

WOODHULL & CLAFLIN'S WEEKLY.

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

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The truth shall make you free.—Jesus.

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

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

REVIEW OF H. B. BLACKWELL'S ARTICLE ON THE BEECHER TRIAL.

Dear Weekly—A friend sends me a clipping from the *Woman's Journal*, an article written after the close of the great scandal trial by H. B. Blackwell. I am asked to consider said article and reply to it.

It seems the concentrated malice and meanness of the matter has exasperated my friend, though it passes me by as the "idle wind, which I respect not," 'tis so much in keeping with the whole tone and tenor of "modern respectability" which has long since appeared to me a hideous sham, of which, I feel like adding, the *Woman's Journal* is as well convinced as I am.

There don't seem much to take hold on in the article in question. It is wholly lacking in argument in view of the established facts in the trial. It resorts to most unblushing misrepresentation of the evidence developed. It is meanly malicious in its allusions to free love and free lovers, and it is laughably one-sided and partisan in its summing up and conclusions.

Assertions are made merely on the strength of idle rumor, as when H. B. B. asserts that "a verdict of not guilty was only prevented apparently by one juror, a personal friend of Moulton's." 'Tis well that word "apparently" was used, for it applies alone to the imagination of Beecher's partisans, and has no foundation in the real facts.

The "friends of justice and purity" are congratulated by H. B. B. on the "total collapse of a most nefarious conspiracy."

May I beg to remind the charitable and impartial and virtuous author of that sweeping assertion that there was no verdict in the case, and that Judge Neilson plainly charged that there was no evidence of conspiracy, consequently his "total collapse" is windy enough to blow up a whole magazine of such loose and irrelevant conclusions.

The verdict stands not proven, though, in a legal sense alone, we are to hold the accused innocent till proven guilty. Then does it not follow that the other side must come in for the benefit of that legal technicality in view of a hung jury? If the guilt of Beecher has not been proven, neither has a "nefarious conspiracy" of free lovers been established. Please make a note of that, H. B. B., and report in accordance when next you swing that little instrument of ponderous power, your "gray goose quill."

Outside opinion is much divided upon the failure of an issue in the trial. Many are disposed to regard the result as a hermaphrodite still-born monster, and as such to quickly bury it out of sight. And there are still others who love "justice and purity" just as much, though in a different way from H. B. B. and the other immaculates of the *Woman's Journal*, who think quite differently from that admirable coterie of virtuous souls.

In regard to what is said in the article under consideration, about the relation of Mr. and Mrs. Tilton, there are many penetrating minds more prone to judge of that from their own letters than from all the testimony of biased tongues; though H. B. B.'s conclusions are only absurdities in that point, so palpable that only a person bent on misrepresentation would have been so foolish as to draw them.

The summing up of the entire article is so weak and far-fetched, so utterly unmindful of facts in evidence that bear on Tilton's side, and so ignorant of what little evidence it does make use of, that I feel it a positive task to notice it. There is nothing to excite my combativeness; it only makes me yawn.

Those who have followed the evidence in this case with earnest intent to find out the truth, though baffled to a certain extent, are yet compelled to admit that there is something wrong with Henry Ward Beecher. But because they

cannot in conscience espouse his cause, they are not so partisan as to stupidly hold up Tilton's side, in the face of the wretched evidence that condemns the entire set for a fitting reflection of our sanctified social status.

Those who take a leap in the dark to uphold the one side or the other, will find themselves out of reckoning when the light of truth does shine in upon this miserable business.

I believe the affair is rapidly accomplishing its mission of opening the eyes of people who dare think for themselves—people who are not, perhaps, so pure and just and virtuous as the managers and supporters of the *Woman's Journal*, consequently not obliged to resort to such sham sentimentality and disgusting mawkishness to cover up a lie; people who would sooner die the social death than resort to misrepresentation and hypocrisy to bolster up deception.

That all the virtue in existence belongs to the Beecher side of this scandal, as H. B. B. arrogates, I am not prepared to admit from what I know of the private lives of those loudest and most merciless in condemnation of all who oppose their views.

H. B. B. has endeavored to qualify his ill-judged assertion as to a "conspiracy of free lovers," but it is too lame and halting. The use he makes of, and the meaning he applies to free love, are vulgar and low; but of course it is according to his status. Free love takes notes behind the scenes of sanctified detraction where is ever found the key to H. B. B.'s interpretation of the term, which, when found, none are more charitable than free lovers themselves to pardon their enemies for a false construction and condemnation. We must color our strictures from our own standpoint. Consequently free love is either nasty or pure, as the life and bearing of its interpreter is either the one or the other.

The many causes why H. B. B. has "never doubted the issue" might be edifying reading, if there had been any issue. We cannot take H. B. B. as authority for what a disagreement of the jury is equivalent to, unless he rests it upon the non-committal Scotch principle of "Not proven."

HELEN NASH.

A NEW ORDER OF SOCIETY.

It is the glory of the age and country in which we live that nearly everything with which mankind has to do is thoroughly investigated by this great, bustling and ever-progressive nation, and gigantic strides are made in progress in all the physical sciences and arts that work for man's comfort and well-being in a physical point of view. This is well. But it is to be regretted that these great improvements and inventions are almost exclusively in the hands of the opulent and the already rich, and therefore benefit them only, and the poor and hard laboring part of the community is not relieved thereby, except to a very small extent, while often they are a detriment to the very men that need help the most. It is also to be regretted that social or society science does not keep pace with the intellectual and the inventions for money making of this great nation. If this were so, then we would be as a beacon light to all the nations of the earth; but here is a great lack; and why is this so? Simply because this department of science is considered too sacred to be investigated and questioned; and for this very reason have our present social arrangements been almost stationary for ages, to the shame and disgrace of our high intelligence as a nation. It is not unreasonable to suppose that the most intelligent and advanced nation of the earth, the one that has made such unspeakable advancements in knowledge in the physical sciences and in labor-saving inventions, should, by this time, if it had tried, have studied out and got on foot a social science or system that would work justly and satisfactorily to all parties; but, alas! there has been but little attention paid to this important branch of human knowledge. This idea of the sacredness of the old social state hangs like a deadly incubus on the minds of all nations, and keeps them in the unjust and inharmonious condition that we now find them in, with the high and low, rich and poor, drones and over-workers, masters and servants, comfortable and suffering, surfeiting and want, which places some men, without scarcely any effort on their part, into princely possessions, while it dooms others, despite their best endeavors, into ignorance and rags, into want and starvation. This certainly does not speak very highly for the boasted advancement of this or any other civilized or Christianized nation or government.

Now, it is very possible that society can be so arranged that justice could be administered to all the inhabitants of a country or a society; and that it acknowledge the inalienable right of every individual born into the world to an equal share of the natural wealth of the world, without any especial effort on their part, and also to an equal part of the acquired riches of the world, provided they use their best endeavors, strength and capability for the benefit and welfare of all their associates.

If these principles of justice and equality are once acknowledged, and society organized and governed accordingly, then we will truly have a new and a true order of human society, a social state even further in advance of our present state than are the present railroad and ocean steamer transportation facilities and our telegraph communications over the old stage coach, sailing vessel and saddle-bag conveyances and communications of a hundred years ago. And such a social state might now be in full bloom and vigor if our moral and social advancement had kept pace with our inventive intellectual advancements for selfish benefits and aggrandizements. But there is a light and power in our land that will soon be everywhere felt and realized, which will show the masses of the people that our present social arrangements are heathenish, anti-Christian and unjust, and that it is as much folly for this enlightened age to look back to past ages and nations for patterns of a true social science, and specimens of a true social state as it is to look to them for true patterns in physical and intellectual sciences, or as it is for a mind endowed with all the knowledge of these times to look back to the ignorance and indiscretion of youth or childhood for knowledge and wisdom. This light and power is spiritual, communicated and impressed from the spiritual world, and is arrayed against all despotisms and systems of oppression, partiality and injustice under the heavens, and will soon manifest its power for good in associations all over the country, wherein no injustice, inequality, monopoly, speculation, usury, nor any kind of oppression will be allowed to exist, as far as the laws of the land will permit; and it is confidently expected that the government of our country will soon modify and amend all such laws that allow its subjects to grasp and hold and speculate with, and monopolize, the natural wealth of the world, as well as that acquired by superior intelligence, strength and capability, to the detriment of the laboring and needy millions of our land, and the many naturally unfortunate and helpless of the same.

These associations will be miniature republics, governed on truly democratic principles, where neither caste, sex nor color will confer any privilege nor impose any disability; where neither the length of purse, the dress nor creed will confer privilege, station or honor; where industry, goodness and true worth only will give pre-eminence to any one; where people will be estimated for what they really are, and for what they make themselves, by earnest endeavors in doing good. These associations will be voluntary and peaceful, until the public is satisfied of their real value and superiority in many respects over any other social order under the heavens; then they may become the law of the land, by an adoption thereof by a majority vote of the people, just as the system of common public schools was adopted years ago by the different States and counties that now have them in successful operation. In that department of our social arrangement there is more science, more true philosophy and more genuine Christianity or justice displayed than in any social arrangement known to the civilized world, and can be considered as the stepping-stone at the threshold of the temple of a true and just social order; for the principle on which our common school system is founded is the true principle for a new social state, and will soon be so recognized. Then each child born in such associations or the country will be equally well housed, clothed, educated, trained, and every way cared for. Then it will be easy to do unto others as we wish others to do unto us, and to love our neighbors as ourselves, which is the fulfilling of the whole law of God in regard to our fellow-men. Of the benefits and blessings to be derived from such a system of arrangements, none can now form any accurate idea. But we have reason to believe it will be something like the kingdom of heaven on earth, wherein dwelleth righteousness supremely. Very much might be said on this subject, but let this suffice for the present as a hint and an announcement of what is surely coming in the bright future, when this spiritual light and

M. J. Garrison

power has had time to fully develop its end and accomplish its object in regard to the social state of the world.

Sincerely yours,

ANDREW RICKEL.

MORMONDOM.

Whatever else may be said against the Mormon Church and people, they have at least one virtue, if it may be called by that name. They have no church scandals. Whatever is done in that way is in the name of the Church. If a brother becomes infected with a passion for a brother-member's wife, he does not adopt the Plymouth plan, but goes hence to the "boss" revelator and makes a statement. Brigham, if he sees proper, has a "revelation," in which it is commanded that Brother Smith must give up his wife to Brother Jones, who, perhaps, already has half a dozen or more. Should Smith refuse, he is "cut off" from the Church and delivered over to the buffetings of Satan. This system of doing and enforcing things is at once simple and effective, and, if not an improvement on ours, is at least attended with less danger to the seducer. The reputation of the woman is also saved intact, and much scandal and bustle is avoided. Minister's salaries are not increased, because these little marital episodes are not held as especial acts of commendation, but come under the head of regular duty to the Church. In fact, ministers get no salary at all. They receive their reward in the next world, whatever that may be. Missionaries, both home and abroad, like the Apostles of old, take neither purse, scrip nor greenback, and travel entirely on their faith. These missionaries teach that it is perfectly legitimate, and a part of their faith, to seduce another's man wife—if it be done in the way of converting her to the Mormon faith. This is called "reclaiming the lost." The Gentile meaning is the reverse. But should a Gentile lead a Mormon wife astray, it is a sin which nothing but the death of both transgressors can atone for. This is called "Blood Atonement," and about twenty years ago, when the Mormon power was at its height and free from "Gentile innovations" because of their isolation, this doctrine was actually taught by the leaders and publicly preached in the tabernacle.

Brigham, in a sermon introducing this new "dogma," said in substance, that if a woman committed an irreparable sin she should authorize the Church or her friends to offer up her life as a sacrifice for that crime, not as a punishment, but that she might be "saved," which doctrine was a little too strong even for the most zealous members. And, finally, Brigham had to dismiss the subject by saying, "I know this doctrine is unpopular at present, but many of you will live to see the day when it will exist." I have never heard of a voluntary case of "Blood Atonement," though it is possible there may have been a few. "Blood Atonement" is not officially visited upon the erring by direct authority of the Church, but through the agency of the "Destroying Angels," a secret organization existing in every town, village and neighborhood throughout the territory. In former years it was unsafe for a "Gentile" to travel through the remote portions of Utah, and especially to pay much attention to a Mormon woman.

They religiously believe that they have a right to resist what they call "Gentile innovation," by any means, however foul; that Utah is their country to which they were directed by Divine will, and they being the "chosen people of God" are empowered to punish heathen encroachments after their own fashion. Since the completion of the transcontinental railroad and the large emigration to that section, the Mormons are rather now on the defensive than aggressive, and the "Destroying Angels" exist no more as an organization.

Since the passage of the "Poland bill" in 1872, which secures a better jury system, many of the old murder cases are being brought to light, and several indictments were found at the last term of the District Court. A few were also tried, but owing to the elasticity of the Mormon conscience no convictions were had. Under the "Poland bill" two hundred jurors are summoned, one hundred taken from the tax-list (who are all Mormons), and one hundred selected by the United States Marshal from the Gentile population. This would seem fair and equitable, but while the Gentiles seek to evade jury duty, the Mormons strive for it, not only for the two dollars per day compensation, but to defend their friends in cases where their lives and property are in jeopardy, and consequently preponderate on all juries. They are taught to believe that no power on earth, save a divine Mormon priesthood, has the authority to administer an oath, and they do not give the slightest weight to the sanctity of an oath administered by a Gentile court, and no matter what the evidence might be, bring in their verdict in accordance with their religious belief.

They usually acquit their friends or "disagree." And let a Gentile be placed on trial, and the Mormon juror will vote for his conviction on general principles, despite the evidence or lack of it. The jury system in this Territory, at least, is a failure.

J. M. S.

SALT LAKE CITY.

Liberty is the privilege of using innate faculties, it is the invisible soul evolving through materiality unhindered by human dicta.—Brinton.

REPLY TO AJAX.

BY SADA BAILEY.

"Ajax," in your "Request for Light" in the WEEKLY of August 28, you ask if the feeling that men have an exclusive right to the persons and affections of their wives is a mark of retrogression. If I may be permitted to give my humble opinion I would reply in the negative, believing that the feeling itself belongs to an advanced civilization, and that the misdirection or misapplication of this feeling causes infringement upon the rights of womanhood. Women also, though not to the same extent, hold their husbands in bondage by the same misdirection.

Most of the evils which afflict humanity are caused, not by inherent depravity in the constitution of man, but by the misuse of some element of good. The love element in each

individual instinctively feels that it has a counterpart in the opposite sex, and as that counterpart is one-half of itself, making the perfect whole, it naturally feels in possession of that counterpart.

When a man and woman are married according to physiological adaptation and spiritual blending, they do exclusively possess each other; but the perversion of this feeling, the force possession of a legal partner who is not a counterpart, is the cause of the attendant degradation.

When men and women learn that they can possess their counterpart only by free and natural attraction, then husbands and wives will know that if their partner's love flows to another, it is a proof of an imperfect marriage with them. When two find in each other perfect satisfaction, their whole beings flow toward each other.

You ask if this feeling of exclusively possessing affection is not found more among the degraded than the cultured? No, but the perversion of it is.

As men and women advance spiritually, this divine aspiration of the soul to possess its counterpart is increased. The yearning for spiritual blending is also augmented, and we know that spiritual unions are the result of natural attractions, without any regard to man-made religion or law.

We philosophically know that freedom is the only element in which any department of being can naturally unfold. Thus, the spiritual-minded reformer says, "Love flourishes perfectly only in perfect freedom." Such a reformer scorns to hold property in a human being; such a reformer says to his conjugal partner, "I can possess only such a part of thee as nature accords to me. I, therefore, have no control over thee; thou art a sovereign individual, owning thine own body and soul. If thou art my counterpart, then, without any of my arbitrary dictation, thy whole being flows to me. If thou art not my counterpart, then only such elements of thy being can flow to me as find a response in mine. And if thou canst find reciprocity in another, then, in my pure and unselfish love for thee, I would say, 'Seek thou an answer to thy soul's longings.'"

This is what Victoria means when she says it is nobody's business but each individual's own, whom they love or with whom they have loving relations. But the undeveloped cannot understand this "naked truth."

Those who dwell in the realm of the physical, where might makes right, suppose that force and bonds give them possession of a legal partner; while the spiritual lover with just as intense feeling and desire to possess his or her love partner knows that no such perversion of this feeling can give it them. Thus is it not perversion instead of reversion? Admitting that Darwin is correct in the main in regard to our ante-natal disadvantages, we could not believe that the highest aspiration of the heart, that of perfect union of feeling (and unison of feeling in this case means mutual proprietorship) is inherited from the brute creation.

You truly say that the male of brutes does not improve upon the female's sexuality, but only responds to its desires; therefore this habit in man of invading the sanctity of the female cannot be inherited from the brute.

Falsity of religion, law and custom do not give to human beings even the liberty which brutes have in the realm of sexuality; if they had the same liberty they would not have the licence which they now have, consequently not the licentiousness.

The effort of society to establish monogamy is a sign of advancement, but the evils attending our present system are caused by the perversion of monogamy.

People generally do not understand human nature well enough to know that each individual must act according to their plane of development, thus proving that rather than seek gratification from an unwilling or unresponsive object, there would be much more virtue in seeking this relation with another who could respond and hence enjoy. When this beautiful and divine passion of amativeness is only exercised in sweet responsiveness it will not be so much abused, because it will maintain a natural condition instead of a feverish abnormal one, and thus each individual will be in a better condition to gravitate to his or her own true mate. Thus freedom will hasten monogamy. The WEEKLY has always held to this idea.

The terrible consequences of men imposing upon women proves that that faculty which blesses us most when rightly directed, curses us most when perverted.

I agree with you that disease and licentiousness will vanish when legal marriage is abolished, for then woman will own her body and soul; men will respect the women with whom they cohabit; and in this respectful and responsive condition the amativeness of both sexes will be in a healthy condition, and be recognized as the life-giving element—the divinity within.

Let us gird on our armor of truth, and help to teach the people that love alone makes marriage, and that two beings are married just in proportion to the blending of natural attractions in love.

PONDER THIS.

Our purpose in this article is to show the wonderfully rapid rate at which a high price for money will absorb the wealth of a people, and to point out the astonishing difference a small variation in the rate per cent. will make in a series of years. Most persons will say that six per cent. is just twice as much as three per cent.; or that ten per cent. is just one-fifth more than eight per cent. So it is for one year; but let us take say 100 years and see what a difference it will make in the results:

\$1 at 3 per cent.....	\$18 21
\$1 at 6 per cent.....	330 30
\$1 at 8 per cent.....	2,199 76
\$1 at 10 per cent.....	13,780 61

Thus we see that six per cent. is more than seventeen times as much as three per cent.; and ten per cent. is more than 770 times as much as three per cent. Did any of our readers ever hear a banker or one of his organ-grinders deprecate high interest? Don't they tell you that ten per cent. is cheap enough?

Some one who has made the calculation asserts, that one dollar placed at interest at ten per cent., the day Jamestown Va., was settled, and compounded annually up to the present time, would amount to more than the total assessed value of all the property, real and personal, within the United States.—*Indianapolis Sun.*

[The above ought to be a sufficient revelation to the producing classes in this country of the infamous injustice done them by giving money the legal power to increase *per se* through high rates of interest. The last statement is practically as well as theoretically true. This Dollar, and its fellows, have absorbed "all the property, real and personal, within the United States." Under our present financial system, through which it commands the law and all the power of the government to enforce its demands, money is the vampire preying upon the vitals of the country until all its wealth has passed into its rapacious maw, and our brain and muscle will soon have to be mortgaged to it forever to satisfy its future requirements, unless its reign is terminated by withdrawing the power of the law from its service and control.]

BEWARE THE CUP.

Go kneel as I have knelt,
Implore, beseech and pray;
Strive the besotted heart to melt,
The downward course to stay;
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

Go see what I have seen,
Behold the strong one bowed,
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go catch the withering glance and see
There mirrored the soul's misery.

Go hear, and feel, and see, and know,
All that my soul has felt and known—
Then look upon the wine cups glow;
See if its beauty can atone;
Think if its flavor you can try,
When all proclaim 'tis drink and die?

Tell me I hate the bowl!
Hate is a feeble word!
I loathe—abhor—my very soul
With strong disgust is stirred
When ere I see, or hear, or tell
Of that dark beverage of hell.

THE GREAT ENEMY.

From an Exchange.

The death of Andrew Johnson gives rise to the reflection: What havoc has death made in the ranks of those conspicuous in public life only a few years ago when he was President!

Mr. Browning, one of his Private Secretaries, remarkable for his accomplishments and manly beauty, died early in Mr. Johnson's administration. His was an ignoble death. He shut himself up in a room and drank himself to death. But he was a genial and generous fellow, and was heart-broken over the loss of his beautiful young wife. Col. Johnson, a son of the President, a capable and popular young man, died prematurely—himself his only enemy. Slade, the well-known door-keeper at the Executive Mansion, died while Mr. Johnson was still in office, and the President was a sincere mourner at his funeral.

Preston King, who, at one time, was an inmate of the White House, and almost as much President as Mr. Johnson himself, committed suicide in a fit of temporary insanity.

The grave has long since closed over William H. Seward, Mr. Johnson's Secretary of State, as well as over Mr. Stanton, who may be said to have inducted him into office; for he was the leading and master-spirit of the Cabinet when Mr. Johnson was inaugurated.

Chase, the Chief Justice who presided over the Impeachment Trial, and Nelson and Grier, two of the Associate Justices, rest from their labors.

Greeley and Frank Blair, Raymond and Bennett, and a legion of other names might be added to the list of distinguished men who were alive and flourishing when Mr. Johnson was President, and who are now deceased. When we think of all these, and of the many private and personal friends who in so few years have passed to the spirit land, we feel almost as if our own society and companionship were less with the living than with the dead!

THE EFFECT.

Has Christianity, after more than eighteen centuries' trial, saved the world from crime? Thus answers the *Hornellsville Times*: "The records of the past have never presented a more fearful and corrupt state of society than now exists throughout the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime."

Thus answers the *North American*: "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Thus says the *N. Y. Herald*: "Crimes of all descriptions are on the increase, especially those of the blackest dye; the increase being much greater than the proportionate increase of population."

Thus says the *Expositor*: "Crimes, unprecedented in number, and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity in their details, only to be exceeded in the bosom of demons."

The *Scientific American* answers thus: "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound through the country, and probably throughout the world, to a degree wholly unparalleled."

The *N. Y. Tribune* answers thus: "In every city all our newspapers are smirched all over with reports of divorce

and separation trials, of infidelity and disgrace; of gigantic crimes undertaken, half accomplished or completed. What shall be the end of these things?"

THE PEOPLE ARE SLAVES.

To A. GAYLORD SPAULDING:

I pray you do not flatter yourself, or try to make the people believe that "in 1876 Grant will slide gracefully out, and the people march quietly in." No, my dear sir, that is impossible. Though "Grant may slide gracefully out," another robber will surely step in to take his place.

I tell you "the people are slaves," and willing slaves too. You say "No more Cæsarism, or Third Termism;" but I tell you there will not only be "Third Termisms, but fourths and fifths before the people will be educated up to the condition to know their rights, and, "knowing, dare maintain them."

While I am writing thousands of willing slaves are inside the very places (the churches) that made them slaves. They will never even hear of your letter, and if they did their masters have taught them that they will go to hell if they read it. And how many papers would give either of us a hearing? Not a half dozen in all this wide country. Not only are the churches and the political parties "sold to the devil, and paid for," but so is the press. Offer your letter to the New York Tribune, or any prominent daily, and the result will be "the waste basket." All you say about these "loafers and gamblers" is painfully true, and the reason we have them is "the people are slaves."

Why do I write thus? Because, as you say, of "our deplorably demoralized condition as a nation." But what can you expect of a people in bondage to a system more infamous than words can express. "Under this most dubious and discouraging aspect of things" the people will not rise till they are crushed far deeper into the mire than they now are.

The people, with but few exceptions, do not want their rights; they don't know they have any. Not a week ago I heard a hard-working widow say she told Speaker Blaine she wanted him to be the next President. Not a stone's throw from me is a hard-working blacksmith, who says: "The only hope for the country is in reinstating the Democratic party in power."

When the Republican and Democratic parties again sound the bugle, see if the people, *willing slaves*, do not fall into line, and repeat again, in substance, "Tippecanoe and Tyler too." In the last presidential campaign I tried to arouse the people of this, my own State, to a realization of their rights, and the result was *one* single vote for freedom, and that by the one who holds this pen. Not even the free lovers could break away from their old parties and show their principles. And what have we gained since? Nothing. "What say you, friends?" For one, I say our only hope is in the education of the people. And this will take at least a quarter of a century of suffering, though another "bloody baptism" may awaken the people to their situation sooner.

The people must be kicked, starved, ground into the very earth, before they will demand their rights. History repeats itself. Through the same fiery ordeal must we go to free ourselves from the tyrants that own us that the free States went to free themselves from the slave power that owned them.

But, my good brother, do we deserve our freedom? Have we earned it? At the bidding of their owners, the people put a rope round the neck of the liberator, Wm. Lloyd Garrison. The same power hanged John Brown. And again the same power put two women and two men in Ludlow-street jail for speaking the truth. What hope have we?

SEWARD MITCHELL.
SOUTH EXETER, Maine, August 15, 1875.

THE SACRED INSTITUTION!

[From the Philadelphia Bulletin.]

I ran across a gentleman whom I had not seen for a year in the simplicity of my heart I inquired if his wife was here. The muscles of his face contracted as he replied in the negative. I was afterward informed that the bonds of hymen had been dissolved between himself and his spouse some three months ago. I struck another old sea-shore acquaintance. "How is your husband?" was my natural inquiry. "Well, I presume," was the laconic reply, but the woman's face told no tale. An hour later the story floated to my ear that she also would tread the meandering paths of life and fortune minus her lord. Is everybody divorced from everybody else? I wondered. Henceforward I do not intend to mention wife's name to husband nor husband's name to wife during my sojourn at Cape May.

SOUTH NEWBURY, Ohio, Aug. 18, 1875.

Editors of the Weekly—You have many reasons for taking courage in your labors for blessing the great common family. Reforms of every order grow. As plants long growing blossom in a day, so do reforms gladly cheer the originators as public sentiment accepts advancing truth. Heaven, nature and the Bible say, "Be ye perfect," and prophets foretell "when that day comes men and women will cease to insult God by abusing their bodies," and a noble manhood and womanhood obtain throughout society, and souls and spirits within mortal frames be brought to great perfection, and worthy of the children of God.

I thank God you are doing a work which cannot fail to abolish sexual slavery. Woman commissioned to speak, with authority from on high, will be sustained by the people.

The pure in heart love moral purity, and that spiritual-minded state that lives constantly far above doing evil. Already reformers have seen many changes through the benign influence of social freedom. There is a more intimate, yet more respectful, acquaintance between the sexes and a better public spirit, and the world is better for your efforts to elevate all people.

Yours respectfully,
L. M. GREENE.

SPIRITUALISM VS. MAMMON.

R. W. Hume delivered his second lecture in defense of the position taken by the State Association of the Spiritualists of New Jersey, taking for his text the first resolution passed by it on the subject of Financial Reform, which condemns the legalization of interest for money.

Before the lecture the Professor delivered a soliloquy on gold—from Shakespeare's Timon of Athens, and a selection from the play of Money; closing with the following lyric written by himself:

THE BANK OF LABOR.

"In the morning sow thy seed, and in the evening withhold not thine hand."—Ecclesiastes.

Come farmers, old King Winter's gone,
Now harness Bell and Jack,
And run your furrows deep and true
Upon the old earth's back.
Then out with your investments good,
(Not gold or silver store.)
And scatter far and wide your grain—
True wealth and genuine ore.
So cheerly boys, with morning rise
To earn the precious prize;
God's blessed bank, the fertile earth,
Before you open lies.

"The idols of the heathen are silver and gold, the work of men's hands.
"They have mouths, but they speak not; eyes have they, but they see not.
"They have ears, but they hear not; neither is there any breath in their mouths.
"Those that make them are like unto them; so is every one that trusteth in them."—Psalms.

We too have placed our hope and trust
In silver and in gold;
Have bowed to them and set them high
As did the heathens old.
But we can scarce the ancients blame,
Who honored senseless rocks,
While we've so many modern fools
Who worship their old smocks.
Not such the stores in Labor's Bank;
The coal, the grain, the wood;
They need no sanction from the world
To make their titles good.

"Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase."—Proverbs.

There's but one law in Labor's Bank,
The rich and fertile soil
Will only cash the note that's drawn
By the hard hand of toil.
But to that hand it freely yields
Its stores so vast and true,
And pays the clerks who write the checks
With health and treasure too.
So freely draw upon it boys,
With plough, and spade, and hoe;
The more you take, the more there's left,
Right well good farmers know.

"The land shall not be sold forever, for the land is mine; and ye are strangers and sojourners with me."—Leviticus.

"Go forth, replenish and subdue
The earth," is God's command;
The man who ought to own the soil
Is the man who tills the land.
To own it while he works it well,
In trust for you and me;
For labor only can give right
To hold the same in fee.
The parchment claims that long have stained
The records of our day,
Before the dawn of reason's morn
Will vanish all away.

"Take thou no usury of thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury."—Leviticus.

That law-made usance is a crime
All here may understand
Which gives to money greater power
Than God has given to land.
But wed the plough unto the soil
And righteous increase gain,
Direct through Labor lies your road,
All others ways are vain.
So, cheerly, boys, with morning rise
To earn the precious prize;
God's blessed bank, the fertile earth
Before you open lies.

After about an hour's discussion of the subject of the legalization of usury, and after having given the testimonies of Moses, Aristotle, Mohammed and Jesus of Nazareth in condemnation of the claim of money so to increase, the lecturer concluded by asserting that everything proved that the day was near at hand for the destruction of the present money system. That nothing was more certain than that the Catholic Church was preparing to move against it in Europe, while here the West and South were determined to no longer submit to the money-kings of the North-East. The lecture was applauded throughout, and, at its termination, the lecturer took his seat amid sustained rounds of applause. It is a lecture full of suggestions on the money-question, well timed and much needed, and well merits the attention of the money-ruled wealth-producing classes throughout our country.

IS THIS AN AGE OF BARBARISM, OR WHAT?

BY ELVIRA WHEELLOCK RUGGLES.

A few days ago one of the wards of this city was startled by the screams of a woman loudly calling for help. In a short time a large crowd had gathered in and around the dwelling from whence the call proceeded, when it was discovered that a beastly drunken husband was unmercifully beating his wife, and though she continued to appeal for help, and was in constant danger of losing her life, yet not a hand was lifted to stay the blows of her infuriated legal owner. Not one man in all that throng had the courage or the manliness to interfere in behalf of that bruised and bleeding woman, though it was evident that she was several months advanced in pregnancy.

We question is this an age of barbarism, heathenism, or what, that no man or body of men dare protect a helpless woman from the mad fury of a whiskey-crazed husband, because, forsooth, she is that husband's legal property, and that to interfere with his doing her injury renders the individual so interfering liable to prosecution by the wife owner?

Are we, indeed, living in the boasted civilization of the nineteenth century? Have we laws so utterly devoid of the principles of justice as to punish as an offense an act of common mercy or humanity?

Talk of man as woman's protector when such despicable cowardice chills his heart and paralyzes his hand beyond the power to stay the cruel blows of a demoniac husband, and that, too, when beneath her own heart sleeps the unborn babe that must carry through the unending eternities the pre-natal impress of that mother's life.

To the everlasting disgrace of the throng that gathered upon that occasion they stood silent witnesses of the scene we have pictured until it was ended, and then dispersed, condemned cowards every man of them. Such conduct could hardly be expected among the savage Apaches, or the wild Hottentots of Africa, and yet the civilized, Christianized and law-abiding citizens of this Christian city unblushingly witness a husband beat his pregnant wife, and raise no arm or voice of protest, such respecters are they of that brutal husband's marital rights!

Oh, women, how long will you permit yourselves to be bound by those legal bonds which hold you in captivity more absolute and demoralizing than anything known inside or outside of heathendom? How long will you remain under the curse that "he shall rule over thee?"

Who is there in this broad land that has a million or more with which to establish a home for fugitive and other wives who find no justice or mercy under the banners of our existing laws, customs and institutions? Truly it would be a philanthropic endowment that would bring blessing and rest to thousands of crucified and broken-hearted women.

Indeed, is the time fast approaching when the individual sovereignty of woman must be respected and revered, or every home will become a broken household and a desolated hearthstone.

JANESVILLE, Wis., Aug. 8, '75.

[From the Sunny South.]

WOMEN AS WRITERS.

BY ROSA V. RALSTON.

It is now almost universally conceded that the powers of woman's mind are not inferior to those of men, but only different. It is even granted by men of intellect that for richness of imagination and delicacy of fancy, she is superior. Some one has sagaciously observed that the "imaginative disposition belongs to the feminine nature," and that "if women have not criticised as profoundly and created as grandly in literature as men," it is probably owing to the disparagement with which their intellectual efforts have so long been treated.

Men, owing to their association and closer contact with the world at large, may acquire in a wonderful degree the power of depicting human nature as it is; but there is in the productions of women, both prose and poetry, a beautiful blending of delicacy, pathos and exquisite tenderness that is seldom found in masculine productions. They strike a sympathetic chord in our hearts that men seldom touch. Theirs is the rare faculty of engaging the feelings, taking possession of sensibilities, and leading the reader, by a fascination of their own, through pages of depicted life and character, as deeply interested in the beings of their creation, in their joys, sorrows and various vicissitudes, as though they were really possessed of life. Who that has ever read the soul-stirring "Psyche," by the gifted but comparatively little-known Mrs. Tighe, has not followed with unabated eagerness the ill-fated outcast, wandering through forests and wildernesses, flattered and betrayed, till at last the gentle soul, "escaped from tumult," soars away to other worlds, where she receives the just rewards of her trials, sufferings and temptations while on earth? Moore expressed his admiration of this touching poem in:

"Tell me the witching tale again,
For never has my heart or ear
Hung on so sweet, so pure a strain—
So pure to feel, so sweet to hear."

No one can read the fervid and impassioned lyrics of Mrs. Hemans and fail to be impressed with a sense of genius of the highest order. She always seemed like a strange, unearthly being, who, having swept over the earth on a short mission of love, emitting bright scintillations of beauty to be admired and adored, left the world forever to join the seraph choir. I never read the tender, pathetic and thrillingly beautiful poems of Miss Landon, without wishing I could have shared the sorrows of the unfortunate poetess, or averted the blow that took her from earth.

Among prose writers, probably no one was a greater blessing to her fellow-creatures than the excellent Miss Edgeworth; and no one wrote with more power, pursued with more unflagging zeal the instruction of the young, and gave to the world more wholesome and unselfish views on ethics and moral principles than Mrs. Hannah More.

But it is not necessary to refer to deceased writers alone for specimens of the purest and noblest type of feminine genius, for it is a well-known fact that to-day the greatest master writers of fiction are women—George Eliot and George Sand. And in our own country we see the productions of women enriching the pages of the best magazines, papers and periodicals; and they are continually winning for themselves bright laurels in the field of literature.

It would indeed seem that if men, from their superior physical strength, were destined to wield the sword more powerfully in the field of battle, it would at least be given to women to achieve equally as great triumphs in the field of literature; and they are in every way capacitated to do so. I see but one obstacle in the way of their success, and that is their natural antipathy for vigorous and long-continued mental exertion. But now that the scum of worldly disparagement is broken, and due appreciation is being accorded to their efforts, let them set forth with new energy, new zeal on their noble career.

"Still achieving, still pursuing,
Learn to labor and to wait."

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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, 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.

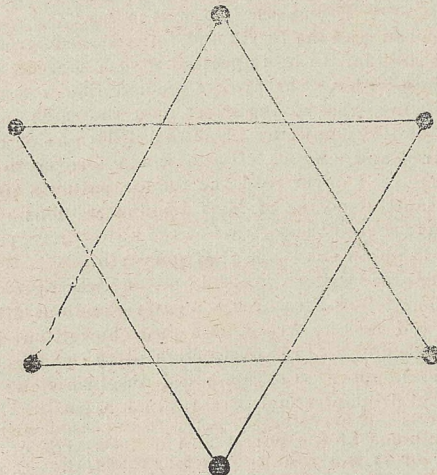
NEW YORK, SATURDAY, SEPT. 11, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

WE have to apologize to our readers for the absence of the usual editorial article from our columns this week, caused by the negligence of our servants of the Post Office Department. Our Editors and Proprietors are absent on a lecturing tour, and, as we are informed by telegraph, mailed the manuscript of their editorial at Ogdensburg, N. Y., in ample season to reach our office in time for this issue; but up to this hour—10 P. M., Tuesday—it has not come to hand.

MONEY.

The importance to which this question is attaining in the political horizon of the country demands that its principles should be thoroughly understood. There are so few papers that are not either under the control of the money-power, or else its direct allies, that there are no channels for correct information upon the subject; while the people who are really the most interested in having a true and just money system do not have the opportunity or the means to investigate the matter for themselves. There is a great deal of talk about keeping the public pledges; but if it be looked into it will be found that these pledges are always in favor of the moneyed few, and to be maintained at the expense of the industrial many. "The public debt must be paid according to its tenor, no matter by what means; the national credit must not be injured." The national credit indeed! Where would have been your nation to have had any credit had it not been for the same industrial many whom the government, or those rather in whose interests it is run, is now desirous to squeeze to the very limit of endurance to pay the debt incurred to protect the wealth of these very people who are now so clamorous for their "pound of flesh," and upon whose patriotism in loaning the money when the nation needed it the greatest stress is placed?

The fact of the business is, that the government had no right to borrow money in the way it did. It should have levied upon the wealth of the country to pay its bills to feed its armies and its cannon, as it did upon the flesh and blood—the sinew—of the country to fight its battles so that the rest of the wealth might be preserved in a state to be of some value to its holders. It was a debt incurred for national existence, and those for whom it was kept in existence, and not their descendants, should have paid it. The soldiers who ventured their lives for the paltry sum of \$13 per month did not have them insured. They hold no mortgages upon the future. Nor have the families who gave the blood of their fathers, brothers and sons any claim by which their lives can be demanded back again; but these capitalists for whom the battles were fought, and the blood and life spilled, so that their money might be preserved, they must have every dollar with interest. Aye, more and worse: they not only want the \$1,000 for which they paid only from \$500 to \$600, but they want twenty years' interest on the \$400, or \$500 that they never paid, or, in other words, for the \$600 which they did pay they want the industries to pay them \$2,200. Is it to be wondered at that this class of people want the money faith of the nation preserved? or that they want the nation to return to specie payments?

The government had power, during the war, to draft men to fight its battles. It also ought to have exercised the power to have drafted funds to have paid its bills. But it did not do it. It is now, however, pressing these same men whom it drafted, and who fought and won its battles, to pay these very patriotic men who loaned \$600 dollars with the hope of receiving back \$2,200. Of course it would be unjust to the few who hold the bonds to repudiate them; but it would be simple justice to the industries of the country to draft the money from the wealth of the country to pay this debt, now and at once. We say it would be unjust to repudiate this debt. In one sense it would, because the money realized from it was one of the means of defense, the cost of which ought to have fallen upon all wealth equally; but in another and a still better sense, it would be nothing more than just to repudiate it, because even now, more money has been repaid the bond-holders than they advanced the government. None of the bonds were issued later than '64, consequently there have been ten years' interest paid on them; a sum equal to, if not exceeding, that advanced. Hence, were the bonds declared repudiated their holders would not be any money out by the operation. But the men who laid down their lives on the field of battle, or died of wounds or disease, or languished to death in foul Southern prisons, they are gone past being "paid."

Perhaps the most equitable manner to get along with both sides of this unequal business would be to pay off the bonded debt in greenbacks. These would be a debt of the whole wealth of the country. This would also at once solve the question now at issue between "Contractionists" and "Inflationists," and relieve the industries of some \$300,000,000 of interest which they are now paying for this same debt, annually. Oh, but this would depreciate the value of money, they cry out. Well, suppose it does, what then? It would not depreciate the value of corn and flour, nor of cotton and sugar, nor of any sort of manufactured articles which the producing classes have to sell. Neither would it lessen the producing capacity. Here is another fallacy that capitalists have harped upon until even the producers seem to have come fully to believe it: They have made them believe that the prosperity of a country depends upon

its money, and they have managed matters so adroitly that they have in a great measure made it true. But it is a self-evident fact that the real prosperity of any country depends upon its productive capacity. If it be large the country must be rich, whether it have a single gold or any other kind of a dollar within its limits. This cry about money is simply to hoodwink the people, so that they will continue to pay tribute of all their surplus products into the coffers of the already wealthy from their labor. It is all a fallacy. We should be better off if there were no such thing as money. Its only value is to make it possible for one class of people to live from the labor of another class.

HENRY WARD BEECHER.

Among the many new evidences of the tremendous strides that are being made in almost every department of human affairs, and especially those in religious affairs, perhaps there is nowhere a more marked advance in practical or theoretical teaching than is illustrated by the celebrated personage whose name stands at the head of this article. It will be remembered that when he was arraigned in these columns for not preaching what he knew to be the truth, there was a great deal of skepticism among the people regarding the mooted points upon which it was said that he was keeping back "a part of the price;" and especially that he was doing this upon the social question, or a better mode and better condition for the life of the body. It will also be remembered that in the arraignment it was stated that we believed that we had it in our power to induce Mr. Beecher to come out and preach the whole truth. Not many months ago we had reason to call attention to some very strong points that he made in a sermon preached in Plymouth Church in the closing days of the great trial of reputations, and to show how clearly and definitely he laid down the doctrine for which we have contended so stoutly for so long; to wit: the doctrine of individual sovereignty—that no one has a right to judge another. On this he made a brilliant argument, and supported it by numerous Scriptural quotations.

But he has now gone some steps beyond this assertion of individual right, and is now pleading earnestly and potently for better things for the body. At Twin Mountain House, White Mountains, where he spends his summers, he is now preaching Sundays in a large tent to large audiences; and preaching in a way that cannot fail to have its effect. Sunday, August 22, so the New York Herald states, he had a very large audience, among which were "many clergymen and men of distinction from various parts of the country, who are spending their vacation among the Mountains." His text was the words of Jesus to the Centurion: "Marvel not that I said unto thee, ye must be born again." He gave a graphic description of how Calvinism had become modified since the "good old puritanical days," and gave the New England preachers some pretty hard rubs. He hoped his remarks "would not only be profitable to those who had never made a profession of faith in Christ, but that they would search and try the hearts of those who had long supposed themselves to be living in Christ's spirit, for," said he, "there be many who wear his name who have nothing else that ever belonged to Christ." He then proceeded to a new explanation of the doctrine of total depravity.

As to the need of a new birth, the question may be resolved into another form. Are men good enough? Are they on the whole good? Could they not be improved a good deal? Is not a man that is good, just, truth-speaking, upright, as much an exception as steeples are exceptions in a village? Are not men depraved? Whether they are totally depraved or not depends upon the meaning which is put upon the term "totally." If it is understood as signifying absolute quality and quantity, men are not totally depraved; but if it is understood to imply that men are not educated and are morally infirm and liable to sin in the exercise of every particular faculty of their minds, then they are totally depraved. Considering man as an individual, as a Robinson Crusoe alone on an island, is he competent to take care of his own body? As men go are they capable of that? Do they know how to take care of their brains, their lungs, their stomach, their structure that God has given them? If an engineer running a locomotive were as ignorant of it as men of the machine which they are running on the track of life he would be discharged. More than half of the race die in infancy, and the life of the race is on an average less than thirty-five years, though man was evidently made to last at least a hundred years. Two-thirds of human life is squandered the world over because men do not even know enough to take care of their bodies. Then how much do men know about their dispositions? Consider them in the family. How many households are there that may be considered as an organ, every pipe of which is musical and in tune with every other pipe, so that all the time the experience of the various parts is that of sweetness and cheerfulness and helpfulness and sympathy and gladness? The man who follows the plow is no better than the hatter, and the hatter is no better than the man who pursues any of the various mechanical trades, and the mechanic is no better than the merchant, and the merchant is no better than the doctor, and the doctor is no better than the lawyer, and the lawyer is no better than the minister. We all live in glass houses, and all are indebted to the Apostle Paul, who said: "We have like passions with you," and that which was true of the apostles has descended through a straight and unbroken line to all the ministers of our day. In other words, when you come to test men by their competency to take care of themselves they break down under the examination. The next relation which he considered was that of the Church, and he inquired whether the Church life was the pattern life, and said, while there were a great many members of churches who were excellent people and might in a limited sense be regarded as models, he was sorry to be obliged to say that religion had been about as bad as any institution that the world had ever seen. True Christians had been the best of all the earth's possessions, but the organized Christianity of the globe had been worse than imperial Rome, and worse than savage life. In considering the nature of the new birth, Mr. Beecher characterized it as a gradual development, and said that men had made the great mistake of supposing that it was instantaneous, or, rather, that they had misunderstood the meaning of instantaneousness. This point was explained at length, and clearly and happily illustrated, by comparing the development of

the soul from the moment of its new birth to the unfolding of a child from the moment of its entrance into life. A child, he said, was not fully born until he was a year, five years, ten years or fifteen years of age. The law did not recognize a man as completely born and fit to be intrusted with anything like civil liberty and responsibility until he was twenty-one years old.

We are glad, indeed, to see that Mr. Beecher is realizing so rapidly what we anticipated from the course of discipline through which he has passed during the last few years. "Take care of your bodies," says Mr. Beecher. "One-half the race dies in infancy." "Two-thirds of human life is squandered the world over, because men do not know how to take care of their bodies." How similar this reads to what we have pushed before the people. We do not know but he applied this language as we are applying it to the salvation of the body. His argument leads to that conclusion; but the *Herald's* report lacks the verbal application. If Mr. Beecher keeps on at this rate of advancement it will not be many months before he will be able to say in public what he said in private upon the necessity of care and science in breeding and rearing children. But, as it is, we have sufficient present cause for gratulation in the strong meat he is administering to the people at Twin Mountain, especially when we remember of what greater good it prophesies for the near future, and feel that, in a small way at least, we have been instrumental in encouraging this ablest of all divines to speak out the truths that were lying back in his heart, struggling for utterance, besides helping to demonstrate that a clergyman's glass-house may have any number of its "panes" shattered, and still retain its resident.

THE FINANCIAL ISSUE.

It is now quite evident that the financial problem will form a main issue in the impending political campaigns. The issue lies between contraction upon a gold basis, and expansion on the basis of the national faith. Those who have adopted the latter policy, must come ultimately to the principles set forth in Mrs. Woodhull's speech, delivered first four years ago, entitled "The Principles of Finance." The papers containing this speech, as well as the pamphlet edition, have been exhausted by the recent demand, and we have been compelled to issue a second edition. All those who are interested in this question, especially those who live in the portions of the country where the question is being actively discussed, should obtain this speech, and see that it is laid before the editors of the local papers. Thus one by one do the questions raised by us come slowly but surely before the public for adjudication. Price of speech, 25 cents; six for \$1.

THE LECTURE SEASON.

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

- The Mystery of the Sealed Book.
- God, Christ, Devil.
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- The True and the False Socially.
- The Destiny of the Republic.
- The Principles of Finance; and
- The Rights of Children.

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

Mrs. Woodhull has made arrangements to lecture in the following places—to wit: Oswego, N. Y., Thursday, Sept. 2; Auburn, N. Y., Sept. 4; Cortland, N. Y., Monday, Sept. 6; Rome, N. Y., Tuesday, Sept. 7; Utica, N. Y., Sept. 8.

WHAT! NO DEATH?

A CRITICISM BY J. O. BARRETT.

Traveling I have not been enabled to glance into your radical columns until recently, when the issue of July 24 fell into my hands. Running it through I exclaimed, "Well, if this isn't a departure indeed—the editress and correspondents turned Bible students and commentators!" On first page, glancing at Helen Nash's column, which I always read with rare pleasure, I see she speaks of "the divinest principle in divinity—the immaculate conception of Jesus of Nazareth." C. E. M. classifies Jesus as "the only begotten Son of God," as having "no brethren yet, because none (like him he means) have as yet done the will of their Father which is in heaven." Parker Pillsbury, the faithful, says: "You (the editress) are just discovering and disclosing new interpretations of the Bible, mines of hidden wealth and wisdom to the world, before unknown." Rowena B. Throop, a soul seer and prophetess, speaks of how to enter into "eternal life" by "vitality." L. Parson Britt speaks of "living in the resurrection." Mrs. Eliza Cooper speaks of how to "make earthly bodies immortal." And you, Mrs. Editress, more explicit than all the rest, speak of attaining

"immortality without death," of those "who have part in the first resurrection," of a "faith that is fruitful in works that shall raise the body from the sin that causes death."

Later and prior issues, I understand, are in the same general drift of thought. Where are you? Have you found the "immortal fountain" of ancient prophecy? Is it revealed to you that man need not die? That Jesus showed the way out of physical death or how to escape it? That there is a law of life, obedience to which man can be immortal in the body, and never see physical death so-called? If you have struck a vein of truth here it is the mightiest discovery in the universe, and from it will spring the most stupendous results. There is a shock in the very idea. No graves, no cremation, no inhumation, no dying! Well, I shall have to ask some questions. How can you get outside of nature where the death mark is stamped? Do not all things physical disintegrate, and is not this nature's divine process of higher formations? Since man, physically, is a transcript of nature, how can he escape the beautiful fatality that awaits him? Where is the proof in history, or present experience, where a man or woman, by any art or obedience to works of righteousness, has entered the immortal state without the natural process of death?

I have for years seen and taught that immortality as to consciousness is an attainment, that it is analogous with physical existence, involving conception, birth and growth; that only by obedience to spiritual laws, correlated with the physical, can we enter the angel-life and world of identities. I can perceive, too, that there is a union of two mated souls, so pure and holy, so hallowed in sexual uses and responsibilities, under heavenly influx of love, whereby a child may be begotten, gestated and reared, perfect in every respect, and sinless as the Nazarene in our ideal; and that such a personage, correspondingly educated and angelically nurtured and sexually mated in turn with one that is an equal in divine qualities, can born a new spiritual race upon earth, having all the attributes of the exalted spirits; but how is it possible, even with this perfection so long sought, that so-called death is annihilated? How can it be so since it is but the natural process by which higher planes are attained?

But one thing is certain, the more I inquire into the social question with its concomitant sex-relations, the more am I dazzled with its infinite magnitude and moral beauty. We are only on the borders of discovery, and equally certain it is that social freedom is attained only by preserving our bodies sinless and undefiled, and then, and then only, are we fit temples for the holy spirit to dwell in.

REMARKS.

Our consideration begins with the question of our correspondent. Man is not as he assumes him to be, "a transcript of nature;" but instead of this he is the fruit of the evolution of nature, and stands in the same relation to the real man within, or the spirit-man, as nature did originally to the prime cause of evolution which moved in and through nature to produce him. The whole tendency of the creative plan is to produce a something that shall stand above, if not "outside," of nature; that is, that shall be superior to mere physical laws. That has been attained already largely as is demonstrated in all cases where the mind controls the physical, of which our correspondent may conceive of innumerable instances. In these cases the mind uses the physical and therefore rises superior to it. What man desires, to realize the prophecy of St. Paul that "The last enemy that shall be destroyed is death," is to have this condition carried on to perfection so that the man within shall not be subservient to the man without, but shall make it subservient to him, and reduce it completely to his rule and authority. When this shall be accomplished then the "death-mark" that is stamped everywhere on the form of man will be removed.

Yes, "all physical things disintegrate," and this "is the divine process of higher formations;" but there is no divine process of higher physical formations beyond man. The physical human form is the fruit of creation. In it the order of physical formations culminated, and since then progress has gone on perfecting the relations between the physical form, and he and she for whom it was built to accommodate. When these relations become perfect; when the man external has become reconciled to God, or the man internal, then this order of evolution will also culminate, and the two processes of integration and disintegration will become equal, whereas now the latter predominates over the former, and causes the physical man to succumb or to become incompetent for the needs of the inner man. It is self-evident that if these two processes are equal; if the vitality of the body is replaced as fast as it is consumed, that continuous existence will be secured. All the processes to make this possible are perfect in man and woman—in the two, but not in either one separate; and the reason that the result is not secured is because the very means produced by the bodies of each to secure it are thrown away. The method by which this waste is to be utilized to establish the equality of integration and disintegration is the mystery of creation; or of God sealed up within the Bible. This, of course, transcends all history, and there are, consequently, no parallels or proofs to be found, save in the translations mentioned in the Bible, if they were such really.

Much more might be said about the remainder of the article; but this reply replies to all its inferences, and we have not the time or space to go more into detail.

QUIDA AND GEORGE ELIOT.—We are so frequently written to concerning the real names and personal histories of these two well-known but widely different novelists, that we take it for granted a short sketch of each will be of general interest.

Quida is Miss de la Rame, whose residence is at present in

Florence, Italy, but who spends the most of her time in Paris. She is forty years old—a fair, aristocratic, rather sad-looking person, with an expression of amiability which her books emphatically belie. "Judging from these, her heart must be full of gall. She delights in nothing so much as in deadly sarcasms upon love and upon women. At some time in her experience Ouida has undoubtedly been sorely wounded in her pride or in her affections, and she revenges herself by the most savage attacks upon the character of her own sex. She deserves whatever aspersions are cast upon her name, for there is no woman living whose influence is more blighting."

George Eliot, now universally acknowledged to be the first novelist in the world, is Marian C. Evans, the daughter of a Derbyshire clergyman, and is now fifty-five years old. She lives in St. John's Wood, and in her *salon* is to be met the most select society in London. "Mr. Gladstone is a frequent visitor there, and Mr. Browning is especially fond of both her gifted husband and herself, and spends much time with them." But George Eliot goes very seldom into general society, owing to her peculiar position, though every one is most anxious to meet her, and many of her warmest friends are among the wise and good. Her peculiar position is this: She has been for years living with Mr. Lewes, author of the "Life of Goethe," though she could not legally be his wife, owing to the impossibility of his obtaining a divorce from his former wife, since, according to English law, a man cannot divorce himself from an unfaithful wife, after he has once forgiven her and taken her back. This Mr. Lewes did, and though she afterward deserted him, he could not obtain a release from his matrimonial fetters until her death, which occurred not long since. George Eliot now legally bears the name of Mrs. Lewes, but previous to this her connection with the author of the "Life of Goethe" was an unlicensed one, though society seems to have looked upon it with extraordinary leniency, and Miss Alcott writes of the distinguished novelist: "All whom I saw loved, respected and defended her; some upon the plea that if genius, like charity, covered a multitude of sins in men, why not in women? Others, that outsiders know so little of the sorrowful story that they cannot judge the case; and, though they condemn the act, they can pity the actors, and heartily admire all that is admirable in the life or labor of either. George Eliot is as remarkable for her plain face as for her great intellect, and is quite sensitive to the fact. Her head is massive, and is said to resemble the late Lord Brougham's in *contour*."—*Sunny South*.

TO THE EDITOR OF THE WEEKLY:

Of late I have been reading W. H. Seward's "Travels Round the World," and was much pleased with the description of the gigantic statue of Buddha (famous as the Daibutz), which is far the largest statue in that country, and which the priests offered to sell to the embassy for old copper. I could not but feel that there was a great chance here for a pious speculation, for who can doubt but that if a part of Union square were appropriated for a Buddhist temple, and the statue enshrined therein, it would prove attractive to our people. And what a convenience half a dozen prayer wind-mills would prove to our city men, who occasionally, it is believed, forget family prayers, to stop there on their way to the city, pay the bonza a trifle, drop a prayer into the wind-mill, and let her bizz.

While on the subject, I would say also that as the battle between king and priest seems to be getting hotter and hotter in Europe, would it not be well for our Catholic brethren to be looking out a place for his holiness the Pope, in case he should be retired from Italy. The Sultan of Turkey has offered to sell Jerusalem for twenty million piastres, and it must be confessed that it would be a fine treat for the Papacy. John Willet tells us in "Barnaby Rudge," that when he was a lad, and had sixpence to spare, he always paid it away for the privilege of going up to the top of the monument of London, whence he speculated on the instability of human affairs. Pio Nono would be able to do the same from the top of Mount Zion.

There is great need for more churches in New York, and, as a Spiritualist and a cosmopolitan, I shall not feel satisfied until there is a Joss House on one end of Broadway, and a Mosque on the other. I think the latter ought to be situated somewhere near Wall street, so that the muezzin, after he had summoned the faithful to prayers, could fill up his time by calling out the price of stocks for the benefit of the faithful.

Respectfully yours,

ROBERT W. HUME.

GEN BUTLER ON THE CURRENCY.

Gen. Benjamin F. Butler has written an article on the currency which deserves the indorsement of every business man in the country. It is published in the *Arcadian*. We quote the article:

"The banker's idea heretofore has been that the only stability in value to a currency must come from being redeemable in gold and silver. But how shall the value of the gold and silver be made stable which has now become merchandise and prime articles of annual product of this and other countries? A note of the bank of England has value given to it by being redeemable in gold; an amount substantially equal to which is kept in the vaults of the bank for that purpose. But upon trial of this system, the question at once presented itself to the bank of England, how shall we regulate the value of gold so as to retain the same in our vaults? The only means that presented themselves to do that was to vary the rate of interest on discounts according to the demand for gold. The consequence has been, that no more unstable currency in value for business purposes than the English was ever known. The rate of discount at the bank of England may be one day two per cent, and as gold is called for, it is raised, to prevent the outflow, three, four, five and six, and sometimes as high as seven, eight or nine per cent. Thus doubling, trebling and quadrupling the rate of interest paid by the business of England, causing most widespread ruin and destruction to her

merchants and manufacturers. Finally, to save the bank on four several occasions within thirty years, this raising the rate has culminated from necessity, without warrant of law, in making England's bank notes irredeemable in specie, thus absolutely nullifying and overturning the whole theory of the English banking system.

At the present hour there is no more extensive commercial ruin than that which the business of England is now undergoing. We, with our paper money system, have had nothing like it whether in amount or extent."

We commend the above to the coin worshippers. There is nothing so unstable as the market value of coin, while no nation in the world is so liable to ruinous panics as Great Britain, with its specie currency.

Miss Tennie C. Claflin—Having, as the Episcopal Church puts it, read, marked, learned and inwardly digested the essays which you were kind enough to submit to my inspection on "The Ethics of Sexual Equality," and "Virtue and Seduction," I am constrained to add my testimony to that of the deepest thinkers of this age, and acknowledge your theses as well as your arguments to be right, internally and externally, or as Mr. Beecher would say, "Core, rind and integuments." May God bless you and your noble sister in your great work—your labor of love for a poor weak, diseased, inane humanity—give you strength, means and influence to accomplish what you have undertaken, and bring society up out of the slough of degradation into which it has sunk. Of course you will suffer persecution, but remember the great teacher said "blessed are they who are persecuted for righteousness sake for theirs is the kingdom of heaven." "Rejoice and be exceedingly glad in that day for great is your reward in heaven, for so persecuted they the prophets who were before you." Persecution is not pleasant, "no persecution (or temptation as rendered) is joyous but greivous; but it afterward yieldeth the peaceable fruits of righteousness to those who are exercised thereby." (I quote from memory, correct me if I misquote.) But, my sister, are you alone? I am an ordained minister of a popular church and yet did I preach all I have received, or teach all the truths I have learned, I would be cast out of the synagogue as the Master was, despised and spit upon, by those who are now my good brethren and sisters, have my name cast out as evil and my influence for good completely destroyed. Jesus said when he sent out his evangelists, "Be ye therefore wise as serpents and harmless as doves." My time has not yet come to preach a full gospel; there is such a thing as casting "pearls before swine." Even Paul was not converted by the gospel; he says, "The law was our schoolmaster to bring us unto Christ," so that which already exists, even amid the present corruption of the Church, may be used as a means of bringing the people into a condition where they can bear and receive the truth when it is presented to them.

Persecution always has and always will proceed from the Church. What a paradox! The worshipers and followers (?) of a God of love, the promoters of persecution, of cruelty and injustice! But Jesus says, "In the world you will have tribulation (persecution), but fear not (for) I have overcome the world"—so may you is the natural inference.

On the subject of equal rights and equal remuneration of services for women with men, I am with you heart and soul. Why should not a woman get the same amount for doing the same work that a man would? I contend that the merchant, the lawyer, the printer who makes a pecuniary distinction on account of sex, is dishonest at heart and would pick a pocket or rob a bank if he had a good and fitting opportunity.

The world seems to have been turned "upside down," though it was not done by the preaching of Jesus' apostles. Men call right wrong, and wrong right; but there is one consolation in the midst of this moral chaos—"Man judgeth by the outward appearance, but God looketh upon the heart." An honest man is called a fool by men professedly honest. To lie in effect and avoid a direct false statement is evidence of smartness. A woman who sells her body for an establishment, and sanctifies (?) the sale by a five-minute ceremony, is a virtuous woman; while one who surrenders herself only from love, without that ceremony, is accursed of man, and supposed to be of God, a low, degraded, unclean thing, whom even to touch would be pollution. Out upon such morality! God never meant it; Jesus never taught it. But our new lights, our so-called Christians, have established a code of their own, which defies lying and deception and raises their adepts to the highest pinnacle of earthly honors.

May God bless you for your brave words against abortion as practiced by rich and poor, the honorable and dishonorable; against self-abuse and lust, legalized prostitution and legal slavery, whether of man or woman; and may the time soon come when the reign of "Jesus, the Christ," shall begin on earth, and love be the spring of action among all the human family. Oh! religion, "what crimes have been committed in thy name!" what suffering! what mental torture! what life-long crucifixion! what cruelty and misery! Men and women tied indissolubly while life lasts, like leashed hounds, snapping and snarling at each other, yet impotent to break their bonds. We shudder with horror at the punishment inflicted by the Romans upon great criminals, of binding them to a dead body, which they carried about till the fearful torture ended in death; yet our laws, our religions, inflict a worse punishment upon men and women guilty of no crime, but who have simply erred in judgment—worse, because of longer duration. How many a married man and woman with a dead love bound upon them—or a body without love, and so spiritually, a corpse—cries out with Paul, "Who shall deliver me from the body of this death?" or, properly translated, "this body of death." You, my sister, have got the secret, and can say also with Paul, "I thank God, through Jesus Christ our Lord," whose truth has made you free, so that you are free indeed.

Yours, for the truth,

T. S. COTTON.

Maturity is a stage of unbelief, a search for causes, a growing acquaintanceship with the universality and immutability of law.

AN AERIAL VELOCIPEDE.—Mr. E. Caillon, a maker of artificial flowers in this city, has entered a caveat in the Patent Office for an aerial velocipede. The model, which is about fifteen feet in length, he keeps in a back room in his house.

There are two small balloons of equal size to balance the weight of the aeronaut, leaving him free to change his position in any direction by means of the machinery. These two balloons are confined by framework; the seat is between and below the two balloons and behind the main shaft of the machinery, which can be rotated by either the hands or the feet of the operator, a treadle and a crank both being provided, while a small driving-wheel to the right enables him to reverse the motion easily. The light framework preserves the relative position of the operator and the two balloons unchanged. Being thus seated in a contrivance by which his weight is supported in the air, and very nearly balanced, the velocipedist propels himself in any direction by means of three wheels of canvas stretched over a light frame work, and fashioned similarly to the screw of a propeller. The wheels work in connection with a rudder, consisting of two parts, one of which is perpendicular, and is worked laterally, guiding to the right or left, and the other is horizontal, and guides up or down; both are governed by cords. One of the three screw wheels is above the head of the velocipedist, and the two others at his right and left hand; they are worked together by means of a cog-wheel connecting the two shafts, and one motion is to send the velocipede forward and upward, while the reverse sends it downward and backward.

That this so-called velocipede is only a new form of flying machine is evident. Some of the details of this machine were applied to one exhibited by the inventor at the Paris Exhibition, and it is said that the Emperor Napoleon rewarded the inventor by giving him 30,000 francs for it.

Notwithstanding there are some good and ingenious points in this machine, every one will have grave doubts in regard to its practical success.—*Exchange.*

A CHALLENGE.

I hereby challenge Prof. J. W. Pike, Prof. Wm. Denton, Mr. Francis E. Abbot (or all three of these gentlemen as one) to a discussion of the principles of "Free Love" as defined by Victoria C. Woodhull, Austin Kent or Moses Hull. With the positions assumed by Mr. Abbot in his *Index* editorials, I take distinct and uncompromising issue; also with Prof. Pike in his pamphlet, "The Fallacies of the Free-Love Theory," and I will undertake to prove them as untenable as against free love as were the arguments (?) in favor of negro slavery, 30 years ago. I propose to examine the "arguments" or *ipse dixit* of these gentlemen by the rules of pure logic, in the light of historical facts, and test the soundness of the claim to the superiority of marriage as a promoter of "virtue," in a series of 12 articles, to be printed in some one or three of the journals devoted to free thought, as these gentlemen shall select. I propose to write the first article, laying down my principles and premises; that and each succeeding article from my pen shall be replied to within three weeks of the date of publication. Should the above-named gentlemen decline in favor of any one or three able advocates of monogamic marriage, other than themselves, I will accept such party, but only upon the terms above stated. If this challenge is not publicly accepted before the first day of January, 1876, I shall be forced to think these gentlemen distrust either themselves or the strength of their positions. But should they deem the undersigned an opponent worthy of their steel, I trust due notice will be given that other arrangements may be made.

Papers friendly to free discussion, please copy.

A. BRIGGS DAVIS,
Secy Ind. Tract Society.

WORCESTER, Mass., Aug. 24, 1875.

M. PHILBERT promises an improved system of reducing obesity, the basis of the *regime* resting on the prevention of the introduction of carbon into the body, or on favoring its transformation and augmenting the amount of nitrogen—the food, therefore, to be non-nitrogenous, varied with a few vegetables, containing no starch, and some raw fruit. The temperament of the patient is also to be kept in view; the lymphatic to have a red diet, such as beef, mutton, venison, hare, pheasant, partridge, etc., and the sanguine a white diet, like veal, fowl, pigeon, oysters, etc. Vegetables, not sweet or farinaceous, are allowable; also, grapes, gooseberries, apples, etc., but sugar, butter, cheese, potatoes, pastry, rice, beans and peas are proscribed. The hygiene consists, in this system of treatment, in favoring the action of the skin, in wearing a tight roller to support the walls of the abdomen, in taking plenty of exercise on foot or on horseback; also, in playing at billiards, fencing, swimming, gymnastics and kindred diversions. In some slight respects only does this method of M. Philbert differ from others brought forward of late years, but great merit is claimed for it.

SATAN cannot cast out Satan, sin cannot drive out sin. My anger cannot drive out another man's covetousness; my petulance or sneer cannot expel another's extravagance. The meekness of Christ alone has power. The charity which desires another's goodness above his own well-being—that alone succeeds in the work of restoration.—*F. W. Robertson.*

He who always receives and never gives, acquires, as a matter of course, a narrow, contracted, selfish character. His soul has no expansion, no benevolent impulses, no elevation of aim. He learns to feel and think and care only for himself.—*Haves.*

A PAROXYSMAL KICK.—A curly-headed seven-year-old boy of the second ward came dashing into the kitchen yesterday, where his mother was mixing bread, and blurted out: "Ma, who's Beecher?"

"Beecher? You should say Mr. Beecher, Willie. Why, he is a famous divine of Brooklyn, New York. Why do you ask that?"

"O, nothing, only a while ago I was playing out by the gate, and heard pa say to Mr. Smith that if the truth were known, there were a good many Beechers about; and he said they had both been in the Beecher business considerably themselves, and had been lucky at it. No one had found them out. Mr. Smith laughed and winked at pa, and said 'you bet.' Then pa said there'd be a hurricane if you suspected anything; pa looked down then and seen me, and slapped me, and told me to go into the house."

The mother scratched the dough from her arms and gave Willie a doughnut and sent him out to play! She then stepped to the door and crooked her finger at her faithless husband, who came in as unsuspecting as a lamb. When he was fairly inside the house, she laid him quietly to rest behind the kitchen stove with a potato masher, and then she packed up and went home to her mother. The benedict has hired a cook, and the doctor is treating him for a kick which he says he received from his off mule.—*Dubuque Times.*

BUSINESS EDITORIALS.

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

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

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"NOTHING LIKE IT" is in the hands of the publishers, and will probably be ready by September 1, or very soon after. Price, \$1.50, sent post-paid on receipt of price to all whose post-mark shows no later date than September 5; after that 16 cents will be added for postage. Direct to Lois Waisbrooker, 8 Winthrop street, East Boston, Mass.

WARREN CHASE lectures at Geneva, Ohio, September 5; at Alliance, Ohio, Sept. 12; Clyde, Ohio, Sept. 19 and 26; Rockford, Ill., Oct. 3; Warren, Ill., Oct. 5, 6, 7 and 10; Dubuque, Iowa, Oct. 12, 13 and 14; Independence, Iowa, Oct. 17; Oskaloosa, Iowa, Oct. 24; Eddyville, Iowa, Oct. 26, 27 and 28; Ottumwa, Iowa, Oct. 31. He will receive subscriptions for the WEEKLY.

M. A. ORR, 11 The Terrace, Union Road, Clapham, London, S.W., England, will receive and forward subscriptions for the WEEKLY. He would be glad to correspond with all friends of the cause in Great Britain. Those who have friends in England that would be interested, are requested to give them his address, or send him theirs. Copies of the WEEKLY can always be had at his place. One copy, one year, 16 shillings.

THE SPIRITUALISTS OF NORTHERN WISCONSIN:

To the Spiritualists and Liberalists of the great West, Greeting:—We would invite all believing in free speech and thought to meet with us in convention in Oakfield, Fond du Lac county, Wis., on the 24th, 25th and 26th of September, 1875. The speakers engaged for the occasion are John Collier (late of England) and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain all (free) as far as they are able. Come, then, every free-thinker, let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, President.

DR. J. C. PHILLIPS, Sec. Northern Wis. Spiritual Ass'n.

THE ANNUAL CONVENTION OF THE AMERICAN FREE DRESS LEAGUE, will be held at Lincoln Hall, Philadelphia, September 15th and 16th, commencing at eleven o'clock, A. M., the first named day. Believing the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashion and accepted by woman is fatal to her health and the high interests of humanity, this League invites the friends of general well-being to meet with it and reason together on the nature and removal of existing evils in dress, hoping to elicit truth and advance the idea of individual choice and kindly tolerance in forms of costume. Able speakers will be present, and full freedom given in discussing questions germane to the subject. Entertainment near the hall at reasonable rates. Editors will please copy; and inquirers address M. E. Tillotson, Vineland, N. J.

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

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NEW ANNOUNCEMENTS.

WOMAN;
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by A. Briggs Davis.

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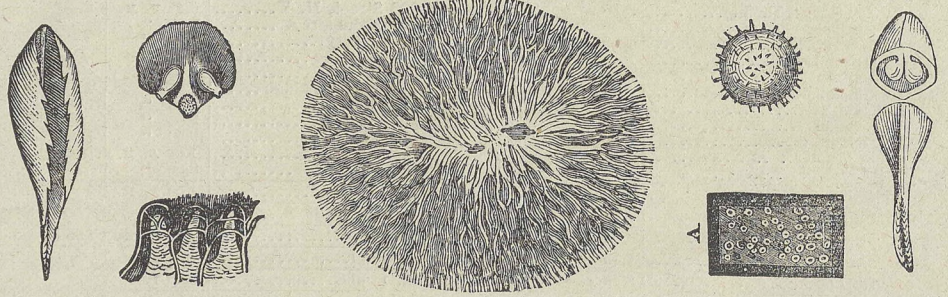
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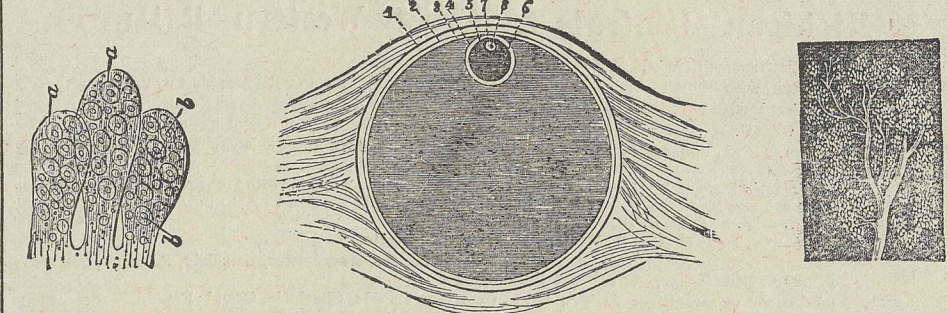
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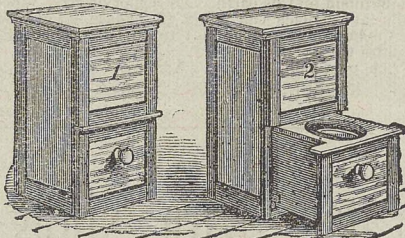
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