

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. XI.—No. 2.—Whole No. 262.

NEW YORK, DEC. 11, 1873.

PRICE TEN CENTS.

*The truth shall make you free.—Jesus.  
In the days of the voice of the seventh angel, the  
mystery of God shall be finished.—St. John the  
Divine.*

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

## NOTES FROM LOIS WAISBROOKER.

STEAMSHIP CITY OF NEW YORK, Nov. 5, 1873.

Dear Weekly—Two weeks ago this day I left Boston destined for San Francisco via Panama. Spent the following Sunday in Providence, and made the acquaintance of your friends Paulina Wright Davis and Isabella Beecher Hooker, the latter of whom was visiting at the home of the former. I learned while in Providence from one who had spent some portion of the last year in Paris that there is a medium there who has read or known but little of "the Woodhull," who is having similar revelations of the "Bible mystery," "The fall of man," etc., as are being put forth in the WEEKLY.

I went from thence to Philadelphia in time to be at the Radical Club and present the claims of Mr. Dinsmore's pamphlet, *Economic Science*. (By the way, I hope the friends will continue to send to him for the same to Concord avenue, Summerville, Mass.) The Radical Club makes itself felt in Philadelphia.

Returned to New York City in time to sail on the 30th of October. For the first three days it was rough, the waves frequently breaking over the top of the ship; but since then it has been quite pleasant, though very warm. Of course, there were some qualms of stomach if not of conscience.

It is strange how much trouble there is as to what shall be done with women. What a "necessary evil" they are! Our periodicals teem with articles on the subject. Only yesterday I picked up the *Galaxy* or *Harper's*, in which it was seriously proposed that gentlewomen of decayed English families should go out to domestic service as a means of support. The increasing number of this class of women that each succeeding year are left without the means of support, and the condition of the marriage market were freely discussed, and finally, as America was so much more democratic in its social life, it was proposed, or rather suggested, that such should come to our country and go into service here. Ha! ha! ha! how do you like that, ladies of culture without fortune? Won't it be nice when they come to compete with "Biddy" for the chance to get bread and butter! and if Biddy starves, or her children cry for bread, it will make no difference. And what a sop to codfish aristocracy—an aristocracy of money without brains or culture.

Oh, this Christian civilization! What a sham! Well, it is doomed. Old things must pass away and all things must become new. From my soul I pity those who are trying to fit woman to the present order of things. Mistaken reformers, cease your efforts in this direction and see if a condition of things or state of society fitted to woman's nature—to the divinity of womanhood—cannot be secured.

Then, indeed, will the seed of woman bruise the serpent's head; then, indeed, will be brought to pass that saying: "Death is swallowed up in victory."

We have between one and two hundred cabin passengers on board, and as I write they are busying themselves in various ways, among which are reading "Breaking the Seals," "The Elixir of Life," "Helen Harlow's Vow," and I find some very intelligent thought upon this "Sexual Question." There was quite a discussion raised in the steerage the other day from a WEEKLY I took down there, some going so far as to say that you ought to be hanged, and Mr. Bowles from Providence, the gentlemen to whom I took the paper, defending you till he silenced, if he did not convince, his opponent. So you see that you are everywhere. I am particularly pleased with your rendering of the words of Jesus, "Whoso looketh on a woman," etc., in your editorial of October, 30. I know that men and women can even sleep together "without having a lustful thought enter their minds or an unnatural passion fire their bodies."

"You draw all my forces to my brain" will be the prevailing rule when freedom shall obtain, and unnatural, lustful

passions will cease; while the natural would continue to grow more sweet, pure, holy and strong. Oh, how often have I thought of your words in Chicago: "That act is my religion," and as I think, they continue to grow deeper, grander in their significance.

Well will it be for the race when it shall cease to have a low thought in connection with sexual matters.

But I must bring this rambling letter to a close. I have much that I would like to say, but this warm weather enervates me, so I will wind up by promising more when I reach the land of gold.

## THE HIGHER COMMERCE.

BY PROF. J. H. COOK.

St. Paul says—nature says—"That was not first which is spiritual, but that which is natural (physical and animal) and afterward that which is spiritual." In the order of nature's evolutions and revolutions, the coarse, low, gross and animal precedes—prepares the way for and makes possible the fine, pure, high, mental and spiritual. Physical commerce, interchange of material products, labor-saving inventions, internal improvements; canals, railroads, telegraphs, etc., prepare the way for and produce the conditions of mental and spiritual life and associations. As the atoms and organs of the human system are indissolubly united by nerves of motion, sensation and respiration, through which all sympathize with and are effected by each other, so that (in the words of 1st Cor., 12 chap.—a most significant chapter) "Whether one member suffer, all the members suffers; or one member be honored, all the members rejoice," so the civilized world, and, the United States especially, are fast becoming united and bound together by those means that correspond and are analogous to the structure, arrangement, and *modus operandi* of man's complex organism so "fearfully and wonderfully made."

The lower human brain acts convergently toward the earth; the time and scope of its action is limited; it is dark, gross, selfish, and thinks only of "me and mine," knowing not that "it is more blessed to give than to receive." On the contrary, the upper brain, where alone grow "the fruits of the Divine Spirit," is divergent and unlimited by time or space. As this upper human brain by growth and development, gains the ascendancy over the animal brain, it must have that space to act in, and that freedom of action to which the animal brain is not adapted. A distinguished scientist says "intellect is mobile," and I will add that love also is mobile. Both wisdom and love being free in their nature and character, and a "law unto themselves," their products and forces create the higher commerce and "shall not live on bread alone." Their motto is, virtually, "give me liberty or give me death," or in other words, the world's life and slavery are death to them. As society now is, minds which are developed into the higher, "good-tree-life," into the glorious light and liberty of the gospel, "cannot find in any one place that response sympathy and appreciation that they need, and hence thousands itinerate and read, sing, act lecture, etc., that now and then, here and there, they may find response to their higher life and aspirations, and get new aspirations, and fresh and vital magnetism. The world's life in the present form of society cannot satisfy and respond to the wants and aspirations of those who are developed above the material and animal life. What little society has for such minds is meagre and transitory. It seems to me that a true spiritualist must necessarily be a communist. To me it is the only form of society that can represent and cultivate the higher sentiments and supply both the body and mind of all its members. Fully developed, complex minds, need both city and country life and products combined—need the society of high and free minds constantly that they may "grow in grace." "Each for all and all for each," is, to my mind, the only way to save the world, produce an improved humanity through an improved parentage, and form "a new heaven and a new earth wherein dwelleth righteousness." Spiritualists, if you wish to live and practice your own doctrines and sentiments, if you wish to bless and spiritualize humanity, you must combine your means and your minds, and guarantee to each mutual support and sustenance in every sense. What the world calls "independence" is a poor and precarious condition to the spirit that seeks the "true riches" and a manhood of good deeds and perennial joys.

[From Buckle's History of Civilization in England.]

Many of the clergy persist in attacking the pleasures of the world, forgetting that, not only the world, but all which the world contains, is the work of the Almighty, and that the instincts and desires which they stigmatize as unholy, are part of His gifts to man. They have yet to learn that our appetites, being as much a portion of ourselves as any other quality we possess, ought to be indulged, otherwise the individual is not developed. If a man suppresses part of himself, he becomes maimed and shorn. The proper limit of self-indulgence is, that he shall neither hurt himself nor hurt others. Short of this everything is lawful. It is more than lawful; it is necessary. He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must, on that account, be deemed imperfect and unfinished. Such an one is incomplete; he is crippled; he has never reached his full stature. He may be a monk; he may be a saint; but a man he is not. And now, more than ever, do we want true and genuine men. No previous age has had so much work to do, and to accomplish that work we need robust and vigorous natures, whose every function has been freely exercised without let or hindrance.

## A CORRECTION.

Editors of Woodhull and Claflin's Weekly:

My attention has been called to a passage in your last, dated Nov. 27, in which several Spiritualist papers and persons, including myself (or some one by the same name), are called upon to "answer before they spit more spitefully upon the social question as 'a side-issue of Spiritualism,' lest in so doing they tread on the corner-stone upon which Spiritualism itself stands. We hold and assert that it will be proven that it is the attitude which these leaders of Spiritualism have assumed toward the social question that has caused the apathy among their followers of which they complain."

Now, though I do not count myself a "leader of Spiritualism"—having been for years too far disabled, physically, to lead anything—yet some of your readers understand that I am one of the persons referred to. If so, I wish to say that the reference is quite wide of the mark.

I challenge any one to quote a line written or spoken by me within the last twenty years, which justifies the intimation that I have "spit spitefully upon the social question," or have counted it "a side-issue of Spiritualism." On the contrary, in the very last address made by me to any considerable body of Spiritualists—namely, at the anniversary meeting in Philadelphia, in March, 1873, published in the leading Spiritualist papers at the time—I used this explicit language:

"I can regard no question bearing on human well-being and progress as foreign to Spiritualism, or as a 'side-issue' thereto. All specific reforms are but fragments of the grand spiritual revolution of the nineteenth century."

This was but a reiteration of the conviction I have held and advocated ever since I came to comprehend the bearings of Spiritualism.

And as regards the special point made in your article—namely, the importance of pre-natal conditions to the future of Spiritualism and of the race—I will state that my last published work (1875) is an "Appeal to Men in behalf of Human Culture through a Wiser Parentage." And I may add that my last unpublished work (not yet ready for the press) is a practical treatise on "Pre-Natal Culture."

But while, in common with all thoughtful men and women who have considered the subject, I have long seen that the question of right social relations lies at the basis of all permanent reform, it is true that I have given my earnest protest against the coarse, shallow, illogical, irreverent and sometimes indecent manner in which the social question has too often been discussed before Spiritualist assemblies, to the disgust of all people of refined sensibilities. I have also protested against those loose, ill-considered, unguarded demands for "freedom," which give the impression (whether correct or not) that those who make them are only seeking enlarged opportunities for sensual indulgence.

I feel sure that human improvement does not lie in the direction of coarseness or unrestrained sensualism, but rather in the opposite—of culture, refinement, self-control, and enlightened spirituality.

I have found that the plain truth in regard to social and

Ms. Lawrence



sexual matters may be spoken, even before mixed audiences, in so serious, elevated and delicate a manner as to interest all and offend none whose good opinion is of any value.

If this is what is meant by "spitting spitefully upon the social question," I shall have to plead guilty, though I see no relevancy in the language of the indictment; but I shall be very likely to do so again, on occasion. Yours for truth, ANCOR, N. J., Nov., 1875. A. E. NEWTON.

#### EXPLANATORY.

It is one of the many unpleasant things about our labors that we are obliged to devote almost the whole of our time to other things than the conduct of the WEEKLY. All that we write we are necessarily obliged to write hurriedly, and frequently we never see the article again until it appears in the columns of the WEEKLY. This, in connection with the fact that our chirography is not of the clearest and plainest that it is possible to have, is the reason that some errors both of construction as well as fact, creep into our editorials. One of the latter kind occurred in the WEEKLY of two weeks ago, which does injustice to Mr. A. E. Newton. The preceding communication from him in reference thereto we gladly insert. We had no intention of alluding to Mr. Newton, and the name that should have appeared and which we did intend when it was written was Denton. We are always glad to correct any such errors, and in this instance we trust that the aggrieved party will acquit us of intentional wrong, since we make the reparation as broad as the error.

In this connection we wish also to speak of another matter. Some of our cherished friends and correspondents have articles at our office which have never appeared, who feel that they have been neglected. But they should remember that we have been almost continually absent from New York for nearly two years and that the communications for the paper have not passed through our hands. While we would not have it understood that we should prefer one class of correspondents over another class whose articles are equally worthy, we do wish to be understood to say that we have not had personal supervision of the selection of articles for publication for many months. A month ago Col. Blood, the Managing Editor, resumed the office control of the paper and will hereafter give his personal attention to the duties of that position.

#### "MARRIAGE AT WILL."

"But as society requires of those who enter the marriage relation an acknowledgment of existing laws, we therefore submit to the behests of the laws."

D—"society," and its "existing laws" too.

"Submit to the behests of the law." What law?—human or divine?

The "behests of the law;" it was the "behests of the law" that carried Jesus to the cross, John Brown to the gallows, Victoria C. Woodhull to prison.

If professed reformers bow to man-made laws, let us not condemn the world for doing the same thing.

SEWARD MITCHELL.

#### REMARKS.

We agree with one part of the criticism of our correspondent, while we differ with him upon another part. What we aim to establish first, is freedom for the individual to act as he may please in those things over which he has rightful control; and second, having first effected this, then to teach the best use to make of his freedom. Now, freedom means the right of one person to remain still in bondage to the law if he choose to do so, while it also means the right of another who shall choose that, to cast off all restraints of law as we ourselves did in our social relations years ago, and as our correspondent and many others have done since. It is true that we want the assistance and influence of all persons who do not believe that the community has any rightful power to spy over and attempt to regulate the relations of the sexes, and wish that they might have the moral courage to face the world by living their convictions; but we must remember that public opinion is a terrible tyrant, and it is not every one who is convinced of this in his or her heart who has the courage to fling the gauntlet in its face. We claim for ourselves the right to regulate our social relations to suit ourselves, and we will not permit any one to interfere, and we accord the same right to everybody. If some still feel that they must pay tribute to the requirements of the law, let them do so and reap the reward of so doing, which they surely will. We can advise, but we have no right to insist that they shall not. A social freedom that should be enforced, would be social tyranny.

#### WHITE LILIES OF TRUTH.

FROM THE WORLD OF THE UNSEEN—A PSYCHOMETRIZATION.

Whatever we say at this time will be given irrespective of the medium's preconceived opinions. There are few persons living on the earth to-day whose magnetic aura is as fine as this one, and she is known outside, in the spheres of spirit life, as being such. She has passed entirely outside the sphere of selfishness into the plane of universal love, therefore her magnetism is of the diffusive kind. The reasoning faculties of this brain are ever open to the higher influx of truth from the spirit life. Standing in the front ranks of reform, she, with uncovered brow, receives daily baptism from the fount of Divine Truth. Indeed, this lofty soul has come to be en rapport with the spiritual essence that pervades all matter. To be a little more analytical of this brain, we mention these peculiarities; the spiritual and affectional natures

stand out in boldest relief. So highly developed is this organ of spirituality that to come into the presence of an individual is to determine his exact spiritual status. So carefully have they analyzed the subject of the affectional, and so comprehensive is their knowledge of the same, that one glimpse of an individual determines precisely the development to which he has attained, and in beholding him sees the opaqueness or the transparency of the spirit that inhabits the temple. This person is organized to suffer intensely or to enjoy in the largest capacity. It has been said of her—that she is incapable of giving to the world the grand truths she is giving daily from her pen. This is absurdly false. She catches the living inspiration of the hour as the flower catches the sunshine, and though the drudgery of writing is given to others, at this moment the spirit-world is concentrating its power upon her to lift this world out of that slough of disease into which it has been sunk by a sensual priesthood, and the deplorable ignorance of the still more ignorant masses. One word in regard to the parentage of this individual: The father was highly intellectual and affectional; the mother highly spiritual; and looking backward, we find the foundation of her existence was laid during a time of great spiritual exaltation on the part of the mother. Consequently, in this germ life were enwrapped those forces which were destined to arouse the world from its trance-like slumber upon this gravest of all questions. The supposedly virtuous person of the time will tell you that the animal part of our nature is the lowest; that it is something for which we need to blush. This woman in her great earnestness of soul, steps to the front, and proclaims that this department of our nature is the first and grandest, because its mission is to create life; therefore it is godlike, because it is God himself that sets in operation the creative forces. In the coming years, when the curtain of the past shall be swept aside, and Victoria C. Woodhull stands revealed in the white light of inspired truth against the dark background of the iniquities of the time, then shall be accorded her that place which she is destined to fill in the world's history when it is emancipated from error.

H. W. BOOZER.

GRAND RAPIDS, Mich.

#### THE "WAYWARDS" OVERHAULED.

Owing to a recent illness, I have but just had the pleasure of reading in the WOODHULL & CLAFLIN'S WEEKLY the article "Not a Bit Scared." I regret that I did not see the preceding communication; but enough, however, is contained in the subsequent article to lead me into a knowledge of the sentiments of the first. It would seem that Harry, and many young men like him, are perfectly willing to marry if they can find women "worth having." Poor fellows! Now, I would ask if Harry and the rest of his fraternity are properly qualified to fill the responsible office of husband? Young women are beginning to demand husbandly qualifications, and are as cautious of accepting young men with "temporary faults" as young men are women afflicted with the same infirmities. It is quite absurd for men to assume that a person holding inferior rank, such as that of wife to husband, and whose mind is deemed to be naturally weak by them, would have much control over the one to whom she is under subjection. It is an indisputable fact that those poor dupes who promise to honor and obey have but little influence over their perverse masters. The common duties of wives are most too arduous to attend to the reformation of "wayward young men." "Good men are going to the bad" according to Harry, because they are afraid to marry lest they might have cause to repent. Poor timid young man, how often must his knees have smote together in contemplation of this fact! Why not hazard the risk, Harry, like young women, and apply your theory of reconstruction? It is a poor rule that will not apply both ways. If good wives would make "faultry young men" good citizens, would not good husbands make faulty women good citizens—by the way, not citizens, nor one of "we the people"; nor does she come in there—well, as he did not say husbands, I fear we shall not be able to apply the rule. A good citizen is not always a guarantee for a good husband. Young men permit young women to make no claims to that honored title which elevates them to the attitude of independent sovereigns. Nevertheless, with all their mental weaknesses, they are requested by them to perform a twofold task: first, make a good citizen of the man she would marry, and then, if she desired a good husband, she must manipulate him into that also. But the poor "Waywards" can have no other than the young, beautiful and unsophisticated girls, those who have not yet attained to an idea beyond the art to catch a husband, whose only visions are of the bridal veil, the attractive look, brilliant complexion, youthful figure and rotund face, beneath its pearly folds, with not one thought of the future where the reality of married life presents itself in her own emaciated form, sunken eyes and hollow cheeks, her left arm encircling a crying baby upon her hip, another hanging to her skirts, while she is standing before an ironing board trying to polish with a hot iron the shirt bosom of her no longer suppliant lover, but legalized master, who makes the poor creature think that she subsists only through his sufferance.

"Girls talk dress," says Harry. What else do the free institutions of this maleocracy leave for them to discuss? Who but men lead girls to believe dress to be the ultimatum of their lives? "Not a bit scared," eh! Why Harry, from his own confession, would make us believe that all the young men at once assumed the attitude of Wild Orson at the mere mention of dress by young girls. But don't be alarmed, my dear young fellows. Young wives take a bridal wardrobe with them when leaving for a husband's home, and when that begins to look threadbare most of them find employment at the various occupations for women (possibly rolling the segar that you smoke or cutting the tobacco you chew), and earn not only their own dress, but their babies', and often their husband's shirts. Now, poor "waywards," look jubilant! this must be jolly news. Furthermore, this frightful frivolity "dress" soon gives way to the thousand demands of a woman's married life, not including those trying efforts

at calming nightly "squalls" produced by little aching stomachs, while the "good citizen," like Bruin, lies curled up in his warm nest.

Would Miss —, whom Harry knew so well, have lost her health if she had married one of his poor, "faultry" young men instead of the rich old man? Which part of the sequel does he think affected her health the most—the man or the money?

The late Horace Greeley declared marriage to be woman's legitimate business. If that be true, then why not permit her to make her business equally as profitable to her as any business pursued by men?

Not even a pretty country girl will the "waywards" take, because they are not invulnerable to the temptations of fashionable complaints any more than boys. Why add the adjective "pretty" when the burden of his complaint is a want of the more enduring attribute "good." Ah, there's the rub. To look pretty is why the poor creatures dress, and paint, that they may more easily catch these poor "wayward," down-hill gallopers. Apply the brake, and make them good "citizens." "Pretty" is the only trap that will catch 'em now.

Bah! Harry B. Free,  
Betties will B.

DAIZY JAYNE.

#### MASS MEETING OF SPIRITUALISTS AND LIBERALS OF MINNESOTA.

A large audience assembled at Harrison's Hall, Minneapolis, on the 12th inst., pursuant to call. The meeting was called to order by E. V. Wilson, President *pro tem*. The officers chosen for the mass convention were as follows: President, Mrs. Dr. Severance, of Milwaukee; Vice-President, J. S. Wales, of Minneapolis; Secretary, Mrs. M. C. Marston, of St. Paul. Business Committee: Mrs. F. W. Hanscom, E. T. Lovering, of Minneapolis, and Warren Smith, of Graham Lake. The officers proved themselves both prompt and efficient. The work of each day was well laid out and performed with the utmost harmony, and with the co-operation of both visible and invisible workers and audience.

The speakers from abroad were E. V. Wilson, of Ill., and Mrs. Dr. Severance, of Milwaukee. These speakers are too well known to need mention, and yet we should not do justice to public opinion here did we not commend them. Hearing and meeting them for the first time, we were hardly prepared for the almost ceaseless flow of the highest, purest and most chaste language from the exhaustless mental storehouse that Mrs. Severance possesses, nor the staunch independence of E. V. Wilson. His power of delineating character, giving names, dates and circumstances—in fact his power as a test medium, cannot be rivalled. Minnesota prides herself on her home talent, and at this convention all parts of the State were well represented. Were we to touch upon the merit of this home talent, we should not know where to begin or where to stop. We must, however, speak of Warren Smith, of Graham Lake, who is just now entering upon the work as a public lecturer. Mr. S. is a man of culture, of fine talent, and is a speaker who is zealous in the work of reform, and we bespeak for him a warm welcome wherever he may go.

The only difficulty we experienced at our meetings seemed to be a want of time. The sessions were not long enough for the expression of earnest, honest thought that would surge up and overflow in words of cheer and encouragement to each other, and pledges of help from many who, for the first time, identified themselves with reform movements, accepting the spiritual philosophy as the basis of all truth embodying the principles of liberty and progress for the whole human race. There have been several Spiritualistic conventions held at the City of Minneapolis, but none so largely attended or so highly commended by the secular world and press as this mass convention where no distinctive ism or creed was made the basis of the call. Not a note of discord was heard within or without. The following preamble and resolutions were unanimously adopted by the convention as an expression of opinion under present development and conditions:

Whereas, The Spiritual element of our State having recently presented conditions of inharmony and conflict; and,

Whereas, We deem these conditions to be the outgrowth of underlying causes antagonistic to the teachings of Spiritualism; therefore be it

Resolved, That we accept the harmonious philosophy as embodying all truth, and as truth is infinite in extent and variety, Spiritualism as its representative cannot be embodied in a creed or confession of faith.

Resolved, That the right to investigate and criticise all subjects—political, religious and social—is sacred, and we pledge our best efforts to preserve this right inviolate.

Resolved, That human organization is of infinite diversity and gives an infinite variety of human character, and hence we freely accord to the individual all liberty of thought, word and action compatible with the rights of others.

Resolved, That the relation of the sexes finds its highest expression in monogamic unions, founded on love, and that motherhood is the highest and holiest office incident to human life.

Resolved, That it is our duty to disseminate that knowledge of the laws of generation that will enable parents to transmit to posterity better physical constitutions and a higher order of intellectual and moral endowments.

Resolved, That withholding from women the right of suffrage is a stigma on the wisdom and justice of the nineteenth century.

Resolved, That by precept and example we should do all in our power to secure the early eradication of intemperance from our midst.

Resolved, That our public schools should be strictly secular in character, and the introduction of sectarian teachings therein is an outrage and an insult to the intelligence of the nineteenth century.

Resolved, That the exemption of \$400,000,000 worth of church property from taxation is gross injustice to the taxpayers of Union, and calls loudly for reform.

Resolved, That we invite the co-operation of all men and women, regardless of taste or opinions, in applying these



principles of practical reform to the elevation of the race. Resolved, That the unjust and miserably partial laws recently enacted by our State authorities in relation to the dower of women should be annulled, and to secure this end we should petition our coming Legislature at an early day after its organization.

This mass meeting has proved a complete success in every sense in which that word can be used. Many have accepted the truth of the spiritual philosophy who were unbelievers before. Harmony has been established in the liberal and progressive ranks. Never before has the press published the daily proceedings of a Liberal Convention with such marked courtesy as has been manifested at this three days' meeting. Willing hearts and open hands were ready to meet all reasonable demands. The expenses were \$186.25 and the receipts \$186.35. The officers were each waited upon by prominent citizens for the purpose of continuing the meetings for one week; but the best that could be done at this time was a pledge given to meet again in June next, when either a much larger hall or a grove will have to be secured to accommodate the people who are anxious to know the truth. On the last evening between two and three hundred were turned away for want of room, and that, too, with an admission fee of twenty-five cents, and while Messrs. Whittle and Bliss were proclaiming the beauties of the bloody atonement near by. Indeed our audience was largely increased by the gratuitous advertisement that they gave us in such choice language as "those blasphemous reprobates the Spiritualists, who neither stood in fear of God or the devil." We sincerely hope that the Gospel meetings may be in progress when next we meet in convention, for it helps to awaken thought, and when once in earnest the people will come to the liberal fold for spiritual food. With a vote of thanks to Prof. Ludwig for the use of a fine organ the Convention adjourned to meet again in June next.

M. C. MARSTON, Secretary.

#### AN INTERVIEW WITH MRS. WOODHULL.

[From the Pittsburgh Pa., Leader, Nov. 16.]

Through the courtesy of a friend I had the opportunity of meeting, last evening before her lecture at the Academy of Music, the lady who is more known, more talked about and more talked against than any woman in America. More than one urged me not to go. But two or three, whose opinions I very much respect, urged me to go. One of these latter knew her intimately, and regarded her as a very able and pure minded woman; and knowing how I felt on some subjects, and my desire to know the truth, urged me to go. As I have said, I did go. It is of the smallest possible consequence who I am, if I only speak the truth as it lies in my mind. I am glad I went. If I have an opportunity I shall go again. That she is a person of remarkable keenness and ability, no one who has met her or read any of her writings can deny. For the successful assertions of the right, the perfect, absolute right, of woman to appear on the platform, she deserves the utmost credit. Of course, in the use of that right she should be held to the strictest accountability—but in this not one whit more than men. The politician, the demagogue, the lawyer, the clergyman, the circus clown, the singer—every one that undertakes to collect the people for instruction, for the public good, or for amusement, should be held to the strictest accountability for the use, especially in a country like ours, of this glorious privilege; and so, especially, should the journalist, be it man or woman. We cannot put the standard too high. All these classes produce or may produce an effect on the masses that is simply appalling to any sensitive right-minded soul. Let all speakers to the public and all writers for the press keep this constantly in mind. The day of reckoning comes apace, when all shams and false gloss will be done away.

That sometimes her judgment is quite at fault may be admitted, but that is by no means saying that she may not have the most noble views, or the most important truths, and that in the main her statements may not be most reliable, and her presentations of the duties of the hour, especially the duties of parents to their children and to themselves, may not be of the most vital importance to the very life of society. William Lloyd Garrison, Wendell Phillips, John Brown, Horace Greeley and Theodore D. Wild were just as unpopular in their day—just as bitterly reviled and maligned as this woman. Ten years hence this woman may stand as high as the highest of them. This will depend, more than anything else, on the question whether she really is a pure woman in the truest and best sense of the word—whether she speaks the truth—when she speaks or writes about Theodore Tilton, Henry Ward Beecher or the social evil, or whatever else she may write or talk about. The men that I have named, at one time spoke as fiercely against the church and the clergy as this woman does, yet who now casts them out as vile on this account. Of course, some in the church and the ministers will never forgive them. But now that slavery is abolished, who recalls their bitter jibes and flings at religion and religious men. Every decent man and woman is on their side, and yet the facts show that in many things they were wrong. And just so it may turn out to be with Mrs. Woodhull. When to woman has been awarded the right of suffrage, as it certainly will be; when the debauchee hides his infamous and vile face in the slums instead of daring to hold up his impudent face in society; when our young men are noted for their purity and noble manhood instead of for the opposite; when the community come to indignantly reject the papers from their houses and their stores which contain those loathsome advertisements of cures for disgraceful diseases, paid for at two times the rate of decent matter—then may this woman, if really pure and good, stand alongside of the worthiest of her sex—far higher than Anna Dickinson herself, whom I once heard speak in this very city, just as plainly and with no more power than Mrs. Woodhull last night. All will depend on her living ten years longer. Who has convicted her of falsehood in the Beecher-Tilton case?—and yet, where is the religious paper in this land that has had the manliness to give her credit for her honesty and truth in this thing?

With such a face as she has—with such grace and power to control an audience as she has—with truth on her side and ordinary providence, she will, sooner or later, carry the mass of the community with her. I don't wonder that this Beecher scandal is still kept fretting and seething. The truth will come out. It is better that it should. If innocent, he will yet be made to appear so in the minds of all reasonable people. I have heretofore believed he was, while a most unwise and imprudent, still a pure-minded, outraged, persecuted and innocent man, and feeling so, I have done all in my power to bring others to the same opinion. For a few weeks past I have begun to feel differently. Mrs. Woodhull's lecture and my talk with her has not dispelled or tended to dispel this impression. If she, after all her opportunities of knowing Theodore Tilton, and his wife and Mr. Beecher most intimately, really in her heart believes him to be guilty, I am sorry for him. A fearless, intelligent woman, able to write and speak as she can, and with such a face and so much the air of earnestness and desire for the good of the race is a tremendous power. She may be wrong in many of her doctrines—and go to too great length, but this mistake will be forgotten and forgiven, as is the case with some of the anti-slavery men, soon, but she will exert a most important influence, and that, I hope, will be for good.

FAIR PLAY.

#### MOTHER.

CONTRIBUTED BY ORSON KNIGHTLY.

I have a spark within my soul  
That baffles reason to control;  
That spark is love; its radiant light  
Shines brilliant through my soul to-night.  
I love the hills I used to climb,  
And all the stars that on them shine;  
I love the rocks, I love the rill  
That gushes from the rising hill;  
I love the school-house, church and bell,  
And social scenes remembered well.

Sweet days of childhood, vale and flower,  
And every green and shady bower;  
But sweeter still the sainted dead  
That took my infant hand,  
And guarded well my youthful steps  
And led me up to man.

Her memory glides along my dreams  
Like softest music over streams,  
And as my life shall pass away,  
Dissolving in its last decay,  
And I shall lie in this cold earth,  
Far from the one that gave me birth,  
Then may our spirits blend together  
Like an infant and its mother.

J. B. H.

Christmas Eve, 1858.

[From the N. Y. Sun.]

#### QUESTIONS FOR PLYMOUTH CHURCH TO ANSWER.

TO THE EDITOR OF THE SUN—Sir: 1. Previous to the late great trial, did Henry Ward Beecher donate to the Theological Seminary of Yale College, New Haven, five thousand dollars? Is this the reason of the sudden change of the opinion of the Rev. Dr. Leonard Bacon, D. D.? Why is this generous donation kept quiet?

2. If Plymouth Church dropped Mrs. Moulton and Mr. West from the roll for non-attendance, why did it recently give a letter to Miss Florence Tilton, when it was well known that she absented herself long before Mrs. Moulton?

3. If Henry C. Bowen has slandered his pastor, why does not Plymouth Church try Mr. Bowen, especially after his saying, "If guilty, I should long ago have been tried?"

4. Will Joseph Richards, who since the trial has been "out" by almost all his former friends in Montclair, N. J., do now as those "true friends" request? It is said he is at present very popular, and engaged evenings in receiving calls and advice as to his not testifying before the commission recently appointed.

5. If "Usher" Murray calls Dr. Storrs the "head devil" of Brooklyn ministers, cannot "Tearful" Shearman call a council to cast out this devil?

NUX VOMICA.

[From the N. Y. Sun, Nov. 26, 1875.]

#### A THUNDERBOLT FROM PLYMOUTH CHURCH PULPIT.

Plymouth Church was artistically decorated yesterday, and every available foot of space was occupied.

Mr. Beecher announced as his subject "The Common Schools of the Country." People must change their views on the policy of conducting the common schools. There should be no class of distinction among the pupils. "Your dunces and mine," said he, "should sit side by side on a level with one another. There must be distinctions, but they should be such as the spelling book, the arithmetic and the copy book make, and not what wealth or social position demand. The common schools should be so comfortable, so fat, so rich, so complete, that no select schools could live under their drippings." This sentence Mr. Beecher delivered with enthusiasm, and it drew out a round of applause, and the preacher enjoyed it. He was afterward frequently compelled to pause, because of new outbreaks, and after an unusual manifestation he said, "two years ago the utterance of that sentiment would not have met with the approval of your feet, which it does now."

He spoke of excluding the Bible from the public schools, advocating it earnestly as the only fair policy. If was not fair, he said, to compel a Jew to pay taxes to support schools where the New Testament, in which he does not believe, was read every day to his children. Neither was it fair to his Roman Catholic brother to tax him to sustain a system of public education in which the Protestants' Bible was conspicuously used. It was not right either, should Catholic gain the ascendancy in affairs of State, to tax Protestants in support of schools where the Douay version of the Scriptures was read to the pupils. "Fair play," cried he, "is the motto." But, said some, "will this not make our schools godless?" Yes, in one sense, just as a hat store or furniture establishment is godless. The schools are not religious institutions, and should not be made so, any more than a store. What would you think of a man's going into a furniture manufactory and asking the proprietor, "Do you make bedsteads?" "Yes," "Do you make Bibles?" "No, sir," "Well, then, I won't patronize you. Your concern is a 'godless one.'" The congregation laughed at the illustration.

There were persons, Mr. Beecher explained, who thought our forefathers were godless because the word of God was not in the Constitution. The same persons contended for the Bible in the public schools. This was Pharisaism run

mad. There were mother's work, church work, and common school work in the education of a man; and each was separate from the other. He believed in inculcating principles of honesty, kindness, virtue, charity, and the like, the fundamental principles of true morality, but not sectarianism or even Protestantism. These were topics that belonged exclusively to the different churches, and were not properly a part of a common school education. Besides having the school houses comfortable and particular religions excluded, the public should see that proper Commissioners of Education are appointed. "I know of cases near here," said Mr. Beecher, and his voice dropped and his face assumed a serious expression, "where Commissioners have hired female teachers, and have made their employment depend upon their willingness to surrender their bodies to gratify the lust of their employers. Then stretching himself up to his full stature and stepping backward from his desk, with a stamp that shook the dust out of the carpet, "This is blasphemy against the Holy Ghost of intelligence."

Children ought to be taught something of themselves as well as of geography and grammar. "While we teach them about the hills and valleys and gulf streams of geography we should also teach them about the hills and valleys and gulf streams here," said he, slapping his hand on his breast.

The press of the land, he said, was coming over to the position of excluding the Bible from the common schools. They would help swell this enthusiasm that was as essential to the success of the measure as fermentation was to make wine. Education was essential to the best welfare of the State. A nation uneducated was like an iron mountain of unwrought ore.

If Mr. Beecher knows who the Commissioners are to whom he alludes, and who the teachers are who retain their positions in the way mentioned, why does he not take measures to secure the impeachment of the former and the removal of the latter. If he speaks without this knowledge, he is a traducer of the School Board as well as of the female teachers. After this public declaration from Plymouth pulpit, no School Commissioner and no female teacher in Brooklyn is free from suspicion. Let each demand of Mr. Beecher, "Is it I?" until the ones to whom his remarks apply are left standing alone.

#### ANNOUNCEMENT.

When Jesus came preaching the doctrines of nature and nature's God (see John vii, 16: My doctrine is not mine but his that sent me), he was compelled to go unto the Gentiles, the despised and lowly; for, as he said, "I came unto mine own and mine own received me not;" and now that the spirit of truth is again coming (see John xvi, 12) to earth they who are chosen to make it plain by angelic power and inspiration, must needs go and do likewise. Thus Thomas Cook, an unpretending instrument in the hands of the great divine spirit of nature, who is seeking for opportunities to testify of the faith which has been given him, has sought and found the opportunity of preaching the gospel according to Jesus and Paul in Harry Hill's Variety Theatre on East Houston street, near Crosby. Mr. Cook spoke there on Sunday evening, the 28th, and will speak there on Sunday evening, Dec. 5. Subject: "What was the religion of Jesus?" The New York Herald sent a representative to report, who says: "Last evening there gathered in Harry Hill's Theatre one of the most respectable audiences that were ever seen in the place. \* \* \* There were a large number of brokers and brokers' clerks present, who came there evidently to see hats smashed and some fun and they were astonished at the earnestness of the Rev. Cook."

THE undersigned has translated, and will publish early in December, 1875, a translation of the works of the celebrated French author, P. J. Proudhon, which, should it meet with a favorable reception from the American public, will be followed by the publication of the remainder of his writings. The first volume is entitled "What is Property? or, An Inquiry into the Principle of Right and of Government." It will be a large octavo volume, handsomely printed in large type, on heavy toned paper, and will be sent, postpaid, to any part of the United States, on receipt of price. Price, in cloth, \$3 50; full calf, blue, gilt edge, \$6 50. Remittances may be made by postoffice money order payable at Worcester, Mass., by draft on New York, or by registered letter. All orders should be addressed to BENJ. R. TUCKER, Princeton, Mass.

A GENTLEMAN when making his will added a clause that his wife should remarry, which he explained was to be assured that there should be one person at least daily to deplore his death.

A SMALL boy in New Haven made a sensation for a short time by quietly transferring a card bearing the words "Take One" from a lot of handbills in front of a store to a basket of oranges.

GIVE a boy a market-basket of groceries to carry home and he will swing it across his spine, bend half way to the ground and groan with agony; but give him that weight of base-ball bats and he will skip along as merry as a potato-bug in a ten-acre lot.

"How is it," said a Jay street woman to her husband, "that you can't come home nights in some kind of season?" "You got me into the way of it," was his gentle reply. "Before we were married you used to throw your arms about my neck at three o'clock and say, 'Don't go, darling, it is early yet,' but if I now happen to stay out till two, it is a terrible affair."

MR. BLIVENS, an old bachelor who is much absorbed in politics, visited the widow Graham the other day just after reading Grant's letter, and asked her what she thought of a third term. Now, the widow has been twice married, and in response to the question she made a rush for the astonished Mr. Blivens and taking him tightly in her arms, exclaimed, "O you dear, dear man! What a happy woman I am!" At last accounts Mr. B. had locked himself in his wood house and was endeavoring to explain things to the widow through the keyhole.



## TERMS OF SUBSCRIPTION.

## PAYABLE IN ADVANCE.

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

## CLUB RATES.

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

## FOREIGN SUBSCRIPTION

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

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

## RATES OF ADVERTISING.

Per line (according to location), - From \$1 00 to \$2 50  
Time, column and page advertisements by special contract.  
Special place in advertising columns cannot be permanently given.  
Advertiser's bills will be collected from the office of this journal, and must in all cases, bear the signature of WOODHULL & CLAPLIN.  
Specimen copies sent free.  
Newsdealers supplied by the American News Company, No. 121 Nassau street, New York.

All communications, business or editorial, must be addressed

Woodhull & Claplin's Weekly,

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

Office, 111 Nassau Street, Room 9.



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

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

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

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

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

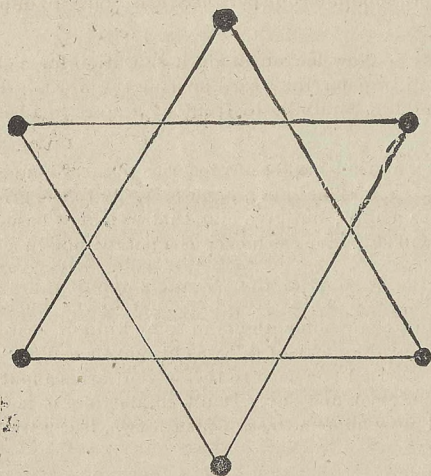
NEW YORK, SATURDAY, DEC. 11, 1875.

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

SPIRITUALISM; ITS CONDITIONS AND PROSPECTS.  
No. III.

It has been a matter of surprise to us for several years, that there are so few Spiritualists who attempt to deduce any conclusions from the logic of the events of Spiritualism. The doctrine of evolution, or progressive unfolding, was never more pointedly illustrated and proven than it has been in the development of especially the phenomenal phases of Spiritualism. First there came the little raps which have been followed by almost every other conceivable method of manifesting power and intelligence. Finally materialization has come to be the touchstone. Mediums for materializations are most in demand. It is this which is considered to be the most satisfactory evidence of spirit existence. Indeed when the spirit of some well-known person, say Abraham Lincoln, shall come and take on a physical form and be recognized beyond all possibility of a doubt, by any considerable number of people whose truthfulness cannot be questioned, there will be an end to all doubt—spiritual life and the possibility of return will be as well established as is the fact of the Electric Telegraph.

Now, do Spiritualists desire that such a demonstration and consummation shall come; do they want the whole world to be convinced in this undisputable way? If they do, then they should set themselves about to procure the conditions in which it can be done. The only evidence there is that people are really in earnest about what they say, is that their acts accord with their expressed wishes. They not only have the "faith," but they have the "works" also; and the latter prove the genuineness of the former.

We have said before that Mediumship lies at the base of the whole structure of Spiritualism. Mediumistic conditions are the great requisites by which its facts must be established. The little raps which first broke through the vale of separation, came because there were physical conditions surrounding the persons through whom the spirits produced the momentous sounds, that made it possible for them to be produced. Now, what were those conditions? Were they physical, mental or moral? Were they conditions that were contained within the organism of the mediums; or were they conditions in the magnetic sphere of the mediums produced and maintained by the mediums? Were they in the mediums or in their environments?

It will be admitted by all that these conditions, let them have depended upon what they may have, were not a result of the will power of the medium, exerted specially to produce them. Hence they were not the voluntary productions of the mediums. The raps were, and still are, results of physical concussion. They are produced by some power exerted upon some matter; they were caused by motion in matter; matter not visible to the physical eye of course, but none the less matter. Now from whence did that matter come; and why were the spheres of particular persons chosen in which to produce these sounds? Why may they not be produced at all places just as well and as readily as at certain places; why not in the presence of all individuals as well as in that of some individuals; in a word why are they not common to all people in place of being confined to a select few?

It seems to us that it is impossible to escape the evident reply to all these queries. The reason that manifestations can be produced only in the presence of certain people who are mediums, is because of the effects which these people produce upon the atmosphere; the influences which they communicate to it make it possible for the spirits to use it to carry out their purposes. So, then, the conditions that are requisite to communications reside in the surroundings of the mediums, and not, at the time of their use, in the mediums.

But are the emanations from mediums; are the particles of matter that their bodies cast off in their insensible perspiration and in their respiration, different from those cast off by other people? No! and yes! No, when the chemical character of the matter is considered. Yes! when the life principles that those elements have acquired by having been passed through the laboratory of the organization of the medium is the point in question. The same law holds good in this case that holds in all other cases where the same principles are involved. The chemical properties, or the properties of elemental matter, that can be analyzed and formulated by chemical analysis are the same for all matter, let it have passed through whatever organization it may have passed, or through none at all; the same whether obtained from the body of the man or from the mineral rocks. The structural unit of nucleated protoplasm, which is the basis of all organic life, is the same for all organisms; but the relative effects which are produced by these units when obtained from different forms, vary as widely as do the organisms from which they are obtained. So, then, if the elements of which matter is composed are not changed by reason of passing through various grades of organic form, then there is something resident in them that does change; and this fact is not altered whether its explanation be attempted upon the materialistic or the spiritualistic theory. The fact that a structural unit of one species of animals, deposited in the female of another species, will not produce a representative of either of the species involved, is not changed by saying that the result is due to matter as the basis of physical life, or that it is due to something

resident in matter of which the latter is the external clothing or expression merely. One thing is certain, however, and this is, that it is not the matter of which a structural unit is composed, that determines the form into which it shall hereafter develop, but that it is the life principle that is resident within it.\*

Now, the law to which we have called attention is not only applicable to the matter that has passed through different species of organic forms, but it is also applicable to different grades of the same species, and is the basis upon which the law of heredity rests. The character of the man is not his physical organization, nor the elements out of which it is formed; but it is that subtle thing, that impalpable essence that pervades it, of which neither the scalpel nor the crucible can take hold. It is upon this power, whether it be called a property of matter, or whether the matter in which it manifests itself be called its external expression that the capacity for mediumship depends; and it is because some persons communicate to the matter which passes through their organism a highly spiritualized essence that makes it possible for spirits to take hold of the matter and use it for their purposes after it has been cast off into the atmosphere.

\* Much more might be said upon this highly important and interesting matter, but this is not the place to say it.

## A STATEMENT OF THE NEW TRUTH.

In further consideration of the subject introduced last week under the caption of "The Spiritual and the Natural," we desire this week to give, in as brief a manner as possible a resume of the principal points that are involved by the new truth, to the allegorical unfoldment of which we have devoted a large part of the WEEKLY since the middle of April. And at the outset we wish to distinctly impress it upon the minds of our readers that we have not advocated these truths because we found them in the Bible, nor because they are contained in that very remarkable book; but that we have advocated, and, as plainly as the circumstances of the case would admit of at the time, have stated these truths, because we found them in nature—in man and woman—found them exemplified and realized to the extent of what may be rightly called absolute demonstration. It was then discovered to us that these things which we had found were the mysteries concealed within all the allegories and figures of the Bible, and that they explained and harmonized everything about that book that had hitherto been inexplicable and paradoxical. Under these circumstances, to have taken any other course than we did take would have been not only to be false to the new light that had been given to us, but also to be foolishly ignoring and leaving unused so powerful a weapon against the very thing with which we were waging an unrelenting warfare. We knew then, and we know now, that the Bible is to be wrested from the things which it is now supposed to support, and to be made a lever of progress such as has never before moved the world; that it will necessarily carry over with it to the new truth thousands who have been really honest in their worship of it as the basis of their former views, while from the fact that it really corroborates and inculcates the views which they have obtained logically from observation of nature and by experience, it will also regain many admirers from among those who have cast it aside as utterly useless; and hence, instead of being antagonistic to the new, actually shows that what they had supposed to be new to this age, to have been known, and prophesied about, thousands of years ago, as that which should come to be the salvation of the world.

We repeat that we found the facts in the human race that are bound up in and sealed as mysteries of the Bible. During the last ten years we have studied the social problem in every possible sense and form. We found a hundred facts clearly demonstrated in life which are so utterly opposed to the present pretended standard of virtue and purity, that we were forced to the conclusion that all these things were really unknown to anybody, or else that those who had discovered them were not sufficiently courageous, morally, to speak them out. Indeed we came to know that the class in whose hands the lives of the people are deposited in good faith for safe keeping, let their responsibilities die before they would tell them the truth; and that they would quietly look on and see the rising generation run blindly into destruction without raising a single voice of warning. We sought after and found fact after fact that proved beyond all possibility of cavil that, in regard to the law of the relations by which the two sexes are bound together there was absolute ignorance. We questioned the best informed and most popular physicians of the country about certain things, and not one of them could give us any competent explanations. They could give us no clue to the mystery of the differences that exist in one sex of the different species of animals including man. They could only say "these things are so, and so far as we know have always been so, and that is all we know about the matter."

But we found, after awhile, that although these things had been almost universally true and were so still of both sexes, there were exceptions to the universality, so marked and distinct as to point unerringly to some unknown functional law. There are some women living now who were never polluted as described by the Prophet Ezekiel in the XVI. chapter; and by perseverance we traced this phenomenon back to its cause and found that a very unexpected and, even to us, most startling fact laid at the foundation



of it—a fact which if now declared to the world in plain terms would shock its pretense of virtue to the very center, and cause it to cry out anew, "Crucify him! crucify him!" with all the vigor of centuries ago. But here were the living truths standing before us. What could we do with them? We had set out to learn what was at the bottom of all the disease and misery with which the race is afflicted, and right here, at the outset, were met by a fact which gave the solution to nearly all of that with which one sex is cursed. Here were women, advanced in years, who were still in the prime of life and the most perfect health—not half as aged in appearance as are four-fifths of the married at thirty. These women were not under the curse of Eve. Their sorrows and conceptions had not been multiplied; their desires had not been unto their husbands; and no man had ruled over them. (See Genesis, iii. 16.)

But strong as was this evidence, we sought for more confirmatory facts, and found it to be true that the sorrows and conceptions of woman—her trials, sufferings, bodily infirmities—are precisely in proportion to the amount of waste of life which she suffers monthly. Now this may be a startling assertion, but are women so dumb and blind that they will not learn anything by the common facts of their sex? Let them look about among themselves and learn that what we say is true—the less waste the more robust health—the greater the waste the greater the physical trials and sufferings of all kinds. The first definite and unescapable conclusion to which we were driven by these facts, was that this waste which is almost universal among women, is a disease; and, without any hesitation, we pronounce it to be so.

Although we had here arrived at a very startling and wonderful conclusion, we were destined to discover still more startling and wonderful facts. Not only was it positively demonstrated that this is a disease that may be escaped, but that it is one which, under certain circumstances, may be cured. In discovering this, the last veil that remained between us and the final mystery was removed, and we stood face to face with the last truth that there is in regard to human existence: that truth which is destined to unlock the gates of death for those who have already passed its portals, and to close them never to open for those who possess it, here. Women suffer and die prematurely on account of this disease, this wasting-death. They must live, having its currents turned into giving-life streams, and reversing the course of that flow; instead of flowing outward as rivers of death, they must turn inward as pure rivers of waters of life, clear as crystal proceeding out of the throne of God (see Revelations xxii, 1), and man must live by giving vitality to these currents, as he gives vitality to the embryonic life, and thereby be enabled to partake of the tree of life, which stands in the midst of the paradise of God (see Revelations ii, 7) and in the midst of the street and on either side of the river of life, bearing its fruit every month, and whose leaves are for the healing of the nations (see Revelations, xxii, 2). This was the same tree that stood in the midst of the Garden of Eden, whose seed was within itself, of which "our first parents" were commanded not to eat, but having done which the curse came. This curse is the disease with which the people were afflicted when the rivers and springs of Egypt were turned to blood, and when Pharaoh and his host were engulfed in the waters of the Red Sea. The children of God are the only ones for whom the waters of the sea part to allow them to pass to the land of promise safely. This, in brief, is the allegorical statement in the Bible of the facts which we have discovered to exist in nature; in man, male and female.

There is a truth then regarding the relations of the sexes, which, when made known and lived, will be the regeneration of the race. Little do Christians realize how nearly true the question was which Nicodemus put to Jesus. Let but a single word be expunged and another changed to complete the sense and there will be a perfect statement of the truth. It is this truth that lies half concealed in all the figures of the Bible. It crops out into almost full sight in the conversation between Jesus and the woman at the well, in Samaria, and then again it is foreshadowed clearly by Abraham's servant and Rebecca at the well, in which Rebecca let down her pitcher and gave the servant to drink. In examining into these beautiful things, it must be remembered that they are but pen-pictures of the truth, which is allegorically presented by the language in which it is drawn. Beneath the external figure must the truth be sought, and never in the literal meaning of the language itself.

In studying the subtle and interior relations of the sexes, it should always be remembered that they represent the positive and negative sides of the creation. They stand in the same relation to each other, and are governed by the same laws as electricity. They have their positive and negative batteries and poles. That there may be a perfect communication between them the opposite poles must be brought into actual contact through the medium of the connecting wire. Then the current passes from the positive pole over the wire to the negative pole and is returned through the common medium, any deflection from the perfect condition, either completely destroying or weakening the communication. Another analogical fact to be observed is this: The positive current does not pass over the connecting method of communication, because it is sent; but because there is a negative condition at the other end that

attracts it. The objective point of all electrical currents is that one which is most negative to its source. The electric bolt that descends from the positively charged cloud in which it is confined, strikes that point to which it is attracted, not a point to which it was directed. We refer to these laws in this connection to show that the negative forces in the universe are really the governing power in these subtle electrical and magnetic conditions; and, consequently, that in the relations of the sexes, woman is the rightful queen. Under the curse in which she lives, this queenship has been wrested from her. The result has been that the general curse has fallen on her as well as on the man. Abraham's servant said to Rebecca, "Let down thy pitcher that I may drink." And she replied, "Drink, my lord." But Jesus said to the Samaritan woman, "If thou knewest who it is that saith to thee give me to drink, thou wouldst have asked of him and he would have given thee living water."

The realization of the truths to which we refer, which are to open to the race undreamed of glories, and become its savior from death because its savior from all forms of sin, is a physical fact. Nor is it one that is to be attained by any negative process; by simply refraining from doing the things that now are done; but it is to be gained by affirmative action; by the doing of a thing which is to supersede the things that now are done, which produce results that all deplore. It is not a matter of faith; with all the faith that one may have, there must be also works to prove the faith. So those who have inferred that we have meant that the bad which now prevails must simply cease with nothing new and good to take its place, have not inferred correctly. There has got to be a positive action; a doing of certain things; a conformity to the law of the relations of the sexes, in place of the misuse which now is next to universal. And when this shall be done, the curse that follows woman now will be withheld, and in the blessing she will receive she will bless the giver more, and in this giving and receiving it will be realized that it is the two who perfectly unite who form a single whole, and exemplify the saying that "What God hath joined together, let no man put asunder."

The proposition then is, that when the act by which the wastes in man and woman are to be utilized and saved shall be revealed, and lived, then the disease to which we have referred will pass away, and in its place will come a pure river of water of life. As the act called sin by John is the basic sin of all other sin in man, so is this disease in woman, which came as a result of that sin in man, the basic cause of all the ills from which she suffers. The doing away of these two primal causes will remove the cause of death, for death is caused by sin, and is the devil of the Bible. When the condition to which we refer shall be attained, and the two prime causes of all other ills removed, then there will be no inducements to commit the lesser sins with which the world is filled. When "born again," when born of the Spirit, and into the Spirit, the Spirit of man will rise to the control, and be no longer the abject slave and subject of the body; and this it is to triumph over death, for death is of the body only; and to triumph over death, is to have realized "the truth" that Jesus came to bring to light.

#### PERSONAL.

Col. J. H. Blood:

I was surprised beyond measure and pained beyond expression to see in the last WEEKLY the remarks appended to an extract from the *Spiritualist at Work*, entitled "By their fruits," etc. I cannot imagine how you could have permitted such a thing as that to appear when you know so well that it is entirely at variance with my oft-expressed method of treating those who choose to be vulgar, and to rail at and abuse me or the cause to which I am devoted. I wish you to say in the next paper that I entirely disapprove of noticing anything of that kind; and, least of all, of noticing it in such a way as to put myself in comparison with them. I desire to do my work the best I can under the guidance of the Spirit, and if it please God to bless my efforts, let the glory be given to Him, who blesses me by appointing me to do His service. It is in this spirit that I work, and it is in this also that I wish at all times to meet the attacks and revilements of those who differ from me, as well as to regard the fruits that may result from my labors. I trust that the columns of the paper that bears my name at its head may never again be sullied in the manner to which I refer.

VICTORIA C. WOODHULL.

ERIE, PA., Nov. 27, 1875.

I know of no better way of presenting the criticism of the editor-in-chief of the WEEKLY, upon the appearance of the article in question, than to publish her letter to me, in which it is stated, which I do gladly, and add that whatever reprobation of it there may have arisen in the minds of any of its readers on its account, belongs to me alone. It is proper that I should state, however, that I entirely agree with Mrs. Woodhull in her criticism; and so long as I have anything to do with the conduct of the WEEKLY, shall preserve the purity of thought and height of purpose which it has been at all times her desire to have exemplified in its columns, which it is right for me to admit was transcended by the appearance of the article to which she has taken exception.

J. H. BLOOD.

#### EXPLANATORY.

It has always been the practice of the WEEKLY to, in some way, acknowledge the receipt of money, let it have been received for whatsoever purpose. All contributions are published in the paper; for all remittances for subscription receipts are intended to be sent, while for speeches, books and photographs their reception by mail is a sufficient acknowledgment for the remittance. If from any reason any of our subscribers or readers have any cause whatsoever, real or apparent, to feel aggrieved at any seeming neglect on our part in relation to these matters, if they will make it known, we shall gladly make any proper reparation, explanation or rectification.

#### THE REACTION IN LONDON.

In his lecture on Religious Reform, R. W. Hume said that "the present aspect of Protestantism was not satisfactory to its well wishers; that revivals exhibited rather the flush of fever than the ruddy glow of health; that the reaction from such spiritual debauches not unfrequently left those who indulged in them less virtuous than before." If the following from the "Londonderry Covenanter"—for which we are indebted to the New York *Herald*—be correct, something more interesting to the clergy results from such evangelical inebriation. Speaking of the present time, it says:

"The (London) prayer meeting has dwindled down almost to nothing. Where thousands assembled when Moody, Sankey and the American organ were present, only from ten to twenty are to be found. The requests for prayer, which took so long to read that they had to be classified, have all but ceased. A large increase of church membership was expected, particularly in the North of London, around the Agricultural Hall, where the meetings were so crowded, but instead, the ministers report an actual decrease of the numbers of those seeking membership in the churches."

Then come the following heartfelt moans over the enormous sum which the revival is said to have cost, taken from the same article:

"During the past two years about a quarter of a million (pounds sterling) has been expended on the work of these Americans. We look for results in vain. If the same had been expended on the ordinary means of grace some solid and lasting results would have been obtained."

To use a homely adage, so far as regards this mission of the so-called evangelists, the British churches appear to have reason to complain that with them this revival business is: "all talk and no cider," or "all talk and no sacramental wine," which amounts to the same thing. Verily, after the above exhibit, we commend our Protestant brethren and sisters to abide resolutely by "the ordinary means of grace" whatever those may be. Paul says, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come," but this revivalism, looked at from a clerical standpoint, appears to be useful neither for future nor present occasions.

In conclusion, we take the liberty of presenting our readers with the little bill of costs which is taken from the same paper, which terms it

#### THE REVIVAL BALANCE SHEET.

	Subscriber,	£550	\$2,750 00
1	do	500	17,500 00
7	do	250	15,000 00
12	do	100	23,000 00
46	do	10½	1,990 00
36	do	10	10,450 00
209	do	5½	1,810 25
69	do	5	11,725 00
469	do	2½ 6d.	14 9½
27	do	1s. 0d.	3 75
15	do		

\$84,743 00

A very nice little sum, contributed, as our readers will perceive by the amounts, mostly by Mammon, for the furtherance of the cause of modern Protestant Christianity. In ancient times it is said that Judas carried the bag, but if there be any Judas in the company of our modern evangelists we submit it would be well for him to carry a sack instead.

CHAUNCEY BARNES. From the Omaha *Herald*, in a column report, we learn that this "Spiritual Prophet, chosen from his fishing boat, to be the coming man," is creating quite a commotion in the West. In the *Herald's* report there are many public tests recorded as performed, which, in the language of the reporter, "are not to be easily accounted for on any mundane theory." Chauncey Barnes is in many respects, a remarkable person; undoubtedly is an honest and conscientious medium. His public tests are similar to those given by E. V. Wilson; and are fully equal to them. Nor is it too much to say that he is a thorough devotee to the truth as he sees it; he never hesitates on any occasion to proclaim all that he knows. He follows no line of policy; but always does what he thinks right at the time, fearless of consequences, which course has led some to shun him, as "not safe." But for all this he has a mission, and is working in his own way to fulfill it. He goes from Omaha to Salt Lake City, and thence to San Francisco, at which places we hope he may sow the seed of "the New Dispensation" plentifully.



## THE LECTURE SEASON.

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

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

The first seven of these subjects form a regular course, and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole grounds of the Sealed Mystery.

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

Mrs. Woodhull will speak in Meadville, Pa., Nov. 26; Erie, Pa., Nov. 27; Corry, Pa., Nov. 29; Linesville, Pa., Nov. 30; Batavia, N. Y., Dec. 1; Canandaigua, N. Y., Dec. 2; Syracuse, N. Y., Dec. 3; Rochester, N. Y., Dec. 4; Buffalo (Sunday), Dec. 5; Lockport, N. Y., Dec. 6; Little Falls, N. Y., Dec. 7; Pittsfield, Mass., Dec. 8; North Adams Mass., Dec. 9; Northampton, Mass., Dec. 10; Westfield, Mass., Dec. 11; Springfield, Mass. (Sunday), Dec. 12; Holyoke, Mass., Dec. 13. If any change in dates is made it will be announced in the local papers.

## CONTRIBUTIONS TO THE WEEKLY.

Total amount acknowledged previously..... \$185 00  
Appropriated, eighteen six months' subscriptions..... 27 00

Subject to appropriation Nov. 20..... \$158 00  
Received for the week ending November 27:  
Samuel Porter..... 1 00  
C. S. Rowley..... 1 50  
H. S. Warren..... 1 00  
Nathaniel Tower..... 2 00  
Leonard Gurney..... 10 00  
Frank Everly..... 6 00  
Mrs. L. W. Houghton..... 5 00

\$26 50

\$184 50

Appropriated eighteen six months' subscriptions..... 27 00

Subject to appropriation..... \$157 50

## STILL ANOTHER WAY TO DO IT.

Your correspondent B. B. of Hannibal, N. Y., presents a case that should be considered, seriously by those who can relieve it—should be thought over with sadness. A single, invalid daughter, supporting aged parents—the mother blind and father helpless—struggling with poverty and hunger for the bread of life, asks for a copy of the WEEKLY. Send her two—another one on my account—that she may bless some neighbor who may, like her, have the same need. \$3 00  
Renew subscription for one year for C. F. H., Cincinnati, O..... 3 00  
“ “ “ J. K., “ “ “ 3 00  
“ “ “ to C. G., “ “ “ 3 00  
“ “ “ J. M. C., Mt. Pleasant, Ia..... 3 00  
“ “ “ N. G. S., Louisville, Ky..... 3 00  
Send me ten sets Bible Articles..... 10 00  
“ Breaking the Seals..... 5 00  
And credit me contribution..... 27 00

Herewith find enclosed for the same..... \$60 00

A FRIEND.

## MRS. WOODHULL IN THE FIELD.

## COMMENTS OF THE PRESS.

## THE WOODHULL LECTURE.

[From the Daily Gazette, Steubenville, Ohio, Nov. 15, 1875.]

The rain on Saturday night prevented a large audience from gathering at the hall, yet if Steubenville had been sifted for the express purpose of accomplishing such a result, it would not have been possible to present a more select or intellectual audience than assembled on that evening to listen to Mrs. Woodhull's views on "the True and False, Socially."

Before the lecture began Tennie Claflin made her appearance on the stage and rendered a poem in a manner that impressed the audience that she has fine dramatic ability.

[From the Logansport Star, Oct. 22, 1875.]

## MRS. WOODHULL'S ORATION.

There was a fair attendance at the Opera House last evening to listen to Victoria C. Woodhull upon "The True and the False, Socially." There were quite a number of respectable ladies present, and while there was a fair proportion of lay members of the churches there was a conspicuous absence of divines. In short, the audience was in point of intelligence as flattering an one as ever greeted a lecturer in this city. The speaker was listened to with rapt attention, and now and then as she forced home some unpleasant truth, was encouraged by bursts of applause. Her tones are clear and penetrating, but her utterances are so rapid that little room is afforded for the graces of elocution. She does not employ the aid of gestures until she warms up with the earnestness of her thoughts. Then she exhibits true oratorical ability and dramatic skill. Her style, however, is always animated, rather giving the impression that she has so much to say that she must speak quickly and economize her time. She handled her subject, the social problem, without gloves,

presenting the shams, superficialities and inconsistencies of the present order of things in their true colors, tearing aside the veil placed over them through false delicacy.

[From the Canton (Ohio) Times, Nov. 18.]

## EDITORIAL.

Victoria Woodhull lectured at the Opera House on Wednesday evening. Her audience was an appreciative one, composed extensively of ladies, who went to hear the "truth," and they heard it. Mrs. Woodhull is an excellent speaker and presents her argument in such an earnest manner that the most ignorant can fully understand her meaning. She comes down to solid facts and endeavors to impress upon her audience the necessity of raising children to lead pure and virtuous lives. Mrs. Woodhull has been vilified and abused by both press and public, but if we understand her correctly it was because she told truths, that all know are truths, but do not like to hear them. We trust that Mrs. Woodhull will again visit us, and if she does, we can safely assure her a jammed, crowded house.

[From the Banner, Mt. Vernon, Ohio, Nov. 19.]

## EDITORIAL.

Mrs. Woodhull lectured at Woodward Hall on Thursday evening. We have no doubt nearly every lady in Mt. Vernon was anxious to see and hear what she had to say; but conceiving that it would not be "respectable" to be seen in the Hall on that evening, many concluded to keep away. They certainly missed a treat; for instead of anything that would bring a tinge to the cheek of the most refined and sensitive lady, the lecturer championed the cause of woman, and in "thoughts that breathe and words that burn," uttered great truths that mankind as well as womankind might profit by. Many have formed a wrong impression in regard to Mrs. Woodhull. She utters nothing immoral or impure—nothing that would not grace any pulpit or rostrum in the land; and we venture to say if she visits Mt. Vernon again there is no hall in the city large enough to hold the audience that will turn out to hear her. She is the best female orator we have ever listened to—far surpassing Olive Logan or Anna Dickinson. Her voice is clear and musical, her enunciation full and distinct, her gestures graceful and her elocution earnest and emphatic. She has a wonderful command of language, and never uses an improper word to express her ideas.

[The Canton Repository, Nov. 19.]

Mrs. Woodhull delivered her lecture at the Opera House on Wednesday evening to a large audience. About one hundred ladies were present. The lecture was peculiarly a good one, and was delivered in good taste. Mrs. W.'s voice is excellent, and her graces of elocution are such as to command the attention and secure the admiration of her audience. After the first half hour she laid aside her notes, and for an hour poured forth a stream of oratory that was as remarkable for its substance as for its vehement and earnest delivery and extraordinary rapidity and power. She certainly enchained her audience throughout. There can be no doubt of her wonderful ability, nor that it is of a high order.

That her views of social reform, so far as the general laws of procreation and of personal habits of both sexes are concerned, are the correct views we also believe. They are in accordance with the highest standards of science, as expounded and admitted by the ablest scientists of the times. To proclaim them and to impress them upon the country she thinks is her mission. To do this, it seems to us it is not necessary to attack the churches and religious bodies of the day as she does, though she insists that they stand arrayed against all progress in this direction.

[From the Indianapolis Daily Sentinel, Nov. 23, 1875.]

Mrs. Victoria C. Woodhull was greeted last evening, at the Academy of Music, by a large and intelligent audience. Many of our best ladies and gentlemen turned out to hear what the persecuted but talented genius had to say on the subject of "The True and the False, Socially," a theme supposed to be extremely congenial and likely to reflect her extreme notions, whatever they might be. She was plainly and neatly dressed in black, was easy and graceful in her manners, and was pleasant and musical in the tones of her voice. As she warmed with the subject, her excitement showed itself in a flushed face, which gave her a handsome and very young appearance. "I don't want you to build a monument to my memory when I'm gone, but I do beg you to let me, without calumny and persecution, build my own monument while I live. I would rather be cherished in the hearts of this people for the sake of the living truth in an be rich in jewels and stocks; and it is in the hope that my plain, earnest language may lead some here present to be pure men and women that I now bid you good-night." (Great applause.)

[From the Cincinnati Commercial, Nov. 7, 1875.]

VICTORIA C. WOODHULL AT ROBINSON'S OPERA HOUSE, CINCINNATI.

Robinson's Opera House was filled last night with an attentive audience to hear Victoria C. Woodhull's lecture. When the curtain rolled up, disclosing a parlor scene set with furniture, Mrs. Woodhull entered by the centre entrance, not unlike Lady Macbeth reading the letter.

[From the Indianapolis Daily Journal, Nov. 23, 1875.]

## MRS. WOODHULL.

Mrs. Woodhull's lecture at the Academy of Music, last evening, attracted an audience which, both in respectability and size, was not inferior to those which greet the distinguished stars of the theatrical or musical world. The lectress was attired in a black dress, and after the first fifteen minutes discarded her manuscript and talked to the audience directly and forcibly. Her manner is peculiarly earnest. She spoke for an hour and a half, closing with a strong and glowing advocacy of her much persecuted views, pleading forcibly for the recognition and love of society, and finally bowing herself gracefully from the stage amidst thunder of applause.

## THE POWER THAT MOVES THE PEOPLE.

COLONEL J. H. BLOOD, MANAGING EDITOR WEEKLY:

Dear Colonel—Yours of yesterday just to hand, contents noted. Mrs. Woodhull undoubtedly had reference to Rev. A. B. Bradford, of Enon Valley, Beaver County, Pa., on the road between here and Pittsburgh. He was here and attended her lecture, was once a Presbyterian minister, turned to be a strong anti-slavery man before the war, and finally drifted out of the church, became a free-tinker, then a Spiritualist, and is now a "Woodhull" man.

Mr. Bradford is a man of splendid abilities and a thoroughly radical reformer.

Mrs. W. had a fair audience at this place. Her lecture conquered every he the hall, and turned enemies into admiring and loving friends. There has been a perfect revolution in sentiment since her lecture.

I never saw the like of it. Men and women who had hitherto denounced her and regarded her as an enemy to good morals, etc. in spite of all the pleading a little band of half dozen of us could do, cannot now say enough in her praise.

She is the most wonderful woman on earth. She comes and conquers, and goes to conquer still. She is perfectly irresistible. God and the angels protect her, and all of you.

Your friend and brother,

CHARLES BONSALE.

I regard Emerson with some admiration, yet qualified by the evident source of his wisdom, inasmuch as it reaches, not the heart and soul, but, like the fine-cut diamond, glitters to the eye and sense, but not to the spirit. His intellect is finely and chastely displayed, and in the tournament of a cold philosophy he is the chosen gladiator, and carries off the honors; but in a soul-sense he does not begin to equal such men as Chapin or John W. Chadwick, and the presence of the man would never inspire me to anything more than to emulate his culture and turn the pages of the countless volumes of erudition which are every day friends to him.

CHARLOTTE BARBER.

## BUSINESS EDITORIALS.

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

WARREN CHASE will lecture in Olathe, Kan., Dec. 5, 6, 7 and 8; in De Sota, Kan., Dec. 9, 10, 11 and 12; in Council Bluffs, Iowa, Dec. 15, 16, 17 and 19; in Ogden, Utah, Dec. 23, 24, 25 and 26; and in San Francisco during year 1876. His address will be Oakland, Cal., after January 1 till further notice.

Mrs. H. AUGUSTA WHITE, late superintendent of Dawn Valcour Community, having been developed as a superior clairvoyant, by a band of advanced spirits, will soon give readings at the Co-operative House, 308 Third avenue. Advice given on business and social affairs. Hours from 10 to 5.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their annual convention in Library Hall, Newark, on Saturday and Sunday, December 11th and 12th, 1875. Three sessions daily at 10, 2 and 7 o'clock. Election of officers and other important business will be transacted. Among the speakers engaged are Prof. R. W. Hume and Mrs. Anna M. Middlebrook. All are cordially invited.  
D. J. STANSBERRY, Sec'y.  
L. K. COONLEY, President

THE Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Ripon, Wis., on the 17th, 18th and 19th of December, 1875. Mrs. Dr. Severance is already engaged for the occasion. Other prominent speakers will be in attendance. Let all come up to the work, and not leave the burthen for the few. The meeting will be called to order at 2 o'clock P. M., on Friday, the 17th.

ISAAC ORVIS, Pres. DR. J. C. PHILLIPS, Sec'y,  
Northern Wis. Spiritual Conference.  
OMRO, WIS., Nov. 24th, 1875.

## A SINCERE INQUIRER.

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

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

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

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

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



Have you seen the Wonderful Type-  
Writing Machine?



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

#### READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY, 135 BROADWAY, New York, Dec. 8, 1874.

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 23, 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 crabbed 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 could not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,  
JOHN ABBOTT FRENCH,  
Pastor First Pres. Ch., Morristown, N. J.

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

DENSMORE, YOST & Co.,

General Agents, 707 Broadway, N. Y.  
Orders filled by WOODHULL & CLAFLIN, P.O. Box 3791

**A New and Valuable Work.**  
**CHRISTIANITY AND THE BIBLE**  
AGAINST  
**Philosophy & Science.**

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

INDEPENDENT TRACT SOCIETY,  
Publishers Worcester, Mass.

#### NEW ANNOUNCEMENTS.

### WOMAN; The Hope of the World.

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

THIRD EDITION NOW READY

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

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

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

IND. TRACT SOCIETY, Publishers,  
Worcester, Mass.

Send for large Catalogue.

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

CONTAINING

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

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

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

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

#### CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

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

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

### DR. SMYTHE'S PATENT

"Household Vinegar-Maker."

Makes Vinegar by a new process in four hours.

ADDRESS:

DR. SMYTHE,  
Hallsport, N. Y.

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

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

## READ THE TESTIMONY.

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

New York, Sept. 1st, 1875.

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

Yours for progress, JOHN P. JEWETT.

From the leading Hardware House in Rochester N. Y.

August 28th, 1875.

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

HAMILTON & MATHEWS.

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

August 27, 1875.

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

C. E. WALBRIDGE.

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

New York, Aug. 30, 1875.

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

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

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

New York, August 23, 1875.

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

Respectfully, G. H. BENEDICT.

Emporium, Pa., August 31st, 1875.

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

W. J. CRAIGER, M. D.

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

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

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

J. S. W.

### THE WAKEFIELD EARTH CLOSET COMPANY,

36 Dey Street, New York.

### PARTURITION WITHOUT PAIN;

OR,

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

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

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

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

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

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

### JOSHUA ANTHONY, DAIRY FARMER,

COLETA, WHITESIDE CO.,  
ILLINOIS

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

REFERENCES.—First National Bank, Sterling, Ill.;

Patterson & Co., Bankers, Sterling, Ill.;

E. Brookfield, Banker, Rock Falls,

Ill.; First National Bank,

Kasson, Minn.

### A SURE CURE FOR GOITRE!

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

DR. E. L. ROBERTS,

Marshall, Mich.

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

By A. BRIGGS DAVIS.

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

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

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

Price, post paid, 10 cents. Address

INDEPENDENT TRACT SOCIETY,

Worcester, Mass.

OPPIUM  
And Liquor  
Habit  
And  
Painful  
Effects  
By  
Aut-  
opium  
res-  
timon-  
ials  
sent  
by  
W.  
P. PHELON,  
M. D., & E.  
Nelson-St.  
Room 55,  
Chicago.



# GREAT CENTRAL ROUTE.

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

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

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

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

## Condensed Time Table.

### WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
London.	5.35 "	5.55 "	" London.	2.55 "
Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
Denison.	8.00 "	...	" Denison.	8.00 "
Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
Ogden.	...	...	" Ogden.	5.30 "
San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
Quincy.	11.15 "	...	" Quincy.	9.45 "
St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
Atchison.	11.00 "	...	" Atchison.	11.17 "
Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
Denver.	7.00 A. M.	...	" Denver.	...

## Through Sleeping Car Arrangements

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

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

## CONNECTIONS OF ERIE RAILWAY WITH MAIN LINES AND BRANCHES OF

### Michigan, Central & Great Western Railways.

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

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

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

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

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

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

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

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

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

At Battle Creek, with Peninsular R. R.

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

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

At Niles, with South Bend Branch.

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

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

At Lake, with Joliet Branch to Joliet.

At Chicago, with all railroads diverging.

## CANCER

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

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

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

## PSYCHOMETRY.

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

JOHN M. SPEAR, 2,216 Mt. Vernon street, Phila.

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

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

## SPIRIT COLLEGE.

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

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

## What Young People Should Know.

THE REPRODUCTIVE FUNCTION IN MAN AND THE LOWER ANIMALS.

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

With twenty-six illustrations, \$1 50.

Address

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

## SAVE YOUR MONEY.

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

PURCHASING AGENCY,

No. 335 BROADWAY, N. Y.

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

SEND FOR CIRCULARS, PRICE LIST AND REFERENCES.

227tf.

## IMPROVED

## Patent Wire Signs.

C. MONKS,

PROPRIETOR AND MANUFACTURER

OF THE

Improved Metallic Lettered

## Wire Signs

AND

## Banners.

## SIGN PAINTING

AND

## ENGRAVING,

IN ALL ITS BRANCHES.

No. 413 BROADWAY,  
New York.

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

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

## C. MONKS,

413 BROADWAY.

NEW YORK.

## TRIANGLE PHYSICIANS.

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

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

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

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

The Keenest Satire of Modern Times.

## The Drama of Deceit.

A Satire in Verse on the

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

DRAMATIS PERSONÆ.

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

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

"BEHIND THE SCENES"

in the greatest scandal of any age! The "ways that were dark, and the tricks that proved vain," are here exposed to the glaring light of the day.

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

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

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

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

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

SELLS AT SIGHT!

Address all orders to

INDEPENDENT TRACT SOCIETY,

Box 37, WORCESTER, MASS.

A. BRIGGS DAVIS, Sec. and Treas.

## PENNSYLVANIA RAILROAD.

THE GREAT TRUNK LINE

AND UNITED STATES MAIL ROUTE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FRANK THOMPSON, D. M. BOYD, Jr.,  
General Manager. General Passenger Ag't.

## HULL'S CRUCIBLE.

A WIDE AWAKE SPIRITUALISTIC & SOCIAL REFORM JOURNAL.

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

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

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

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

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

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

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

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

## TERMS.

One subscription, 52 numbers..... \$2 50  
" " 25 " ..... 1 50  
" " 13 " ..... 0 65

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

All Letters, Money Orders and Drafts should be addressed

**MOSES HULL & CO.,**  
811 WASHINGTON ST., Boston