the club are most always given by some of the members themselves, while often strangers solicit, as a favor, to lecture before the club, so as to bring their ideas before an intelligent audience. If they are men of mind, and have something to say worth listening to, it is always accorded on condition that after their lecture they submit to the ten-minute criticising or eulogistic speeches of the members.

The club is, in this respect, so liberal and indulgent to all, that one of the members lately said, and truly so, that if one of the old prophets or apostles, or even Christ himself, reappeared on earth, and came to New York, he would scarcely be admitted into our fashionable churches, but the New York Liberal Club would be the only place where he would meet with a cordial reception and a respectful hearing of what he might have to say.

"A perfect and complete marriage is perhaps as rare as perfect personal beauty."—From the WEEKLY of May 6th.

There has never yet been a perfect marriage. All marriages of the present are incomplete circles—from the severed points of which the negative and positive forces fall off, and death ensues.

At this time these severed ends are drawing more closely together; and presently (I think either in June or September) we shall see the perfect circle—or marriage;—one in which the life forces of the two sexes will hold each other in equilibrium so that death (or disruption) will be impossible.

After this first perfect marriage, others will follow rapidly until all the world will be reorganized, and the new dispensation be ushered in.

H. W. BAKER.

BITS OF FUN.

TROUSERS obtained on credit are breeches of trust.

HIGH colors—Those in the rainbow.—*Norristown Herald*.

"I TAKE my tex dis morning," said a colored preacher, "from dat portion ob de Scriptures whar de Postol Paul pints his pistol to de Fessions."

"Don't you think," said a husband, in a mild form of rebuke, to his wife, "that women are possessed by the devil?" "Yes," was the answer, "as soon as they are married."

If you have an enemy, don't curse him. If you can't get on the top of his head with a pan of hot coals, ask him to put his autograph in your album. That will melt him.

A DOCTOR was discovered holding a young lady on his lap the other evening, but he stated that he was examining her for an affection of the heart, and she remarked that there was nothing wrong in laying her head on her pillar.

A GIRL in Berks county, Pennsylvania, only twelve years old, rises at 4 A. M., milks thirteen cows, and prepares breakfast for the family. Her parents are probably dead, and some generous persons are keeping her out of charity.—*Rochester Democrat*.

A LADY called upon her milliner the other day to get the character of her servant. The respectable appearance of the latter was beyond questioning. "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 RELIGIOUS weekly of high standing gives this advice: "Kiss but never tell." It is a very excellent advice, too, but it often happens that a man who has taken a kiss feels a good deal after that like the boy who finds a lost jack-knife, he must either tell or bust.

HALF-WAY HONESTY.—The other day a crowd in attendance at a horse sale were greatly astonished to hear the auctioneer say: "Gentlemen, I can't lie about the horse—he is blind in one eye." The horse was soon knocked down to a citizen who had been greatly struck by the auctioneer's honesty, and after paying for the horse he said: "You were honest enough to tell me that this animal was blind in one eye, is there any other defect?" "Yes, sir, there is. He is also blind in the other eye!" was the prompt reply.

Two travelers having been assigned to the same bed-room in a crowded hotel, one of them, before retiring, knelt down to pray, and confessed aloud a long catalogue of sins. On rising from his knees he saw his fellow-traveler, valise in hand, going out of the door, and exclaimed: "What's the matter? What's up?" "Oh, nothing," was the reply: "only I'm not going to risk myself with such a scamp as you confess yourself to be."

A WITTY LITTLE GIRL.—A friend of the writer, residing on a farm in Illinois, has a four-year old daughter named Etta, who frequently amused herself by placing the chairs in a row and calling them a train of cars. One evening, while thus engaged, Mr. B., a friend of the family called, and unthinkingly occupied one of the "cars." Miss Etta, not wishing to have her play disturbed, stepped up and said:

"Mister, dis is a train of tars."

"Oh!" said Mr. B.; "then I'll be a passenger and take a ride."

Little Etta was not at all satisfied. After hesitating a moment she said: "Where do 'ou want to dit off?"

Mr. B. replied, "I'll get off at Bloomington."

"Well," said Etta, demurely, "dis is de place."

EDITORIAL NOTICES.

LOIS WAISBROOKER can be addressed at Eureka, Humboldt County, California, during May. Will take subscriptions for the WEEKLY.

LEO MILLER and MATTIE STRICKLAND will receive calls for lectures on liberal subjects. Engagements in Illinois, Wisconsin and Michigan particularly desired during the spring months. Terms reasonable. Address Farmington Minn.

WARREN CHASE will lecture in Salem, O., the last two Sundays in May. Address accordingly.

We take special pleasure in calling the attention of all our readers who need dental service to Dr. Koonz, at No. 1 Great Jones Street, New York, who is both judicious and scientific in all departments of dentistry. His rooms are fitted tastefully and elegantly, and being constantly filled with the *élite* of the city, testifies that his practice is successful. He administers the nitrous oxide gas with perfect success in all cases.

A PERFECT PARADISE FOR \$16,000.—Large double house and grounds, in a fine, healthy location, 30 minutes from Fulton Ferry, in Brooklyn. House is wood, filled in with brick; is 40 x 45 to 50 feet, with piazza front and rear; has parlors, reception-room, dining-room and kitchen on first and five bed-rooms, bath-room and billiard room on second floor—sixteen in all, and nine large closets; a splendid cellar with large furnace, also a "Boynnton" in reception-room, and all the other improvements, and is in complete order. The grounds are 75 x 200 feet, comprising garden flower-garden, clothes-plot, croquet ground, etc., and are covered with the choicest fruits, namely: cherries of all kinds, yielding fully 75 bushels per year; 28 pear trees of all kinds; the finest grapes in abundance; 40 large English gooseberry bushes, etc., etc.—all which must be seen to be appreciated. House cost in building \$15,000 gold. House and grounds \$26,500 is mortgaged for \$12,500; will be sold, if at once, for \$16,000. Any one desiring to view these premises, may obtain their location by application in person or by letter to this office.

1876-1876-1876, THE GREAT CENTENNIAL SPIRITUAL CAMP-MEETING.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at 2 o'clock P. M., and will hold over Sunday, the 11th, five full days, during which every attention will be paid to the wants of those attending the camp-meeting. Tents will be pitched on Monday and Tuesday, the 5th and 6th of June. Provisions will be furnished at the lowest market price. The grounds are enclosed, with a substantial fence; the gates will close at 10 o'clock P. M., and open at 6 o'clock A. M., sharp, each day during the session of the camp-meeting. There will be an efficient police force for maintaining order day and night.

The best talent in the land will be placed upon the platform as speakers, singers and mediums.

Meals will be furnished at the eating-room, on the grounds, at the lowest possible rates. There will be no liquor or beer stalls tolerated on the grounds. All temperance beverages and refreshments will be furnished on the camp-grounds under the direction of the Business Committee.

The Fair Grounds will accommodate fifteen thousand people. Full arrangements will be made for cheap fares on the railroads connecting with Rockford, of which notice will be given in due time.

There will be a news stand for the sale of Spiritual and Liberal literature. All hawking or peddling of goods of any kind will be prohibited on the camp-ground.

Families with tents can enjoy every home comfort they may desire.

These grounds are beautifully shaded and watered, are of easy access by rail or carriage, and are located in the vicinity of one of the finest cities in Illinois.

Spiritualists of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Indiana, and Michigan, we specially invite all of you to come to our Fourth Annual and First Grand Centennial Camp-meeting. Come with your home social influences, with plenty of bedding, with hampers filled with provisions; come with tents large enough for others besides yourself. Come with your souls full of love and your brains freighted with wisdom. Come up to our first Centennial Camp-meeting and let us have a "feast of reason and a flow of soul." Our platform will be a free one, and free speech will be tolerated; this, however, grants no license to do wrong, or warrants the use of abusive language.

By order of the N. Ill. A. of Spiritualists.

J. O. HOWARD, M. D., President.

E. V. WILSON, Secretary.

LOMBARD, Ill., March 14th, 1876.

We the undersigned, Committee of Ground Arrangements for the Camp-meeting, fully endorse the above programme Dated at Rockford, Ill., March 19th, 1876.

E. SMITH,
FRED. H. BARNARD.
A. H. FISHER.

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

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

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

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

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

NEW YORK, SATURDAY, JUNE 3, 1876.

VICTORIA C. WOODHULL

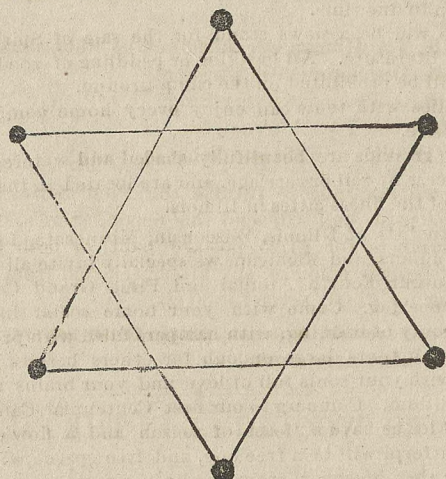
Will lecture at Liberty Hall, New Bedford, Mass., Sunday evening, May 28.

And at Music Hall, Taunton, Mass., Monday evening, May 29.

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.

MARRIAGE.

When any one now speaks or writes of marriage it is about as difficult to know what may be meant by the speaker or writer, as it is when religion is the subject treated of. As almost everybody in the world believes in some kind of religion and has some sort of religious sentiments, so also does everybody believe in some kind of marriage and has instincts and desires that lead in some way to unity of some form with the opposite in sex. In a general sense, as is the case in religion in the same sense, marriage may be the term used properly and generally to denominate these unions. Then comes in the various sects in marriage as they come in in religion, each holding to special forms, tenets and customs. So when one affirms a belief in marriage, it is necessary that the specific form of the belief be stated before any proper idea can be had of what is really meant.

Now, when we speak of marriage, we wish it to be distinctly understood that we mean that ideal marriage against which all human shafts may beat in vain; we mean that marriage of which it may be said of its subjects truly: "They have been joined together by God and no man can put them asunder," we mean that marriage to which, when once entered upon, there can never come a desire to depart from it; we mean that marriage which is so sacred, so pure, so holy, so chaste, that there cannot by any manner of means be ever so much as a single dissident cause between its two equal factors; we mean that marriage in which the two opposite representatives of man—the positive and the negative elements of the race—come into a perfectly blended and perfectly acting one whole person—that marriage which requires that this perfect one shall be a unit in all the affairs and dispensations of life; in short, we mean that marriage into which for any foreign element to even so much as to cast a shadow, must necessarily deface its divinity and its sanctity, its oneness and its beauty.

In opposition to such a marriage as this for which we labor to have introduced into the world, may rightly be placed all other and less perfect unions, ranging from that which, in the very least particular, falls below it, to that which is the crudest and most repulsive of all, to the highly wrought socialist—the artificial in contradistinction to the real; the legal in contrast to the natural and the external when compared with the internal, which, in the language of Paul, are merely "a shadow of the good things to come, and not the very image of the things" which "very image" is the ideally perfect marriage of which we have spoken and of which Paul at another time said: "Husbands love your wives; wives submit yourselves unto your own husbands, as it is fit in the Lord."

We are aware that a great deal has been said about the commands that Paul imposed upon wives, and he has been used by licentious inclined husbands and legislators to make it appear that it is the duty of wives to obey their husbands in all things in order to be Christians. But it seems to us that there could not possibly be a more illogical and inconsistent assumption than this. The very words that we have quoted are the ones that are used by modern Christian ministers and husbands to compel wives to submit themselves unreservedly to their wishes and wills, to yield implicit obedience, let their own desires be what they may; and we are aware that hundreds of thousands of wives are kept in a degrading servitude to the lustful instincts of man by this wrongful interpretation of St. Paul, many wives thinking it to be their Christian duty so to do. But it is their own blindness that makes such a self-imposed degradation possible; it is not St. Paul's fault, since to the words that are used to enforce this servitude he added a most important proviso. He said: "Wives submit yourselves to your own husbands, as it is fit in the Lord." Now, if any man or any woman can make it to appear that "it is fit in the Lord" for a woman to submit the control of her maternal functions to the degrading impulses of unreciprocated commerce; to the health-destroying and soul-polluting touch of the demon of selfish lusts, and say that such a submission "is fit in the Lord," then, indeed, shall we be compelled to believe that the doctrine of total depravity has at least one representative in the world.

Paul also further compared the relations of husband and wife, to that of Christ to the Church. Now, a member of the Church of Christ to which Paul referred was one who was "at one" with Christ; belonged to his fold; of whom he was Shepherd, and did not apply promiscuously to all people of all other Churches. It meant the real Christian. Of such, he said, Christ is the head, and as such head he likened the husbands, whom he commanded to love their wives, and as such Church he likened the wives, whom he commanded to submit "as it is fit in the Lord." The forced interpretations that have been put upon the teachings of St. Paul, have been made use of to fasten the chains of social servitude upon woman, and they have been used most unmercifully as well as most successfully. When properly rendered, the words of Paul are found to apply properly to the condition of husbands and wives when they shall appear as real members of the Church of Christ, to whom in his day, he expounded the mystery of Godliness in plain terms, but in his epistles to them afterwards, only referring to the expositions as the things that were spoken about when he was with them.

The relations of the sexes are as much subject to the law

of evolution as any other relation of the universe. Hence we have said that the degree of union and harmony that exists between any persons who are living in these relations, indicates, truly, the stage of social development which they represent, just the same as the acts in any other relation of life indicate the degree in that department. We freely admit that legal marriage is one of the degrees through which these relations must pass in their evolution from the merely instinctual relations that belong to animals, toward those which will result from a perfect intellectual comprehension of all that is involved in them. The legal bond is typical of that more profound and real bond which shall come when a better order of social growth is reached; and its enforcement, as well as the respect that is professed for it, which we are sorry to say is now most hypocritical, indicates that the ideal marriage which exists in the minds of the people, is something to which they have not yet attained in practice, but by their seeming devotion to the external bond pay their tribute to the real union, as modern Christians by their external devotions, to be seen of men, appear to serve the Lord, while in reality in their hearts they are far from Him, even to serving the devil with all their powers.*

We have only to look back to the days of the Jewish Dispensation to see that legal marriage of to-day is an improvement upon the marriage of that time. Then men—the best men—had any number of wives. Now they are restricted to one by law. Soon this "shadow of good things to come" will be lost in the good things themselves, when no law will be required to cement the bond of unity which shall bind the sexes together indissolubly. In this way the external bond that is now exalted to the position which shall hereafter be occupied by the really divine marriage, shall be done away; shall become obsolete upon the statute books, and in time be repealed absolutely.

In our advocacy of social freedom we do not demand the immediate and unconditional repeal of marriage laws; do not demand that a decree should go forth at one stroke annulling all the contracts that have been entered into and at once setting everybody free from law. Indeed, such a law could not be made, because the Constitution expressly prohibits such legislation. But we would have it understood, and we wish it could be enforced by a decision of some high court, that legal marriage does not reduce woman to a degrading servitude to wait upon the lusts of man; that it does not compel her to undesired commerce; to unwilling child-bearing, or to any of the ills that are now enforced and endured behind the hypocritical sanctity of legally enforced unions. The law cannot make anything right that, in and of itself, is wrong; neither can it make anything wrong "that in and of itself" is right. Laws should be made to foster and protect that which would be right if there were no law about it, and to prevent and protect from what would be wrong if there were no law relating to it. If there be anything existing in marriage, now, that is wrong, that is enforced, practiced, protected or justified by law and its practices, then, so far the law is an outrage upon the right, and upon those in whom the right exists. Nothing can be more clear than this. Humboldt's convictions, as expressed in the quotations from his writings, made in last week's paper, confirm all this most pointedly, than which there could be no greater or more respected authority.

The difficulty with the law is, that it is placed before love in importance. Men and women may be legally married who are married in no other way. Mr. Beecher was in the right when he said: "If people are not married before they come to me I can do them no good." Admitting that the law may be good and useful at one stage of evolution, it does not follow that there shall be no graduates from its school; it does not follow that everybody must remain a scholar until everybody graduates; it does not follow that it should be held over those who have become a law unto themselves; or even over those who have been born into the thought that they are fit to become a law unto themselves. If anybody wants the law, we have no objections to their having all they want of it; but we do object to compelling those who do not want it held over them, to submit to its behests or else be held as criminal. Here is where our objections come in. When people have become or wish to become law unto themselves, they are prevented from doing so by the penalties provided by the law.

There is another objection to the law, which is a most potent one; and it is in this view that we charge a large part of the present irregularities and misery that exist in the so-called social world, to the law. The protection which it seems to promise to woman, is the fatal trap by which she is ensnared to her destruction. It says to her: "When you are once married, no matter what may come, you are secured a home and support for life;" and many marry with this idea the most prominent of all, in their minds. To him it says: "Whenever you are married, it makes no difference how you treat her, she is your wife and your servant to do for you what no one else can do in the present order of society." Now, this seeming security is a fatal snare, enticing thousands to enter in, who would

* When we use the term devil we use it to mean any and everything that tends toward death, of which the devil is the head, whom Christ came to destroy, and thus set the people free from fear of him.

hesitate many times, if it were understood that the permanency of the marriage would depend wholly upon the attractive power of the persons to perpetuate it. Suppose that public opinion were the same as it is about divorces, in a social state in which marriages depended upon the wills of the parties to them, would not women, especially, hesitate much longer than they do now, to enter them? and having entered, would they not be doubly cautious of all their conduct? And would not the same be true of men? In fact, would not such a condition tend to make husbands and wives constant lovers, rather than the settled "matter of fact" things that too many are in the present system?

We desire that intelligence shall prevail upon everything that is involved in the terrible question of marriage. We would have no one enter its sacred portals who does not understand all the responsibilities that it involves. We would have these responsibilities come home to the souls of men and women and force them to ask themselves: "Am I fit? do I dare to enter there? Have I any right to attempt to become God's architect in the building of temples not made with hands." In a word, we would have such a fearful feeling of these responsibilities come to the race that the peopling of the world with half-made up children would be wholly prevented; that should sink the thoughts of selfish things beneath the sublime idea that marriage is the divine institution of God, inaugurated by Him in the world to produce a race of sons of God and to bless mankind.

DANGER SIGNALS.

There is a great battle on hand. It may be termed the "Melee of the Mediums." They fight under different flags; some under one, some under another. With one hand the *Banner* caresses Mrs. Hardy, and with the other strikes a blow at Annie Eva Fay, although the mediumship of the latter be endorsed by Professor Crookes of London. The weapons also with which they advance against each other in mortal combat, are worth mentioning. The spirits, latterly, have stolen so many flowers, that our florists would be justified in demanding from the State a mounted patrol to prevent their further depredations. Birds (private property) are conveyed (as Pistol would call it) from Washington to Boston, and then sent back to the folks from whom they have been taken, for identification. Talk about cheek, there's no cheek in the form comparable to that out of the form. Katie Kings come out on both sides of the Atlantic, and drive wise men mad, while ghosts go into the molding business with a gusto enough to turn the stomachs of horses. Verily, if the war be not stopped, the public will be apt to re-echo the words of Macbeth, crying out mournfully—

"The time hath been,
That, when the brains were out, the man would die,
And there an end. But now they rise again
And push us from our stools."

Yes, in these times, they not only come back, but, less modest than the ghost of Banquo, they sermonize us to death. Look at "Spirit Invocations," just published, which contains prayers by one hundred different spirits, among whom may be noted the names of Pope Gregory the Eighth, Ramohun Roy, Archbishop Whately, and an Indian who calls himself Gargegargarbah! Heavens! that man, on earth, must have been a "big Injun." But the follies of the types are not comparable to the escapades of the trance speakers. From them you may hear from the organ of Theodore Parker speaking of John the Baptist, words like these—"He warn't him as should come, but the man as eat locusses and wild honey;" and listen to the mouthpiece of Edwin Forrest reciting snatches of Shakspeare not "a little scratched."

Surely, in these days, when the phenomenal aspect of spiritualism is pushed into such extreme follies, it is well to hang out "Danger Signals" as was done last year by Mary A. Davis. By this we perceive, however, that we are Harmonial Philosophers rather than Spiritualists. In the description of the former we are told—"The shadow of its extended wing overreaches every reform, including temperance, anti-slavery, the elevation of woman, and conjugal redemptions. We are a little stumped as to what "conjugal redemptions" may mean, but recognize that such may be occasionally needed, to forward the elevation of woman. We might rebel against the action of the writer of the pamphlet in belittling Spiritualism, by terming it "a sub-department of the Harmonial Philosophy," were we not aware that the little work was issued from the sanctum sanctorum of the High Priest of the Spiritualists, Andrew Jackson Davis.

Another melancholy feature of this *melee* of the mediums is seen in the uncharitable and caustic tone with which the various claims of the combatants are discussed by the leading Spiritualist papers. Is it too much to say, that even the *Banner* by devoting itself solely to the phenomenal aspect of Spiritualism, has degraded its high office; and is now rather regarded as the organ of a clique than as an exponent of the reforms really demanded by true Spiritualists? Time was when it held a different position, when its proclamations reverberated throughout the land. In 1865, even on the grand subject of Social Reform, its voice was not silent; witness the following extract from the Message Department in its issue of February 25, of the year previously mentioned:

Q. Please ask at the circle, whether in the judgment of the controlling intelligence, correct views of the nature, duration and purpose of the marriage relation generally exist among the people of the United States?

A. It is our opinion that they are not generally very correct.

Q. [From the audience]. In what respect are the prevailing views of this people in regard to the purpose of the marriage relation, incorrect?

A. In almost all respects.

Q. What, in your judgment, should be the duration of the marriage relation?

A. It should endure as long as the holier law will bind two persons together.

Q. What is that holier law?

A. The law of spiritual attraction, not animal.

Q. How can persons perceive that holier law?

A. By living naturally, praying earnestly for higher gifts, higher light, that will always be given those who ask for it.

Q. Can such minds control by force, if they think necessary?

A. The law of force belongs to the lower order of manifestations of life. He who is compelled to walk in any direction, generally makes many mistakes; but he who walks in any direction by virtue of his own will, makes not many mistakes.

Alas, alas! what do we now receive from the *Banner* in the place of such noble utterances for the good of humanity. Read the following. We reprint with profound sorrow such a defense of impostors, and abuse of honest searchers after the truths of Spiritualism:

"Really, is it not time that Spiritualism should turn upon its assailants and put them on the defensive? The caviling scientists and would-be philosophers are themselves guilty of the grossest charlatanism and humbug in their 'toe-joint,' 'utero-maniac,' and 'epileptic' theories—guilty too of base frauds and deceptions in their gross misrepresentations of every case that comes before them, from the Harvard committee to that of St. Petersburg. The fraudulent medium—if such exists—who ekes out a subsistence by imitating veritable facts in a deceptive way is less a criminal than the malicious scologist who denies the facts that others, of unquestionable veracity and intelligence, have tested and witnessed, endeavoring not only to rob the public of truth, but to rob an honest medium of character—crimes not a whit superior to those for which men are consigned to the State's prison."

We know nothing of the individual members of the Committee of St. Petersburg, but we cannot regard the impotent insult of the "State's prison" with anything above contempt as mendaciously used in connection with the Harvard Room's Committee. If the *Banner* attended to the true duties of a Spiritual teacher, it would have neither time nor place for any such unjust animadversions, nor any "feeling" upon which to base them.

In our opinion, the only mediums whose expositions should be discussed at conferences or in Spiritualistic papers, are those who use their mediumship freely for the benefit of the public. We have no sympathy for such as profess to exhibit the spirits of George Washington and the worthies of the past, for fifty cents or a dollar a head. We do not believe in their claims, and doubt their truthfulness. In our opinion, the phenomena which accompanied the development of modern Spiritualism, was merely the bells to ring the world into its temples. The work of Spiritualism should now be commenced. The teachings of the Spirits, rightly expounded, will ameliorate all the woes of humanity, better all the conditions under which we exist, and physically, intellectually, morally and spiritually improve the race of man.

PERSONAL.

To the many friends who have written personal letters desiring similar replies, I am obliged to say, in returning thanks for the same, that it is utterly impossible for me to comply with their requests. I prize, highly, the many expressions of esteem that these letters contain, and nothing save an impossibility prevents me from replying to them. What that impossibility is, may be conceived, when I say that, if I were to answer, properly, all the letters of this kind that are sent me, the whole of my time would be consumed by this employment. I must therefore refer these correspondents to the pages of the WEEKLY, in which, from time to time, they will find very nearly all of their inquiries answered; and such subjects as have not yet been considered clearly, will soon be given attention—as soon as the developments that are being made will admit. V. C. W.

In our next issue we shall publish the full text of a very important bill just introduced into Congress by General Banks of Massachusetts, entitled an Act to extend the scope of the Homestead Act. This bill is the very first thing that has for a long time appeared in Congress, having in view the benefit of the needy laboring classes. If it become a law, it will make it possible for any family to emigrate to the West and locate upon the public domain, with a good prospect of being able to secure a splendid home. We shall have more to say of this next week, in the meantime warning our readers to secure extra copies of the WEEKLY containing the bill.

We call the attention of our readers to Dr. R. P. Fellow's advertisement, under the head of Business Notices. The particular ill for which he offers a remedy, is one that

more than any other, requires the proper treatment. The success that attends the Doctor's practice in other diseases no doubt also applies to this. His charges are moderate, bringing his remedy within the reach of the poorer classes, who are often excluded from treatment on account of its cost.

We are pleased to be able to announce that we have engaged Mr. G. H. Krieder, recently of Louisville, Ky., as the General Advertising and Subscription Agent of the WEEKLY. See his notice in another column.

LEVI OMANS writes a letter. There is no date inside the letter, and the post-mark cannot be made out. Will he please let us know his P. O. All letters should contain the name of the town and State from which they are sent. Many omit the latter.

THE TWO SERIES OF BIBLE ARTICLES.

Before beginning the third and last and most deeply important, thrilling and all-absorbing third series of articles completing our exegesis of the Bible, and the relation of its hidden meaning to the development through which the race, or some portion of it, will attain to life immortal, in the flesh, or, as the case may be, resurrected from the dead, we desire to once more call the special attention of our readers to what has been said already. In the two series already published most of the doctrines and theories of religionists have been examined in the light of the new exegesis, and the biblical truths upon which they are founded, set forth. Everybody should have all of these articles, because, when the next series shall begin to appear, they will be needed for reference.

The series, and the dates of the WEEKLY in which they appeared, are as follows:

FIRST SERIES.

- April 17. The Culmination of Events.
24. The Fulfilment of Law.
May 1. On Earth Peace, Good Will.
8. Approaching the Mystery—The Time of the End.
15. How shall the Kingdom of Heaven Come?
22. What is the Kingdom of God?
29. The Higher and the Lower Relationship.
June 5. Sexual Purity—The Straight and Narrow Way.
12. Sexual Impurity—The Wide Gate and the Broad Way.
19. The Human Body the Holy Temple.
26. Inspiration and Evolution.
July 3. The Creation and Fall of Man.
10. The Garden of Eden.
17. " " No. 2.
24. The Bible and Jesus Christ.

SECOND SERIES.

- July 31. God—Pneuma Theos.
Aug. 7. The Divine Mind.
14. Christ, or The Reconciliation.
21. " " " No. 2.
28. " " " No. 3.
Sept. 4. The Reconciliation of Man to God.
18. His Love and His Wrath.
Oct. 2. The Devil—Evil.
9. The Atonement.
16. " " No. 2.
30. Natural vs. Enacted Law.
Nov. 6. The Allegorical Character of the Bible.
20. Exegetical.
27. Spiritualism; Its Condition and Prospects.
Dec. 4. " " " No. 2.
11. " " " No. 3.
18. " " " No. 4.
25. " " " No. 5.
Jan. 8. The Human Organism and its Functions.
Feb. 5. Development in Freedom.
19. A Place for Everything.
26. The Two Alternatives.
M'ch 11. What Life and What is Death?

We will continue to furnish the First Series for \$1.00, postage paid; and will send the Second Series, of twenty-one numbers, for \$1.25, postage paid; or both Series for \$2.00, postage paid; or any fifteen selected from the whole number for \$1.00; seven for 50 cts.

Let our friends, who can, obtain these papers, and make them do missionary work.

MRS. WOODHULL IN THE FIELD.

(From the Register, Newark, N. J., May 20.)

VICTORIA C. WOODHULL AND VICTORIA JR, IN NEWARK.

Last evening Victoria C. Woodhull lectured at Library Hall, on the topic that is nearest to her heart. Previous to the lecture her daughter gave a recitation, "The Plea for Mercy," from the "Merchant of Venice," in a manner that plainly shows she has inherited her mother's talents. This young lady, beautiful, cultured and magnetic, may, if she so desire, attain to the top of the ladder of fame upon the dramatic stage. Mrs. Woodhull appeared in a dress of black

cashmere, trimmed with silk, and no ornaments except a creamy-hearted rose at the throat. She stood there, and, with her great womanly heart, plead for the elevation of all womankind. She has an easy, graceful action, a free and unembarrassed delivery, and her words are uttered with an earnestness which rivets the attention of an audience to the close. Such is her earnestness and the magic of her presence that there are scarcely any who come to hear her, prepared to condemn, that do not go away deeply impressed by her words and captivated by her manners. There is no levity in Mrs. Woodhull's lecture. It is full of fire and enthusiasm, and one cannot help feel, even the coldest moralist or critic, that the woman is fully impressed with a generous belief in her "mission," and feels all that she utters. Her words are a direct unequivocal arraignment of the abuses of society, marriage, the birth and training of children, and all the relations of our social life. She does not pause to express her meaning in indirect phrase, being apparently in too much earnest to select her language; and yet, listening to her address, the auditor cannot find aught to disapprove, either in the ideas or the words used. All through the lecture the closest attention was paid the speaker and several times her remarks were heartily applauded. The lecture was concluded at about half-past nine o'clock, and Mrs. Woodhull upon retiring was recalled upon the stage by the applause of the audience.

(From the Newark — N. J., May 20.)

VICTORIA C. WOODHULL AND VICTORIA JR.

Mrs. Woodhull lectured at Library Hall last evening to an appreciative audience. Mrs. Woodhull declared that it was useless to discuss suffrage until the women of this country had raised up a better race of men. She was as bold as usual in proclaiming the cause of insanity and crime, and said that if she could get the ears of the women of this country, in twenty-five years there would not be an insane asylum nor an incarcerated person in the land. She dwelt upon facts, and such facts as it would be well for the mothers of this country to consider.

"A DELUDED WOMAN'S MISERY."

"All will remember the talented but unbalanced Michigan girl, who signed an 'affinity' agreement with a roving 'free-over' named Miller, and went away with him as her husband three months ago. Well, she has had enough of Woodhullism already, and has come creeping back to her father's house, a ruined, pitiful creature, imploring forgiveness and a place to hide her face and shame. Where the 'man' has gone no one knows, except the recording angel of justice, and the devils who gloat on the fruits of 'Freelovism' and hold mortgages on the souls of its votaries."

Such is the interesting bit of news dished up by the Chicago Times, and extensively copied by the press of the West. Lest any of the readers of the WEEKLY should be misled by the item, I wish to state the utter falsehood of it, and protest against being considered "a ruined, pitiful creature, imploring forgiveness and a place to hide my face and shame," when on the contrary I proudly consider myself the happiest of women. The only possible foundation the article can have, is the fact that I have recently visited my parents, spending three weeks with them. This I did at their earnest invitation, and certainly it was with the utmost pride and self-respect—indeed I might add, self-congratulation—that I returned to my native town. The visit though brief was joyful. Parents and sisters, while still disbelieving in the principles of social freedom, received me as sinners and took me to their hearts as of old. And now, while friends are sorrowing over the "ruined girl," and enemies are triumphantly saying, "I told you so," I have bidden the dear ones adieu for a few months, and rejoined my lover who is laboring in this State.

Letters of condolence are beginning to pour in upon my parents, and it is somewhat amusing to note, that a few months ago sympathy was extended to them because of their daughter's living with Mr. M. It is now given in about equal measure because of the rumor that she is not.

It may, perhaps, be interesting to the readers of the WEEKLY to know that the spirit of persecution is fully alive in St. Johns as elsewhere. The day following my arrival, albeit it was the Sabbath, the work was begun by zealous church-women who visited my friends, and advised that they should not call upon me; and thereafter its friends who were persistent in visiting me had to submit to being denominated "free-lovers, unhappy with their husbands," no matter how utterly they repudiated my belief in social freedom, or how happy they were in their social relations. But this was not all: my parents had taken into their house, as boarders, the principal of the school, with his young wife and two lady teachers; and after two weeks of the utmost politeness and sociability between us, they all asked for their bills and withdrew to other houses, driven, as they claimed, by the public opinion upon which they depended for character and bread and butter. Poor victims of a tyrannical, public and church despotism! They left in sadness; one of the ladies saying, with a burst of tears, she wished she could have stayed but that she was not made of the stuff that martyrs are.

Thus are the lines being more and more definitely drawn, and it needs no prophet to foretell the struggle of the near future. Wretched victims of legalized lust, whom I saw around me, and who bowed so timidly when I met you, the hour of your release is not far distant! It shall come; and the very attitude of cowardice and hypocrisy you assume, will but precipitate it, for it fires the hearts of the workers with renewed determination to labor on through falsehoods and misrepresentations, through slights and insults, until the chains that bind you, and others, are broken.

"A mistress," the young wife of the Professor called me. Well, who would not rather be a mistress than a slave? Yes;

I am a mistress? I am mistress over the soul and body of Mattie Strickland. May I live to see every woman as free.

MATTIE STRICKLAND.

FARMINGTON, Minn., May 15th, 1876.

MAQUETTE, Iowa, April 29th, 1876.

Dear Weekly: Will you please correct a mistake you have made in placing my signature to some other person's article. It is a short criticism on Helen Nash's article on Mattie Strickland; page 2, April 6th, WEEKLY. My article was forwarded some three weeks since, of which I enclose a copy. If you think it worthy a place in the WEEKLY, it is at your service.

Your truly,

M. D. BRADWAY.

The long agony is over, Bowen is no longer a brother in Plymouth. The Church was unanimously for his expulsion. Bowen says that "he can stand it if they can." This is about the first case where a member was expelled because he refused to tell what was the matter with his Pastor.

"YOUNG LADIES have the privilege of saying anything they please during leap year," she said, eyeing him out of the corner of her eyes with a sweet look. His heart gave a great bound, and, while he wondered if she was going to ask the question which he had so long desired and feared to do, he answered, "Yes." "And the young men must not refuse," said she. "No, no! How could they?" sighed he. "Well, then," said she, "will you—" He fell on his knees and said: "Anything you ask, darling. Wait till I get through. Will you take a walk, and not hang around our house so much?" And he walked.

THE Rev. Henry Ward Beecher preached a pay sermon last night at the Academy of Music, on the subject of "Religion in Education." It was like the one of a few years ago delivered at the Maschic Temple, on the "Wastes and Burdens of Society," a sort of theologico-politico-economical affair, with pathetic passages, where he used the tremulous quality of voice; humorous passages, where he resorted to the surprises of the low comedian, and pauses where he waited for the applause to come in, which usually didn't come. The audience filled about one-fifth of the Academy of Music, consisting in large part of deadheads, so that the coffers of the Grand Army of the Republic, under whose auspices he came here to hold forth, will not be largely enriched by the proceeds. There were no passages of genuine eloquence. In fact, he seemed only the husk of Henry Ward Beecher. The genius that he possesses, or possessed, did not appear. There was none of the "magnetic force," burning intensity, playful humor, or pathos that were once his. Upon the whole it was a dreary and lamentable failure.—Baltimore Gazette.

A FRENCHMAN who had purchased a country seat was complaining of the want of birds in his garden. "Set some traps," replied an officer, "and they'll come. I was once in Africa, and there wasn't supposed to be a woman within two miles. I hung a pair of earrings and a bracelet upon a tree, and the next morning I found two women under the branches."

THINK before you speak what you shall speak, why you should speak, to whom you shall speak, about whom you are to speak, what will come from what you may speak, what may be the benefit from what you may speak, and lastly, who may be listening to what you may speak. Turn your speech seven ways, and there will never come any harm from what you have spoken.

It were a great thing for a man if his family could truly say of him: "He never brought a frown of unhappiness across his threshold."

A RARE OPPORTUNITY.

If among our readers there is any one having from two to four thousand dollars, ready cash, which they would like to invest into a profitable business, we shall be glad to put them in the way of doing so. The business is a perfectly legitimate one, and those interested in it are people of the highest integrity and capacity and position, whom we shall take pleasure in recommending to any one who may apply to us for the particulars. The investment will secure a half interest in the business.

BOSWELL'S COOKING APPARATUS.—This is pre-eminently the age of inventions, securing economy in the expenditure of force or time. Every department of practical and experimental life is being studied from every possible standpoint, and new devices constantly applied. Side by side with Keeler's new motor power, which threatens a revolution from steam and water in the workshops, stands Boswell's cooking apparatus, threatening a similar revolution in the kitchen. This is a most unique and desirable invention, combining all the requisites of the many things that are now used in the supply department of the household with neatness, utility, economy and convenience. It is a room-heater, a fruit-solidifier, a clothes-drier, an iron-heater, and a lumber-drier, all of which functions it will perform at one and the same time; requiring to do all this about one-third of the fuel required by a common cook-stove, three-fourths of the fuel used in which passes off unconsumed. It is the only burning apparatus in use in which complete combustion of all the fuel takes place. We speak confidently when we say that it is one of the most useful of all modern inventions. Every housekeeper should send to A. G. Sanford, Supt., 33 Fulton street, New York city, for a pamphlet circular, in which its claims are fully set forth, which is sent free on application. Those of our readers who do so will please mention the fact of seeing it noticed in the WEEKLY.

BALDWIN THE CLOTHIER.—At the corner of Canal Street and Broadway, stands this famous establishment, now come to be a household word in this country, not only from the general reputation which it has acquired as having always on hand the largest and most desirable stock of gents' fur furnishing goods and clothing of all kinds, but also because thousands upon thousands from all parts of the country are wearing goods purchased there, having been attracted by Baldwin's judicious methods of making his business known. Another thing that has added largely to his success is, that the goods sold are always just what they are represented to be; the prices, being put at the lowest living rates, being always marked in plain figures on the goods, from which no deviation is ever made. In short, the business is conducted upon the very best principles that can obtain in a competitive system of trade, while his location is the most convenient possible, both for city and country custom. Anything that can be found anywhere, in this line, Baldwin offers, in the best and latest styles, at his old stand. It is well worth the while of persons from the country to visit Baldwin's before purchasing elsewhere. He understands his business, and his customers are always treated in the most courteous and obliging manner.

BUSINESS NOTICES.

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

Woman's enterprise enabled Columbus to discover America. A lady with some capital who will write "Fortune," New York City P. O., appointing an interview, will open the way to a large fortune.

CLAIRVOYANCE.—Mrs. Rebecca Messenger, diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill. P. O. Box 1,071. (303.)

WANTED—In every city, town, village and neighborhood in the United States and Canada, and other parts of the world, Agents to solicit subscriptions and advertisements for WOODHULL AND CLAFLIN'S WEEKLY. For particulars, address G. H. Kreider, P. O. Box 3791, New York City.

LUCKY is the baby whose mamma uses Glenn's Sulphur Soap, with which to wash the little innocent. No prickly heat or other rash, can annoy the infant cuticle with which this cooling and purifying anti-scorbutic comes in daily contact. Depot, Crittenton's No. 7 Sixth Avenue, New York City.

THE New Jersey State Association of Spiritualists will hold a Grand Convention and Camp Meeting at Ancora, July 1st, 2d, 3d, 4th. The Friends of Progress everywhere are invited. This is intended to be one of the best meetings of the centennial year. Let everybody come and bring their baskets with them. Full particulars in due season.

WARREN CHASE may be addressed at Alliance, Ohio, till June 15th; from June 15th to 28th at Carversville, Bucks, Co. Pa. He speaks July 2d to the annual convention of spiritualists of Summit Co., Ohio, at Akron; July 9th, Painesville, Ohio; July 16 and 23 in Cleveland, Ohio; July 30 in Clyde, Ohio; and may be addressed accordingly.

DR. R. P. FELLOWS Warrantee Cure for Spermatorrhoea should be in the hands of those who are suffering from this disease. It is an outward application, and has been prescribed for over eight hundred cases, without a failure. The Doctor places it within the reach of all. Address Vine-land, N. J.

WANTED—Correspondence with women who are desirous of forming an organization for the emancipation of sex; and who are free, or are ready and willing to assert their freedom. As it will be well not to let the left hand know what the right hand doeth, names will be held sacred, except under such conditions as shall be agreed to by the parties. Each letter, if desiring a reply, must contain at least ten cents, to pay for paper, time and postage. Address Lois Waisbrooker, 1,242 Mission St., San Francisco, Cal.

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

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
Suffrage—Woman a Citizen and Voter	25
Tried as by Fire; or the True and the False Socially, Ethics of Sexual Equality	25
The Principles of Finance	25
Breaking the Seals; or the Hidden Mystery Revealed	25
The Garden of Eden	25
Four of any of the Speeches 50c., or nine for	1 00
One copy each, of Books, Speeches and Photographs for	
A liberal discount to those who buy to sell again.	6 00

Have you seen the Wonderful Type-Writer Machine?



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

READ THE FOLLOWING INDORSEMENTS.

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

NEW YORK, June 10, 1875.

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

E. H. JENNY.

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

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

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

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

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

What Governor Howard of Rhode Island says:

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

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

MORRISTOWN, June 29, 1875.

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

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

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

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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 are 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.

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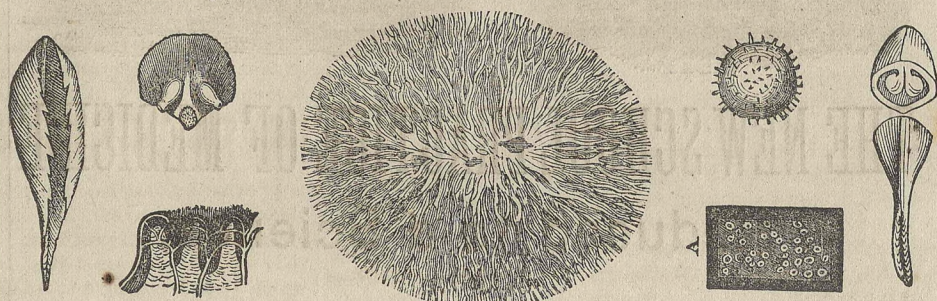
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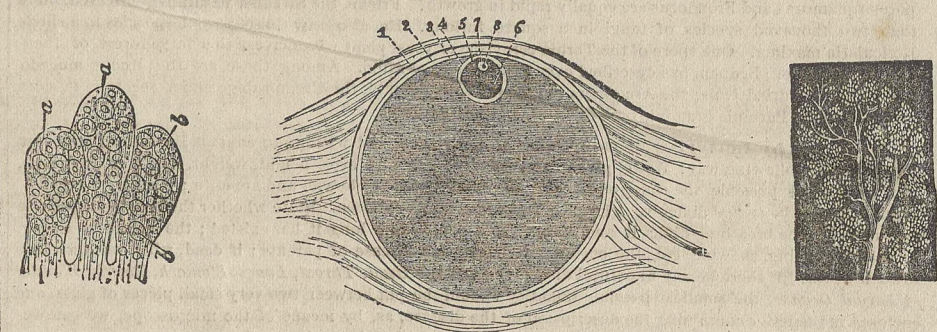
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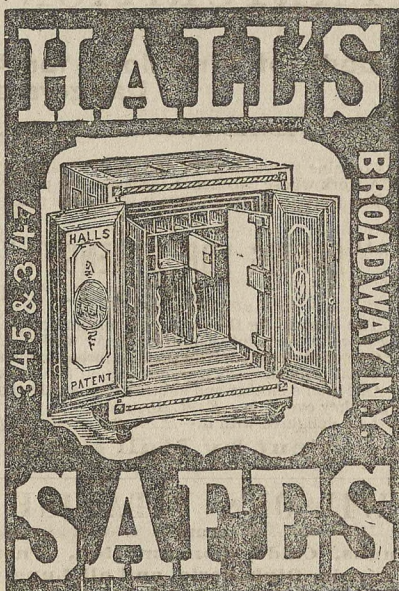
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