

# WOODHULL & CLAFLIN'S WEEKLY.

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

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PRICE TEN CENTS.

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

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

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

## THE "FALSE AND THE TRUE" EDUCATION—A NEW SCHOOL SYSTEM.

BY MRS. L. M. HEATH.

Looking back along the river of Time and beholding the wrecks of misguided humanity, heaped and piled up on either shore and on its shoals, while so few have kept the channel and arrived at a successful destination, we naturally ask, "How long, Oh Lord, shall this destruction continue? Is there no salvation—no remedy? Is there no power or means of establishing light-houses and wreckers along the coast, and pilots on the stream, to direct God's children along the deep, clear channel of wisdom, virtue and happiness to a glorious haven in the summer land? I answer yes. Let us utilize the beautiful truths, developed within the last few years, through spiritual unfoldment, and the harmonious philosophy. Our philosophy has been heralded throughout the world. There have been an army of speakers in the field, and an immense home-guard in the study and in the press room, until theoretically we have conquered error, disarmed death, and captured and slain the devil. It is now time to apply to every-day practice what we claim in advance of the old. We can hope for but little from the fathers and mothers of the land, but through the children and youth of the present generation, we can revolutionize and save the world. We must institute a system of Industrial Lyceum Schools; schools where education is not limited to the abstract sciences, as at present practiced, but schools where the pupil can be educated practically in all the social, civil, political and financial affairs, duties, responsibilities and relations of after life, so he or she may be enabled to stand alone, maintain an individual independence, and go successfully through life, defying the snares and dangers that usually beset the pathway of most people after they arrive at majority. The world over, nearly every child leaves the paternal roof at or subsequent to his majority, ignorant of his future path-way, and wholly inexperienced in the new duties and responsibilities about to be assumed. In a family of half a dozen sons, the father is autocrat, the manager and financier; his brains and will alone propose and dispose. His sons, like machines, labor at the will and direction of the parent, ignorant and often indifferent as to results. Their wants are supplied, and their desires gratified, like the beasts of burden, according to the disposition and ability of the master. It is not strange then that they long to escape this mental famine and physical servitude at and often before they become "of age." And when they do go forth into the world, unlearned in the art of self-support, and attempt to compete with half a century of financial experience, who wonders that the river of life is lined with wrecks. For every dollar that is accumulated each year there are ten competitors, and out of the ten, there are six, who have had years of experience, and if those without experience fail to secure their full share, the world makes no allowance for inexperience and parental neglect, but with a cold iron heel crushes out what little hope and ambition there may be left. As well might you expect a man to succeed as boss ship builder, whose only experience had been a voyage across the ocean in the Great Eastern, or an expert machinist, by a study of the Patent Office Reports, as to expect the great mass of young men to succeed in the struggle of life, whose only practical experience has been, what the ordinary parent gives his children. Ordinarily, children mature, with little or no responsibilities, the parent provides food, raiment, and pin-money. The child regarding the parent obliged to look after and provide for all its wants and interests, appreciates no remuneration or consideration for its labor. Being wholly dependent upon the parent, he fails to appreciate the importance of education, practical or otherwise, and only "learns his task" as an easier manner of spending his days of ser-

vitute and dependence. Keep the arm in a sling for years, and the anvil will laugh at its puerile efforts with the sledge. Do the child's thinking, managing, supplying and financing, until he is of age, and then turn him off into a cold, unfeeling, selfish, experienced world, and if he don't become overpowered, with hopes crushed, and aspirations blighted, a ripe subject for vice and dissipation, a wreck of parental neglect, it will be because he lacks brains, or is blessed with a freak of fortune which seldom falls to the lot of mortals. To carry out my plan, I would suggest the following:

As our education is now too theoretical, I would make it practical as far possible. Properly managed, our schools should be self-supporting, and the pupil's education self-sustaining. Its arrangement and facilities should be such, that all pupils would be enabled to prosecute their studies, board and clothe themselves, and provide themselves with all needful articles from their own individual skill and resources, independent of parent or guardian, whether rich or poor. Throw upon each pupil, both male and female, the whole responsibility of his or her individual existence and support, health and development; educate into each mind, as fundamental principles, the true objects of life—that true greatness consists in the wealth of the soul in true wisdom. That this is an inheritance which can never be squandered, lost or stolen. A fortune that the possessor does not drop with his mantle of mortality, but one which accompanies him as so much capital to commence his grand career in the summer land. Insit into each young mind, and continue the lesson throughout its pupilage, that the great object of the physical organization is to properly cultivate and develop the spiritual. That the existence and wants of the physical are limited to time, but those of the spiritual are eternal and boundless. Impress upon the pupil's mind that the physical body was designed for God's tabernacle on earth, the holy dwelling of an infant angel, and not for an automaton of fashion, to display gewgaws upon, or a cesspool for the filth of sensuality and a perverted appetite to ferment in. Teach them that labor is not only honorable, but essential for the support of the body and a healthy development of the spirit. Dispel the false idea that labor was entailed upon man as a curse for the sins of our first parents. Let the Board of Education carefully analyze the mind and talents of each pupil. Children possess mechanical skill and genius. It crops out in the erection of every "play-house" or toy constructed. Almost always this building genius is discouraged by chastisement for "meddling with dad's tools." Children also possess physical powers, both of strength and endurance, which are expended in play. They play more hours and endure more hardships without being weary, in proportion to their years, than adults. Most of this waste genius and power I would convert to use, by applying it in any useful direction which would best suit the talents and taste of the pupil, and yield the largest pecuniary profit. I would render this mode of exercise as pleasing to the child as play, affording him full as much amusement, by allowing him all the proceeds of his labor and skill. I would have our schools provided with miniature farms or gardens for the exercise and pecuniary aid of all who chose to work the soil and practice the art and science of agriculture. If John had a taste or talent for horticulture, floriculture or agriculture, let it be gratified and cultivated. If he chose to raise grapes, Peter would prefer to cultivate his mechanical skill, and make boxes to pack them in, while James, with more of a mercantile turn of mind, would purchase and market the products, and in turn supply the balance of the pupils with such articles of merchandise as they might require. I would have all the mechanical arts represented—each boy and girl to engage in such pursuits as best suited their talents. I would have them spend their play hours and their play strength in such occupations as, while affording them both amusement and physical exercise, would be educating them in practical and useful arts, furnish them the means of support, and enable them to grow up with the proud consciousness of individual independence and self-creation. Tools, materials, shops and machinery, with competent instructors, should be supplied. Each pupil should be entitled to all the proceeds of his or her labor. A reasonable sum should be required of each for board and tuition, and the surplus (if any) at the close of each year, should be the pupil's own property. Some will accumulate a surplus, others may fail to meet expenses. If, at the end of the first year, John, Peter and James have

a surplus over and above all expenses and liabilities, Henry may be behind a few dollars. This fact will stimulate Henry to ten-fold exertion the second year, and the result will probably be that at the expiration of each pupil's term of schooling he and she will not only have a capital to engage in business on, but a thorough practical education in some useful branch of business. All play or nearly so, is imitation labor. Children delight to imitate their parent's vocations. Let this play be real, with real results and remuneration, and they will relish it as much more than sham play as they do the apple more than the picture. This will be a saving of power, which has heretofore been lost or neglected. A power which, while saving the entire school-tax of the country, is educating the rising generation in useful and honorable pursuits of life. The youthful life, being more pliable and easily educated than that of the adult, this early training will develop a generation of mechanics and artists far superior to that of any previous age. To be a good musician the pupil must begin young, and the "light fantastic toe" is the result of early training. I would have this little community of coming men and women enact all the social, civil, political and moral rules and regulations (under the approval and advice of the Board of Instruction) that may be necessary to their appreciation of the objects of government—the rights of mankind—their true relations to one another and their duties toward each other. Let there be such legislative, executive and judicial, departments among the pupils, and carried on, created and observed by them, so wisely, so justly and so practically that they leave the institution not only full grown scholars, artists and mechanics, but statesmen. There would arise among this little nation of coming men and women an honorable rivalry, not only financial and literary but for the best name and social standing, in order to secure the best and most honorable positions in their government, sufficient to stimulate each to healthy activity and devotion. At the close of each year—say in September—the school should give a grand fair and exposition. Let the friends of the school and this system of education from all parts of the country visit the exposition for several days. Let all the products of the shops and gardens be put on exhibition and for sale. Let there be each evening an exhibition of the progress and efficiency the school has made in literary pursuits. Let a wondering world see what rapid strides the coming men and women have made in science, in social, moral and political ethics, while their genius and their labors have furnished means for self-support. Who would not buy their wares, their fruits and their fabrics? I would have each pupil on his or her entrance deposit some article, model or design of their own make and conception. Have them numbered, with name and date, and at the close of the pupil's term deposit with the original another, to show the degree of progress. I would offer premiums for all useful inventions and improvements. I would educate the school to govern itself. In short, in religion, in politics, in labor and science and the laws of health, I would have them leave the school with as much and more practical experience and self-independence as most men possess at fifty. I would teach them virtue by learning them to hate vice. I would learn them to shun crime by educating them how to supply honorably all the wants of life. Who will co-operate with us in the establishment of such a school? We believe the objects are noble, practicable and will commend themselves to every friend of truth, and we ask such to contribute each his or her "block of marble" to aid in building up such a "Temple of Truth," from which shall flow out into the world rivers of light, bearing upon their bosoms such pearls of beauty as will induce mankind to institute voyages of discovery in search of their origin.

WEST NEWTON, Pa., Dec. 1, 1875.

### FREE LOVE.

Under the above heading there appeared in a late number of the *Detroit Tribune* a column taken from the *St. John's Republican*, containing a marriage contract between Leo Miller and Mattie Strickland, an able and important letter by Miss Strickland, taken from the *St. John's Independent*, and a card from her grief-stricken parents, asking for the sympathy of friends, on account of the course pursued by their "poor, deluded, misguided, insane daughter." The *Republican* fairly overdid the sympathy business, casting all the blame upon Victoria C. Woodhull.

*M. S. DeCoursey*



I should send this letter to the *Republican*, only that it would be Love's labor lost, for no editor would publish a candid criticism who can call a woman a serpent merely because her ideas are as superior to his as his are to those of the Chinese.

A good, but conservative, woman has just said to me, "no tongue can tell the amount of sorrow and trouble that girl has brought upon her parents and friends." I replied, my pen can tell the amount of sorrow and trouble her parents and friends will bring upon her. But, upon further reflection, I think that might be impossible. That side of the question the sympathizers have not looked upon.

Why this loud call for sympathy? Why, what evil hath she done? Has she married a murderer, a horse thief, or even a sot? Not a bit of it. The head and front of her offence is that she has married a man who has promised that, should his room ever be preferred to his company, he will depart in peace, instead of stabbing her to death the first time he meets her after the separation, as is the prevailing custom among those who separate after having been married according to the orthodox fashion.

What evil hath he done? Why—horror of horrors—he has loved the Honorable Randolph Strickland's daughter! When a mere boy I arrived at the firm conclusion that it was rough and tough "to hang a man for loving." The law will not allow these holy sympathizers to hang Mr. Miller; but hanging is nothing compared with what they are trying to do—to rob him of his fair name and fame. Impartial judges of Farmington pronounced Mr. Miller profound, a gentleman, and a scholar. The same judges pronounced Miss Strickland a perfect lady and a fluent speaker. They are about equal, in spite of the dissimilarity of titles. Let congratulations be tendered them, and let sympathy be extended to each and every member of the human family. Let Leo Miller and Mattie Strickland remember the words of the prophet, "Fear not," etc., and let them join the grand army of freedom and sing the freedman's song:

"We travel not back to the Eden of old,  
Bright garden so famous in story;  
But forward to gain with the true and the bold,  
The on-coming Eden of glory."

GEORGE ROBERTS.

FARMINGTON, Mich., Dec. 8.

#### LIVING THE GOLDEN RULE.

Dear Weekly—In your issue of Oct. 30, there is a letter from A. D. Wheeler, which is calculated to discourage and hinder the living-out to-day of the only principles that will ever bring "peace on earth and good will among men." "Indeed, for individuals under present arrangements to attempt to reduce to practice many of his precepts would be as futile as planting corn on a waste of blackened rock."

I feel I must say to Bro. Wheeler and all others who throw cold water on the efforts of those who are living-out to-day the principles taught by Jesus, that for one I entirely differ with them.

His words will give comfort to interest-takers and all others who wish to put off "until a more convenient season" the practice now—today—of the principles contained in the golden rule. After an experience and practice for twenty-five years, I say that I know the principles of Christianity—the golden rule, loving our neighbor as ourselves—can be and have been reduced to practice, and the one who has done it has never lacked a good home, a good bed, good food or a plenty of good clothes.

Brother Wheeler further says: "Such individuals would be reduced to utter bankruptcy in a month—living, stalking monuments to the spirit of folly which possessed them."

"Stalking monuments of folly" to whom? To money-lenders; to those who live on the hard earnings of the poor. I know very well that those "who reduce to practice" the precepts of Jesus, are called fools, insane and fit only for the mad-house. To stop stealing—interest taking is stealing, even if it be but one per cent.—is to be called "an imbecile, a sky-scraping visionary," and all such degrading names, all of which only prove that those who utter them are not ready now to "reduce to practice" that which can be and is so reduced. And if it can be reduced to practice by one, it can by all, if all will only make the trial.

The writer of this is a poor man (popularly speaking) but he challenges denial that he has reduced to practice the principles of Christianity, viz., loving his neighbor practically as himself.

He has paid hundreds of dollars interest money, yet he has, at times, had money of his own hard earnings which he could spare for a time, and he has gone to the poor and needy and offered it to them, refusing, from principle, to take any interest at all.

There is not one man or woman on earth but can live, reduce to practice the principles of Christianity, now, this day, if they really and truly desire so to do. This waiting for the world to be ready before we can reduce these important principles to practice, is the very reason why so many go to bed supperless every night.

If Bro. Wheeler wishes to see a man who lives the golden rule, let him call on Seward Mitchell, Vineland, N. J.

Nov. 1st, 1875.

#### THE RIGHT SPIRIT.

Editors Weekly—Inclosed is a Post Office order for \$3 for one year's subscription from No. 18, vol. 10, Oct. 2, 1875.

That I have neglected you so long is a crying shame. I have no earthly excuse to offer but negligence. To make amends for the past, however, I send you a year's subscription instead of six months as heretofore. Your last reminder came with the last paper and had the desired effect: "We have not heard from you in response to our appeal." I hope you will not have cause of complaint again "on account of non-payment." My "interest in the WEEKLY fallen off?" never; though I differ from you regarding your

Bible articles. I long since threw that superstition to the "moles and bats," but you have as much right to your views as I have, and I find in the WEEKLY enough reading matter, interesting and instructing, outside of those articles, corresponding with my notions of reform. Therefore, be assured I will not only continue "a reader of the WEEKLY for another year," but all the years of my natural life. Success to the WEEKLY and the three noble souls who are laboring for a trodden-down humanity. Your friend,  
No. 1907 Broadway, St. Louis, Mo. R. G. HALL

#### LOVE AND AMBITION.

"I love you, I love you," the fond wave sang,  
As she crept to the garment's hem  
Of the lordly hill, where her wistful tears  
Were gemming it gem on gem.

"I love you, I love you, oh, lift me up  
To your place in the sunlit air;  
Or bend, if you will, your face to mine,  
Till I touch your golden hair."

"Nay, nay, fair wave, yet ever be sure  
Your song is as sweet as can be;  
It toucheth me even as toucheth the wind,  
Whose harp maketh music for me."

"The wind, the wind," said the murmuring wave,  
"The wind is not constant a day;  
It blows where it listeth, while I, O Hill,  
Am faithful for aye and aye."

"The wind and the sun and the rain," quoth he,  
"Are friends who my verdure renew;  
But you, little wave, with your softest caress,  
What is there you can help me to do?"

"Ah, nothing," she sighed, "but to love and to lave  
Your feet with my kisses and tears;  
Only this have I done through the centuries past,  
Only this can I do through the years."

"O wave, keep your tenderness all for the sea—  
I have work which you know not to do;  
You cannot mount up to the stars with me,  
And I may not come down to you."

But Love has no choice; and the constant wave,  
A worshiper early and late,  
Still kisses the hem of his ever-green robe.  
And whispers in patience, "I wait."

MARY B. DODGE.

#### SCREECHING PLAYED OUT.

It is high time idle talk stopped and work began. Among us progressives there has been screeching enough, with just such result as that naturally yields. If we cannot now quietly set to work let us take ourselves out of the way and out of sight as the rank nuisance that we are, offensive to all honest nostrils.

Let us see now. Here we are at the beginning of a hard winter—winter always is hard in New York—and the great masses of the people are in the last stages of impoverishment, with no money and no chance to earn any. And this is now the third winter in which such a state of things has been going on here. Tens of thousands of people, willing enough to work, with nothing to do and nothing to eat, and no chance to get anything.

And that, too, with an unlimited amount of work needing to be done all around; with filthy streets to clean, narrow and crowded streets to widen or to relieve by replacement; innumerable fever-breeding rookeries to tear down and habitations fit for men and women and children—actual and possible citizens of a Republic—to erect in their places; a vast population, in fact, now packed like herrings in a barrel, in filthy places unfit for decently educated pigs to live in, to furnish backs to clothe, and, in one word, a whole disorderly city to put into proper order; with docks to construct, bridges to erect, railways in the city and out of it to build, and railways now half idle to run properly, and render subservient to the efficient housing and general well-being of the whole people; with all manner of services, needing to be rendered to our kind, now shamefully neglected.

With all this work needing badly to be done, crying out loudly to be done, with the means of doing it stuffing our coffers to repletion and badly needing to be put to use, we are still told by our social chiefs who don't know how to govern, by our captains of industry who don't know how to command, that there is no work for us to do! No work, forsooth! Idiomatic lie! There is an infinity of work to do, and always must be as long as human desires are insatiable, if we had but a Government capable of governing, directors capable of directing, capitalists capable of administering, instead of a set of brigands, pickpockets and swindlers.

Is this to go on? Apparently, yes! No new force has arisen capable of changing it and willing to change it. There is no reason for changing it now that did not exist last year and the year before. "The people" did not interfere then. "The people" will not interfere now. "The people," indeed! "The people" is an ass as well as a knave! "The people" had its head broken a year or two ago in Tompkins square, and then immediately turned round and re-elected the very men by whose orders its head was broken. Evidently "the people" is fond of having its wooden head broken!

And whose fault, pray, is all this dismal jumble of affairs in which everything is topsy-turvy, and everybody is crooked—not one straight-up man being left to set about righting things a little? Whose fault is it? Yours. Plainly yours. Yours, O "progressive" man, with your myriad-fold divergencies, your absurd demagogical tom-fooleries, your blockhead's blindness to the full-streaming sun-light of this nineteenth century; your stupid persistence in the empty and now meaningless negations proper to an age that ended nearly a century ago. Since 1789 these negations are an anachronism. They are to-day as retrograde as the purest ul-

tramontanism. At that grand explosion the old social order all through the West tottered to its fall. Ignorant charlatans only any longer suppose that explosion to have been a merely "French revolution," or suppose that revolution to have ever terminated, or to be capable of any termination short of the installation of a new social order throughout the West; itself only the harbinger of a universal social order embracing the whole human race, and claiming the whole human planet as its home. From that moment reconstruction took the first place in the order of the day. Reconstruction was thenceforward the only real progress.

It is for the want of an adequate comprehension of this great historic fact that you, partisans of progress—you, at all events, who pretend to be such—you too who sincerely intend to be such, are to-day just those who are blocking the wheels of progress. You, and you alone. The old renegade parties are all dead. As forces hindering the real progress they have been long ago reduced to nonentity. It is you, progressives, alone, with your stupid schemes, that don't mean anything; with your ignorance of the natural order and its changeless laws; with your ignoble incapacity for discipline—the very soul of organization, with your petty personalities and silly ambitions—each one aspiring to be generalissimo, while incapable of recruiting, to say nothing of efficiently handling a corporal's guard—you, and you alone, I say, who stop the advance of the triumphal car, and hinder the coming of that better social order, now otherwise fully ripe for development.

RAMSHORN.

#### THE FIRST STEP.

To the Editors Weekly:

I suppose nearly all reformers will admit that the social question, that is, as it affects the relations of the sexes, lies at the root of all the misery, as well as all the happiness, of human life. But this subject can never receive the attention it requires, nor can it have any fair chance to work out its natural results till the laboring classes, who form nearly three-fourths of the whole population, emancipate themselves from the oppressive power of capitalists who now use their ill-gotten gains to further their own selfish purposes, regardless of the misery and destitution they are causing among those by whose labor they exist. Directly or indirectly every millionaire in the world has obtained his wealth by the labor of others. Is not every man and woman entitled to the full value of their labor? What right (Oh, Justice, art thou blind?) have I to any portion of another man's earnings? Is it not robbery for one man, because he is stronger by reason of his wealth, to take and keep for his own use a portion of what another man earns? And yet what proportion of his real earnings does the laborer get?

Violence is an evil in itself, and it always brings misery and ruin in its train; but violence must be resorted to if we can obtain justice in no other way. Property has no rights when it stands in the way of the rights of humanity. Kings and corporations are formed for the purpose of monopolizing everything they can reach. Lands are gobbled up, and lakes and streams are laid claim to, so that we have to pay even for water to drink. Wealthy speculators put up their hundreds of thousands at a time, but the money is not theirs. By the bloody sweat of the toiling millions is this money produced, and they have the right and the power to take it from those who dishonestly claim it and hold it now.

Strikes will help us nothing, for they rebound to our own injury. We must combine, organize, and co-operate. We must take our stand on the rights of humanity, and then whatever just rights property has can never be infringed on. The tyrannical power of capital must, at all hazards, be broken, ere the cause of humanity can advance. Look at the destitute condition of poor families in all civilized countries, and consider to what shifts they are put to pay their way, even when trade is good and wages high. What, then, must be their condition when trade is dull and labor scarce? And yet we are told to thank God for His goodness and mercy. If I believed in the Christian's God I should curse and despise Him.

'Tis "man's inhumanity to man," and not God's wrath, which is making life a curse among us to-day. And we shall never grow better, stronger, nor happier till we stop driveling about the power of Jesus to save us, and begin to work out our own lives after nature's intuitive designs. That man, so long as he retains his mortal body, should earn his bread by the sweat of his brow, would be a blessing instead of a curse, if the bread which he earns were not ruthlessly stolen from him. But it is useless to cry over the wrongs of the past. We must band ourselves together and, relying on our own strength, claim our rights and our just deserts. If they are granted, it is all we require; but if we are refused what are justly our dues, then we must take them by force, let the consequences be what they may. Oppression, monopolies and governments have done their worst to rob and corrupt the people; let the blood be upon their heads.

The time is at hand when we must sink into a state of serfdom, governed and bound by the caprice of the rich and powerful, or we must strike for freedom, as best we may, and take things into our own hands. Then the ruled shall be the rulers, and all people shall be free—free from the oppressive power of accumulated and isolated wealth, and free from the tyranny of unprincipled office-holders who buy their way to distinction and power. We are fools to sit idly by and see ourselves defrauded and enslaved by a few men who are cunning enough to take advantage of our lethargy and ignorance. Self-help is the best help; and the self-emancipation of the laboring classes is the first step in our march for liberty.

J. BALL.

BROOME COUNTY, Dec. 1, 1875.

Woodhull & Claflin's Weekly.—I am a Woodhull man. I would that I could have had your paper to read forty years ago, how much suffering I could have escaped, how much more happiness I could have had.  
Centre Lisle, N. Y. A. N. WOODWORTH.



## THE PHILOSOPHY OF INTELLIGENCE.

Intelligence is a property belonging to organic life, varying in degree according to the necessity and capacity of the individual or class of life. It is subject to increase or diminution, which is governed by conditions and circumstances.

As I may use some words with a different meaning from that generally used, I will define the most important.

Intelligence.—An idea, organized by the life-experience of an individual, through the nervous functions.

Mind.—The combined organization of the intelligences or ideas of the individual, which is made up of the experiences and ideas comprehended and appropriated from the experiences of others.

Intellucene.—That substance from which ideas are formed.

Thought.—The action of the mind.

Experience.—Any sense by which the individual sustains, protects or enhances either pain or pleasure of life.

An idea is represented by matter, in form, quantity, quality, combination, beauty, etc., etc., all of which are properties of matter. The intelligence, or idea, must first have an existence, *per se*, before matter can be formed to represent it; consequently, there must be some substance out of which it becomes organic. I have called that substance intellucene.

We find organic life upon the earth surrounded by an ethereal atmosphere, from both of which it draws the elements of its support: that its origin, growth, perfection and continuance depend entirely upon circumstances and relative conditions. We also find that the same general principles will apply to mind; also that we have no knowledge of intelligence only as it is or has been associated with organic life; therefore, possessing the properties of substance and presentable and comprehensible only through substance, it must be of like nature; and the time may come when we shall analyze and understand its elemental combination.

We find life progressive in its development, and adapted to its condition, but ever moving onward and upward, and the same general laws controlling, and the same forces outworking through all forms of life, from the most insignificant to the grandest.

Also that whenever intelligence is manifested, its identity and oneness is proven by its characteristic sameness, by its transferableness from one individual to another; it makes no difference whether it be dog or man, lower or higher, there is but one boundary, and that is capacity and relative condition.

Increase the capacity by opportunity and culture, and animals approximate nearer and nearer in thought and action to man.

Degrade conditions, and lack of culture and use will deteriorate the life of an individual, or the mind, even to the death, through inanition.

The manifestation of intelligence is as boundless and varied as organic life, therefore it must have a supply coextensive with the demand. The earth is surrounded by an atmosphere sufficient to meet the necessities of its teeming millions, and the capacity and relative condition are the only barriers to its use.

The earth is surrounded by intellucene subject to similar laws of individual appropriation, and intellucene changes take place analogous in their relation to the mind, to atmospheric changes, and their relation to the body. Conditions analogous to miasmatic atmosphere exist in the intellucene which arises from low mental conditions and degraded activities, and woe to the individual or people who is in the right condition for this miasmentia to settle upon and make sick unto crime, from the petulant child to the hideous riot.

The time is coming when we will understand intellucene, its changes and influences as well as we now understand the air we breathe. Then man will no longer assume the rod, and in the voice of his vindictive God chastise his sin-sick brother.

L. M. ROSE, M. D.

Beloit, Wis.

## A FEW QUESTIONS.

Editors Weekly:

If convenient to you, or to some of your orthodox friends, to answer a few questions suggested by quotations from St. Paul, lately presented to the WEEKLY, it might be instructive and probably interesting and amusing to some of your readers.

First. (6th St. Paul to Hebrews, 4, 5, 6.) What is the heavenly gift of which he speaks, and what is its taste and how is it to be tasted? 2d. What is the Holy Ghost, and how is one to be made a partaker of it? 3d. Where and what is the good word of God and how can one taste of it? 4th. The powers of the world to come! are they of this earthly state in the future, or of a celestial post mortem? What do they consist of and how can one taste of them? The words imply a tasting in the earthly state. 5th. How does the backslider crucify to himself the Son of God at all, in falling away? and a fresh—unless he were numbered among the supposed first crucifiers, and if the first crucifixion of the Son of God was physical, or literal as it is usually termed, how can he be again crucified by any one, seeing he is not personally present?

St. Paul says—Gal. 2d, 20—"I am crucified with Christ," etc. Yet he survived it; but if he was really crucified with Christ, how then was Christ crucified, if the preposition with, signifies comparison, and not in company, as will not be assumed in any literal sense. Truly, &c., S.

Steuben, Huron county, O., Nov. 7, 1875.

BEAVER DAM, Oct. 27, 1875.

Dear Victoria,—The people here were much pleased with your lecture. Encomiums are freely uttered. Our press have done well, and could you come here again there is no house that would hold the audience.

## GOOD SOCIETY.

BY WARREN CHASE.

Not long since I was in a village where not a copy of the WEEKLY or the Banner was taken, and in the parlor of a respectable, intelligent family, where two young men and one young lady came in to visit a young lady already there, and at home. The young men were both smoking cigars, and continued to smoke and spit on the carpet as occasion required. Soon a game of cards was proposed, and the four all joined in the game, and when seated, the girls asked their partners for cigars, and both were supplied, and they lighted them and all four smoked and played most of the evening. Those young men would not marry those girls if for no other reason because they smoke, but those girls would gladly marry those young men because they have property or wealthy parents, and are smart, one evidence of which is they can smoke cigars, and yet none of them, nor any other man is fit for a husband or father who uses the filthy nuisance that pollutes the system and renders it unfit for either. No one cause in our country leads to so much dissipation or licentiousness as does tobacco, and yet fashionable society entertains it in all its departments. Expensive and filthy as it is, it would be hard to drive it out of use in any place, were it not dangerous from the large number of fires it has caused, destroying vast amounts of property and causing property-owners to forbid smoking on their premises. Chewing is, however, rarely forbidden even by physicians who know, or ought to know, it is a terribly destructive narcotic poison, and utterly ruinous to the health, happiness and harmony of all children. The poorer classes use it most because they do not know its nature and effects. Let both sexes smoke and chew together and intermarry, and let the pure of both sexes avoid all contact with tobacco.

To the Editor of the Weekly:

Hurrah! The President has thrown his gage of battle in the ring. Protestantism against the field. That is the word. He is right in demanding the secularization of the schools, but that will hardly be enough for our Catholic friends. The religious question runs through everything. Was Joshua right in commanding the sun to stand still instead of the earth? Is it bloody Elizabeth, or bloody Mary? Even our Jewish brethren in Philadelphia have been compelled to remonstrate against the introduction of the doctrine of the Trinity in a work on moral science. The end of all this will be, that, in our schools, we shall demand entire, unconditional, absolute non-sectarianism. History, without comments, that will be the word. Geography, and no four corners to the world, as the Psalmist puts it. Geology, a little farther back than the Mosaic or Egyptian account of the creation. The watchword of the future will be stone books against printed books forever!

But this introduction of the religious idea by the President will do more than this. It will make us heed the doctrine of the Constitution: "Congress shall make no law for the establishment of religion or prohibiting the free exercise thereof." If Congress can't do so let us hope that the time will soon arrive when a Pennsylvania or a New York judge (extremely holy, no doubt) can't do so. Why should I be damned or disfranchised because I don't believe in your God? That is the question. And I believe that the coming Presidential canvass will answer it once and forever. Once more, thanks to the President for throwing the Protestant glove into the ring. It will force the Catholic into the arms of the Free-thinkers, for all creedal religionists know better than to trust to the mercy of one another.

R. W. HUME.

## MEROTH, THE MAGIAN.

(Lyrics from)

TO A SILENT EOLIAN HARP.

Eudora.

Why art thou silent, gentle harp?  
Why sleeps thy magic tone?  
Hath wanton zephyr left thy chords  
And from thy music flown?  
But grieve not thou, he'll soon return,  
And, with his rosy wing,  
Fan perfume through the harp he loves,  
And kiss each tuneful string.

But, ah! what charm can cheer the maid  
Whom Love's soft breath awakes,  
Man's frail inconstancy to prove,  
To learn that he forsakes?  
Again, no more the broken chords  
May yield a forced reply;  
The tones, once sweet, are mournful now,  
In trembling sighs they die!

CARTHAGE, Mo., Dec. 22, 1875.

Editors Weekly,—My mother, an aged lady of nearly ninety years, enjoys reading the WEEKLY very much; is sorry those truths were not agitated before, but glad they have come now, that future generations may be benefited. May the all-powerful and all-wise God make such useful instruments of Victoria C. Woodhull, and a host of others, that those truths shall be so spread abroad and ingrafted into the hearts of the people, that children shall not longer cry out in agony of spirit, with David of old, "I was shapen in iniquity and in sin did my mother conceive me," but shall be so purely and perfectly organized that they can bless God for their existence, bless the world by their existence, and bless the great Creator through the ceaseless ages of eternity. CYNTHIA.

## HAVE PATIENCE.]

"The mills of the gods grind slow, but they grind exceedingly fine." Have patience. Whatever may have been done to you by an enemy, if it be really an evil thing, a detestable thing, a thing that is bad in itself, so that it stains the soul of the doer, you need not break a commandment to have revenge. Lift no finger, do no overt thing, say no word—above all, pray no prayer that punishment may fall upon the one who has despitely used you, but be sure it will

fall. The time will come when, if you have any pity in your soul, you will gladly do aught in your power to help the one who has to-day stabbed you to your heart's core. For in the accomplishment of a cruel deed, in the doing of a shameful act, in the very utterance of words that injure, forces are set to work the power of which cannot be comprehended. So, in the hurting of a neighbor, a man hurts himself, turns his steps into those paths in which retribution awaits him, and seldom fails to meet it. Be less sorry for yourself if harm befalls you, because of the cruelty or treachery of any other mortal, than for that other; for the mills of the gods never rest.

(From the Pittsburgh Leader, Dec. 19, 1875.)

A TIMID COMMITTEE.

It appears after all that it was the Library Committee who brought Tilton to lecture last night in Library Hall. They brought him, but not as part of the regular course, and it was not understood by the public that he came under their auspices at all. They brought him, and he lectured in the very hall they refused to Mrs. Woodhull a few weeks ago.

We state this not to blame the Committee, except for one thing, and that is the timidity of their proceedings. The Committee should have brought Tilton here openly, and we believe they would have been supported if they had brought Mrs. Woodhull too and had her lecture in the course with the single precautionary (though unnecessary) stipulation that she should not deliver an immoral lecture. The Committee's business is not, as we take it, to inquire too curiously into the social or even the moral standing of the persons it brings here, but to provide the best lecturer that can be secured. Certainly Tilton and Mrs. Woodhull are two of the best lecturers on the American platform. Their lectures, moreover, as anybody who has read the eastern papers must long have known, and as Pittsburgh has now found out, are entirely unexceptionable, as regards both morals and good taste. It was, therefore, ridiculous to refuse the hall to one of them altogether because her theories were disapproved, and to bring the other *sub rosa* because he was opposite to Beecher in the great scandal trial. A lecture committee should, above everything else, avoid the fault of being narrow in its selections; for thus are the best lecturers frequently missed. The Pittsburgh public is not so dyspeptic that it must have its literary food carefully selected and the stronger portions thrown out for it. Its digestion is robust, and will easily assimilate what is good and reject what is bad from any reasonable and noxious variety of food that is given it.

THE editor of the Buffalo express is about to visit Rochester, and to begin with, he says: "You can't even trust a barn out over night in that town." We warn him in advance, however, that if he steals so big a thing as a barn he'll get caught at it.—Rochester Democrat and Chronicle. Tally one for the Democrat man.

VIC WOODHULL indorses the Oneida community, remarking that there are no thieves within its borders. Why, however, should there be thieves there? A man would be a fool to steal his own property.—Rochester Democrat and Chronicle. If the people don't want any thieves anywhere, make it Oneida everywhere.

Six hundred less marriages in Boston this year than last, and we should like to know what's going to become of the unhappy country.—Rochester Democrat and Chronicle. And there will be less next.

WEST NEWTON, WESTMORLAND COUNTY, PA.,

Dec. 17, 1875:

Ed. Weekly—Enclosed I send you a scrap of ancient history which I took from the vest pocket of an Egyptian mummy, supposed to be Julius Caesar or Capt. Jack. The translation may not be correct, as my knowledge of the Celtic Zodiac dialect is limited. Having been born of rich, but respectable parents, they regarded my education of little account. As it is, I know there are those in your village of New York who will recognize the translation and give it its proper niche in the wall of history. Ever thine, B. L. HEATH.

"SYLPH."

Once upon a time of ancient date  
A grand "Puissant" ruled a state,  
Clothed in robes of golden hue,  
With aiding "Cherubs," not a few;  
His warrior great was "Michael;"  
His man of state was "Gabriel;"  
To guard his gold was "Uriel;"  
His knight of mail was "Zaphiel;"  
His lord of lands was "Zachriel;"  
On ships of war reigned "Zabriel;"  
His limb of law was "Camiel;"  
They also had one chamber Elf,  
Whom they styled, for short, a "Sylph."  
He died a martyr at his post,  
Defending his master's "spirit" hosts.  
The last he said, of which we know:  
"I succeeded; they will not go."

SOLUS.

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

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

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

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

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

NEW YORK, SATURDAY, JAN. 8, 1876.

VICTORIA C. WOODHULL

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## THE HUMAN ORGANISM AND ITS FUNCTIONS.

"For I am fearfully and wonderfully made."—Psalms cxix. 14.

"For the body is not one member but many."

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

"And yet show I you a more excellent way."—1st Corinthians xii. 14, 26 and 31.

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

"What! Know ye not that your body is the temple of the Holy Ghost, which is in you? Therefore glorify God in your body and in your spirit."—Ibid. iii. 16 and 17, and vi. 19 and 20.

There is one fact about which there is no difference of opinion among any of the people of the whole world. All races, nations, tongues; all sects, divisions, clans; all religions, philosophies, sciences give in a common agreement that the human body is the most wonderful work that there ever was, or is, in the universe. Prophets in all ages have made it a subject for their forecasting of events; poets in all climes have sung of its beauties and glories; and sages and philosophers, theologians and scientists in every part of the world have studied it most profoundly. But with all this; with all the investigation to which it has been subjected, it is still evident that there is next to nothing known about the great mystery of life and death which is wrapped up within this wonderful organic formation; this thinking, this reasoning, this intuitional, this inspirational, this all-embracing, self-sustaining, self-acting machine—this that is fearfully and wonderfully made.

It has been queried by many really deep-thinking persons whether, after all, there are any good reasons for believing and asserting that the human body, as a thing of matter, is really the last, the final and crowning work of which matter is or can be made the subject. We hold that there are as good reasons for this belief as there are for any other belief. All knowledge is relative and is based upon certain admitted principles or facts; but when we inquire about our knowledge of what principles consist, we are equally as far away from absolute proof as we are in regard to the body as the ultimate of form. If we take the position of the scientist and say that there is a power resident in matter that is ever forcing it into higher forms, and predicate upon this, that formation proceeds from imperfection toward perfection, we acknowledge that the purpose of creation is to produce something beyond which there can be nothing formed, which is equal to saying that the possibilities of matter will never be reached until the highest and best thing of which it is capable is evolved. If we take the position of the religionist and say that God created the world with the intention of at last producing a thing or an existence which should be immortal, we assert virtually the same thing that the scientist maintains. Hence, whether we start upon primate or reach out to ultimate truths, we start and arrive at the same common objective points.

In the light of science, the human mind is capable of taking hold of, and of understanding, all the facts through which matter has been forced, to prepare the way for the formation of an organ of which the mind could make use. This fact having been attained, for what other and higher fact is there need? Can there be formed a thing from matter that can do more than comprehend all that is, all that has been, and, reaching forward, grasp all that shall be? It is impossible to conceive of anything beyond the powers and the capacities (latent still in many, it must be admitted,) of the human mind, and there could be no possible use to which any higher thing could be reduced, if it were possible for such a one to be evolved. The human mind does all that the universe presents to be done; it is the fruit of all that has preceded it, and the point in which all things have culminated. Moreover, by its power, all other things are reduced to use. There is nothing in the universe, in ocean land or air, which the human mind can not command; nothing that is not good for something in the economy of man; nothing so mean and low; nothing so high and good, that it lies beyond the reach of man. What necessity is there then, what use, what room, for something still beyond the human mind? Economy is a basic law of nature. Nothing was ever formed for nought. Everything that has been made, was made with purpose to meet a given end; and everything has met that end and thus fulfilled its purpose, or will so do.

In the light of the religionist, the human body is capable of being made the instrument to represent all powers and attributes of Deity; it can be made the Son of God—God reproduced in man; the Holy Spirit incarnated in form. The consciousness that is wrapped up in man, takes cognizance of justice, mercy, love and truth, and as this power becomes exemplified by action in the body, the God in man becomes externalized; becomes outwrought in evidence by which others can take knowledge. There is no sentiment of which the human consciousness is impossible; no attribute, however high and noble, to which it is impervious; no wisdom which it cannot grasp. Then, from this standpoint, where is the use; where the economy; where the capacity, for another and a higher creature than the human? God cannot create a thing of greater range of power than that of which he is himself the central subject; he cannot do more than reproduce himself; more than create a Son of God. Therefore, whichever view we take of human life, we find no room for creation higher than itself; the human

form is capable of containing the highest attributes of God; and the human mind is capable of using the body to illustrate the divinest powers. There is no need for something beyond its range of possibilities; there is no range of possibilities outside of that of which the human mind is capable, while to attain to full extent of its range of possibilities, is to become at-one with God; is to see and know Him as He is.

Descending from this abstract view of man and reaching down to concrete life, we find him made up of organs, each of which has its natural functions. As there are no superfluous things in the universe at large, so are there no useless members of the body in which the universe is epitomized. Every organ of the human body was designed for some specific use or uses, and each separate one has, within itself, the indices which point out what those uses are, if they are but understood aright. The functions of nearly all the organs of the body are pretty generally understood, and common custom makes those functions practical. As a basic proposition it may be said that, in its natural, healthful state, each organ of the body has a certain method of making known its needs, and from this it follows that when a need is thus made known, the body suffers if it be not supplied; that is to say, the human body is not made up of organs which, in their healthful state, give out desires and appetites that are at variance with the highest good of the body as a whole; but rather that each organ is a medium through which the spirit, resident within the body, finds expression for its needs, and that the needs when thus expressed can be best supplied through the organs by which they are made known. For instance: The need for material from which to repair the wasted energies of the system, is manifested by the appetite known as hunger, and for that with which to reduce the consistency of the circulating fluids of the body, by thirst. Now, neither of these needs can be appeased by the sight of the eye of the material from which they are naturally supplied, though the desire for the beautiful may be gratified by observing what is demanded both by hunger and by thirst. Hunger is the natural indication of a need that can be supplied only by food; and thirst that of a need that can be supplied alone by drink; and what is true of hunger and of thirst, is true of every other appetite of the body. We do not eat merely to appease the appetite; nor drink merely to quench the thirst. Hunger and thirst are the evidences only of needs in the supply of which the well-being of the whole system is involved. We do not eat for the stomach's sake; we do not drink simply to satisfy the stomach. The stomach and the alimentary canal terminating in the tongue and mouth are the organs through which the body expresses its needs for nutriment and through which they are supplied. And again, we say that what is true of these organs, is true of every other organ of the body. There is not a single organ of the body that is intended to act simply for itself; but all organs are intended to be the means of making known by their desires, some need of the body as a whole, and a medium through which by gratifying the desire that is felt, of supplying the existing need. If this were not absolutely true, it would be a denial of the economy of creation in the body.

It is therefore in strict harmony with the creative plan as exemplified in the human body to say that every desire of a healthful body is a natural indication of some need of the body, for which, if not properly supplied, there will be a penalty that the body will have to pay; and to this there are, to this there can be no exceptions. But now comes the perversion of these desires; the perverted action of the organs by which the needs which they express are to be supplied. If hunger be left unsatisfied until its longings become intense—become a fever rather than a natural appetite—it will over task the means which the stomach possesses of appropriating the supplies that are demanded to appease the appetite. A constant repetition of this process will, in time, set up a morbid action of the appetite that will demand supplies, which, if the body need, the stomach cannot digest, and in this way, that which was intended to be the support of the human economy, is made the swiftest means for its destruction; indeed, is made to turn upon itself, and by the inverted action of its functions destroy the life it should have helped to continue. To emphasize this truth, we repeat again that, what is true of the organs and functions by which the system receives its physical support, is also true of every other organ, and its functions, of the body.

Now, if there are organs and functions of the body to which it may seem that this rule does not apply, we must conclude that their full and proper uses are not understood, or else we cannot be consistent. It would be an impeachment of the wisdom of the Creator to hold the opposite to this; and it is better to admit that there are things about the body which we do not yet comprehend, than to thus accuse Him who designed this most wonderful of all the wonders of the world. As a general proposition, it will be admitted that the rule laid down applies, but it will be also held that there is at least one exception to this rule, and that this exception is to be found and recognized in the functions of the organs that designate the sexes. But we deny that there can be any exception to the rule, and assert that what may seem to be a difference, that demands that there shall be an exception acknowledged, arises out of the perverted uses to which these organs and their functions have been reduced. Speaking in digestive parlance, they are dyspeptic, and the satisfaction of the appetites that are expressed through them



have much the same effect upon the body as a whole, that the satisfaction of the appetite for food and drink produces, when that appetite results from a perverted use of the functions of digestion.

If, then, it is not pure, healthful and beneficial to appease the appetites that find expression by the organs to which we now refer, it is because such appetites are morbid; are dyspeptic and not in accord with the real needs of the body; it is because by some misuse, abuse, or by some real need ignored, the functions of these organs have been perverted, and an unnatural appetite set up, which has displaced the natural one by which the real needs ought to have been made known. The error that the world has made, has been to sit down upon this condition and refuse to investigate the causes that have led to this perverted and unnatural action; has been content to condemn the results, without taking any means to prevent their recurrence constantly in coming generations; have placed a ban upon the organs and their functions without rebate, which belongs of right only to their perverted use. Their natural uses may not all be known; but if they are not, that fact should be no hindrance to, should be no objection against, inquiring into what is known to be unnatural. Who can say that these organs are not possessed of functional capacities of which nothing yet is known? Who can prove that they were designed simply and only for reproduction? The organ of the brain that should control the production of children, is an entirely different one from that on which the amative desire is based. Amativeness may be largely developed in a person in whom philoprogenitiveness is almost wholly lacking; and philoprogenitiveness is sometimes large and active in those who lack amative passion almost altogether. Is nature so contradictory as to make such blunders as this would indicate are made constantly? No! We do not believe it! It is not in accord with the divine economy as illustrated in all other phases of creation. So, rather than to charge that nature has made such mistakes, we prefer rather to concede that there may be truths about these functions which are not known; and to maintain that the proper answers to the popular notions about the facts involved, can only be supplied by investigations into the laws and facts that are indicated by the amative desire.

The truth about all this, is what the world requires. The truth can do no one harm; it may do each one good. No truth is an improper thing with which to deal. Improper things are those whose use is deleterious to the health and strength of man. Though the world attempt to stifle investigation into the uses and abuses of the organ through which amativeness and philoprogenitiveness find expression and supply, it cannot make such investigation wrong. Therefore we say, take away all that part of the amative impulse which is unnatural; which is the result of misuse or abuse; which is dyspeptic or morbid; which is a perverted action of the organs of amativeness, (for it must be remembered that the seat of all the passion that expresses itself in the organs of sex, or in the brain, and not in the organs in which it is manifested), and what would be left must be a natural demand for some need of the body, by the supplying of which the whole body would be benefited.

Just at this point the query will arise, is there any rule by which a line can be drawn between that which is natural and healthful, and which would be beneficial to the body if the need that it indicates should be supplied, and that which is unnatural and disease-producing, and would be detrimental to the body if the need which it expresses should be provided? We reply, Undoubtedly there is! But here if we were to proceed to inquire, where we must inquire, if we would ascertain that law, we should trench upon ground forbidden any near approach. But let them condemn who will, that law can never be discovered until the facts to which it first applies in the development of the human body, are made the object of the most careful and complete investigation. The point in life at which we find almost every thing wrong, is not the point at which investigation should begin. We must go back to that place where from being right, that which we would investigate begins to turn to wrong. If we would learn what is the cause of all the morbid passions with which the world is cursed, we must investigate where the causes first began to have their influence upon the passions which by constant action have produced the fearful things that rule the world to-day.

What are some of the facts with which we shall have to deal. We will state the first and most prominent; but before so doing we wish to caution the reader to not jump to a false or hasty conclusion about what may be our idea of right and truth, which should be substituted for the evident wrong and error about which we speak—in other words, it must not be said that early commerce is the remedy that ought to be prescribed for passion which finds its vent in early vice. We are not now prescribing remedies; we are only diagnosing a disease. When the time shall come for remedies we shall offer those we have. The patient—society—must be convinced that it has a disease; and that the disease ought to be treated before the time for remedies will come. We are no physicians forcing ourselves and remedies upon the race. We are only trying now to show the race that it has a disease that is wasting away its life; that is gnawing away its vitals, and sapping the very fountains of existence. The patient will not take remedies until he is convinced that he is sick, nor will he take them of a physician unless he feel that the physician can do him good.

So all that is said and written about our proposing no remedies, amounts to nothing, because those who say and write will not yet go with us to the fountain-head in which the diseases have their origin. To be sure they admit that there is a disease; but if we were to offer the natural remedy they would not see that it applies, because they do not comprehend the nature and character of that which needs a remedy; do not know or acknowledge the time when the disease begun, nor the causes that first developed it. Let them do this and we will then prescribe the remedy; or rather the remedy will become evident to all who comprehend the cause, without the aid of a physician to point it out.

As things now go, the symptoms only of the disease are thought about; and palliation of the symptoms the only thing attempted, while the causes of the disease are left to run their course unchecked, and to reproduce themselves in each succeeding generation in still more aggravated form. We do not hesitate to say, and that too, most emphatically, that the causes that develop all that which is detrimental to the purity and holiness of the race, have their origin in the young between the times when this desire first has birth within the body, and when it begins to have its so-called natural expression. The first appearance of this appetite in the young indicates some natural change in the body. If we knew of what need it speaks, and it could be supplied by natural means, the amative impulse would develop naturally and healthfully, and never become morbid and ungovernable, as it does become under present customs. It is in misuse, abuse, perversion or suppression that all diseases of this impulse find their source. This impulse is not different in its basic laws from any other impulse of the body. Its presence indicates some demand, some new development, and the failure to make answer to this natural call, is the first step towards perversion and disease of which the present sexual degeneracy, irritability, weakness and impotency are the culmination. Nor are the excesses prevalent among adults any exception to this proposition, since if there had not been something unnatural and wrong in their early lives, there had been no causes to lead to excess in after years. The amative impulse, if properly understood is as unerring a guide to the needs of the body that are supplied through the organs in which it is made known, as is the appetite for food and drink an unerring guide to the needs of the body supplied through the organs of digestion. Treat the needs of the body as indicated by the appetite expressed by the organs of digestion when they call for food, as the needs of the body are treated, which are expressed through the organs of the amative impulse, and digestion would soon become as radically impaired and as false a guide as is the other now. The diseases of this impulse should be treated as all other diseases are treated—by inquiry into their causes and removing them. The failure of the world to permit this to be done through an erroneous conception of the function of sex, have left the disease to run their full course and to repeat themselves in each succeeding generation with redoubled force, developing the impulse years before it should have birth, and driving its subjects to all sorts of unnatural vices to appease the terrors of its demands; and thus in astonishment the world asks, what is the matter that any one should attempt to call attention to the facts, so that the proper remedy may be applied. Let that remedy be whatever it may, it ought to be welcomed as the heavenly messenger of good to man; and when once the world is roused to a realization of the danger in which it stands, it will cry out in earnest, "What shall I do to be saved?" But this much now: From the moment mothers become instructors of their children in all things that pertain to their bodies, then the unnatural passion that is the ruin of the race will cease to be developed; and the realization that the human body is the temple of God will take its place, and this temple will never be polluted by unholy thought or touch.

#### THE SECOND GREAT QUESTION.

We take special pleasure in giving space this week to the admirable article on education by our friend Mrs. L. M. Heath, of West Newton, Pa. We learned from her personally during our lecture trip, in which we made her personal acquaintance, that the study of this subject, and the elaboration of a plan to reduce it to practice, have been almost a life-time subject for consideration with her. That she has hit at the basic principles of a proper education must be clear to all minds; and that a system based upon these principles will ultimately, may we not hope quickly, be inaugurated, must be no less plain.

We say "the second great question," and so it is. There is but one other that stands anywhere near to this one in importance—but one that begins to have so wide and potent an influence over the conditions of society—over the physical, intellectual, and moral status of the community. Next to the proper construction of the physical organization of the child stands its proper development and training in the three departments of human nature. Ignoring the subject of proper generation, true education is the most important of all questions that can command the attention of those who desire better conditions for the race, and foremost among these is the writer of the article to which we refer. We hope and trust that she may have many and cordial responses to her proposals, because the principals advanced by her are the best that we have yet seen from any source.

Moreover, this subject is naturally related to the one in which we are most specially and deeply interested, and should be fostered and advanced side by side with it. In our lecture first delivered before the Spiritualist Convention, four years ago September last, at Troy, N. Y., this subject was introduced; and it has since been repeated wherever we have delivered that lecture: "The Rights, Duties, and Responsibilities of Children." That children have a right to be well born, seems to be as self-evident as are the three immortal propositions of the Declaration of Independence; and that when well born, they have the further right to be properly developed and educated, seems to be equally plain. Until they become individually responsible for their acts children surely have the inherent right to receive the best instruction and training that the deepest and most thoughtful and the wisest minds can suggest, since to be held responsible to society afterward for the very things for which society neglected to prepare them previously, is an act of injustice against which the enlightened thought of the present age begins to rebel. And it is society *en masse*, and not by individuals, which is responsible. The system of public schools clearly demonstrates the proposition. If it be the duty of society, individually, to prepare its children for future life and responsibility, why has the present system of public schools obtained? Still, many who are strenuous advocates of this system for intellectual purposes, do not seem to have the remotest idea that it applies with equal force to the two other departments of the human constitution.

But the time is near at hand in which there must be a movement inaugurated to grapple with this mighty subject; and we hope that this movement may not only originate, but find its first support, among those who have already recognized the importance of the still greater and grander, but collateral, subject of which the WEEKLY is, as yet, the only printed exponent: that of proper generation; and the promoter of investigation into the principles and laws that control the relations of the sexes, upon which relations, good or bad generation depend. Let the interested correspond with Mrs. Louise M. Heath, West Newton, Pa.

#### LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities, at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.—[MANAGING EDITOR].

#### ANCIENT AND MODERN CANT.

*Harper's Monthly* for December, in commenting on the proceedings of Messrs. Moody and Sankey, regales its readers with some specimens of yesterday's pious advertisements, as found in the English magazines of the past half century, as follows:

1. "Wanted, by Mr. Turner, a steady apprentice. He will have the privilege of attending the ministry of the Gospel. A premium expected."

From the above we learn that Mr. Turner was a prudent Christian, who set a money value on what is called "the means of grace." The next we submit to the notice of our temperance friends:

2. "Wants a place, a young man who has brewed in a serious family."

Here we have, if not a believing brewer, at least a brewer who has lived with believers. Well, our churches are built mainly by godly gamblers, and divine distillers, with the occasional assistance of pious publishers. Why should we object to a believing brewer? We close our extracts of ancient religious humbug with

3. "Wanted a man of serious character, who can shave." Good heavens! But this was in England. Here we should find it difficult to obtain a "man of serious character" that don't shave. Isn't it so, Brother Daniel?

But these ads. were the work of a past generation. *Harper's Monthly*, in the same article, supplies us with a slice of the "pious article" of the present time. It asks of the Moody and Sankey movement:

"Has it aroused the consciences of poor men and women to the resolution of living better lives in this world, of being pure, and temperate, and truthful, and charitable, as well as to the desire of saving their souls from future woe?"

Ah! ye poor devils! here is a question for you to consider. When your rich Christian brethren and sisters are supplying freely their thousands and tens of thousands, or, as in the case of Great Britain, their millions of dollars for the purpose of oiling the machine of your salvation, what do you propose to do for yourselves, ye miserable sinners? Remember, it is easier for you to obtain grace than the



wealthy. You need not "sell all that you have," for you have nothing to sell; you need not transfer your stock in order to have "treasure in heaven," for you have none to transfer, now that the little you had in the savings banks has vanished; and, as for the needle's eye business, don't depend upon that, for it is quite as difficult for a cat to get through so small a gate as a camel.

#### POSTAL CARD NOTICES.

We feel constrained to say that we must insist upon some attention being given to the postal card notices that have been addressed to delinquent subscribers. Most of these have been twice notified of the expiration of their subscriptions by the sending in the WEEKLY of bills for the coming year; and now they have been notified by a personal card sent to their several addresses separate from the paper. We repeat that we must insist upon some acknowledgement as set forth in the appeal printed upon the postals, or we shall be obliged to resort to more extreme measures to purge our lists of the names of those who continue to receive the WEEKLY with no intention of payment. We also call the attention of subscribers to the bills for renewal of subscription, now being sent out weekly, wrapped in the paper, and request prompt attention for them.

#### BOOK NOTICE.

"From Heaven to New York; or, The Good Hearts and the Brown Stone Fronts," is the very appropriate title of a new book—"a fact founded on a fancy"—by Isaac George Reed, Jr., and published by the Murray Hill Publishing Company, 129 East 28th street, New York City. Price 50 cents.

#### EXTRACT.

"His agents were all rogues. His insurance agents were all liars. He found himself living in a world and whirl of falsehood. The editorials he read, lied. The advertisements he read, lied. The circulars thrust upon him, lied. In sheer despair he bought a ticket in a lottery, highly indorsed, and found the lottery and indorsement a swindle."

It is a splendid exposition of the shams of society.

#### MRS. WOODHULL IN THE FIELD.

##### COMMENTS OF THE PRESS.

(From the Massillon O. Independent, Dec. 1, 1875.)

Mrs. Woodhull's lecture at the Opera House last Wednesday evening was attended by an intelligent audience, who were entertained for about an hour and a-half with one of the most interesting discourses ever delivered in Massillon. Mrs. Woodhull has an excellent voice and her delivery is attractive and pleasing, and the thoroughly attentive manner in which the audience listened to her, speaks volumes in praise of her ability as a speaker. We unhesitatingly state that we would like to hear the lecture repeated.

(From the Republican, Springfield, Mass., Dec. 13, 1875.)

For a Sunday night audience, Mrs. Victoria C. Woodhull met a notable reception. The people filling the body of the hall were certainly intelligent and respectable, somewhat Liberty hall folks, intent and decorous. The speaker for her part—dressed in black silk, relieved by a scarf of lace caught at the throat by rose-buds, and carelessly tossed over the left shoulder—proved a pleasant disappointment to many. She was, of course, unmistakably earnest, magnetic and audacious; but as clearly honest and serious, while her lecture was markedly better than the one previously delivered in Springfield.

At Westfield, Saturday night, Mrs. Woodhull was also met by a good audience, including several physicians, a prominent church-officer, a clergyman and several prominent citizens, nearly all accompanied by their wives. Tennie C. Claplin is her sister's business manager, and Mrs. Woodhull's daughter, the image of her mother, was ticket-taker.

(From the Buffalo [N. Y.] Express, Dec. 6, 1875.)

St. James Hall last evening received a large crowd to listen to the lecture of Victoria C. Woodhull. The intelligent ladies predominated. She came on the stage alone and unattended and opened her lecture without any introduction. The audience saw in her a lady above the ordinary height, tastefully dressed in black. A neat white collar peeped up at the throat, but she wore no jewels or other ornament excepting a long, white scarf which was thrown gracefully over her shoulder and trailed down behind. It was seen that she possessed a strong intelligent face and a form better developed than that usually accorded to women. The features are clearly chiseled, the eyes large and expressive, the forehead prominent but not too high, and surmounted by a thick crown of hair caught up tidily in a band at the back. Her ability as a speaker soon made itself manifest and kept the uninterrupted attention of every one from the beginning to the end of her discourse. She has a power of saying things with a crispness and force, and uttering delicate truths with a boldness and originality that is possessed by few public speakers. She speaks with an earnestness and sense of thorough conviction which rises to real eloquence. During the lecture she said intelligence must come or this race will die away. With intelligence, morbidness, ignorance and disease will be vanished. I wish the time had come when we could speak of sexual generation as familiarly as of the arrangement of plants. She next spoke of the sacredness of woman in the gestative state, and of the homage which ought to be paid to her. Victoria concluded her lecture by a glowing defence of her sister, Tennie C. Claplin, and an elaborate peroration. There is a thing Mrs. Woodhull talks about that we wish every man, woman and child could have talked to them—that is the criminal neglect to educate the young properly in the physiological facts that all must certainly learn sometime, if not properly and purely, then improperly and vulgarly. Mrs. Woodhull's appeal to mothers to let the first fight her boy or girl gets on this awful mystery of reproduction come from the sacred lamp of a mother's experience, a natural, a pure, a sacred education, instead of being made unnecessarily and stupidly a shame to be learned secretly in the street from those who lead by impure suggestions of knowledge to impure uses of it—if all mothers could read, ponder and act on that part of Mrs. W.'s talk it would be well. We believe there is more freedom every year in the discussion of that view of the subject by scientific, medical and secular journals and by the clergy and the medical profession; so that proper knowledge is supplanting vicious knowledge; so that the distinction between ignorance and virtue is becoming known, and that the theory that ignorance is the mother of purity as well as devotion is being largely rejected.

(From the Lockport Daily Union, Tuesday, Dec. 7, 1875.)

#### VICTORIA C. WOODHULL.

An audience of more than average size assembled in the Hodge Opera House last night to hear Mrs. Victoria Woodhull on "The True and the False, Socially." There were many seats occupied by men and their friends which are usually occupied by men and their wives. Mrs. Woodhull's daughter took tickets at the door. Mrs. Woodhull came upon the stage dressed in black, with a rare old lace scarf about her neck. She held in her right hand the Bible, from which, before the lecture was over, she quoted her text: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." She commenced her lecture with a very cursory sketch of the rise and growth of civilization, which brought her quickly to what she considers the dead stand of the present day. Our boasted civilization she considers rotten, and our race rapidly on the decline; and all because our people do not attend to the laws of sexuality. There is not a perfect man or woman in America. Our homes are blighted; our firesides are desolated; our cemeteries are filled; our asylums and penitentiaries are crowded, all from the effect of evils which it is in the power of mothers and fathers to prevent by discarding false delicacy and teaching their children what they will otherwise surely learn from others to their great harm. Sexual debauchery comes through ignorance, and the only way to do away with it and its horrible results is for mothers to learn physiological facts, which are now called "vulgar," and teach them to their children. Minister may preach and pray for the coming of a reformation; but it will never come till they and all people go to work to teach scientific truths—till they let the soul alone and try to save the body.

(From the Daily Journal, Lockport, N. Y., Tuesday, Dec. 7, '75.)

#### VICTORIA C. WOODHULL.

Notwithstanding the unfavorable weather last evening, Victoria C. Woodhull was greeted by a good-sized audience at the Hodge Opera House, and was listened to with the closest attention for two hours, while she in bold and defiant language discussed "The True and the False Socially." Mrs. Woodhull appeared before her audience in plain, but comely attire, with no ornaments. She prefaced her lecture with the following Scriptural passage: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—Corinthians iii. 16; and from that time until the close she unrelentingly advanced her bold theories, astonishing her hearers at times with impassioned eloquence, and the determination with which she uttered her sentiments. During her remarks she said that she fully realized the disadvantages under which she was compelled to labor in her great work of reform; but when mothers were brought to realize that they are responsible for all crimes committed by their children they will see where they have been at fault in not daring to say that their bodies were their own, and in maintaining them as the temples of God; they will learn that to trust their sacred rights to the stronger sex is a great crime, and must throw off their false modesty, and instead of allowing their children to learn from the blackguard rabble, must themselves give the information so much needed, and teach them that intelligence regarding the ways of God in nature is at all times virtuous.

In the last number of the New York Mercury its Corry (Pa.) correspondent, under date of November 30, says:

Mrs. Victoria C. Woodhull lectured on the 29th, to a good house, comprising many ladies and some of the most intelligent of the citizens. Her lecture was on "The True and the False, Socially." The night was very stormy and the weather intensely cold, so that Mrs. Woodhull may regard the occasion which could draw out so large an audience on so inclement an evening as an especial ovation. She was repeatedly applauded during the lecture and at its close.

(From the Evening Gazette [Worcester, Mass.], Thursday Dec. 16, 1875.)

One of the peculiar events of the lecture season occurred last evening, in the appearance on the Mechanics Hall platform of Victoria C. Woodhull. She fully enlisted the sympathies of her audience, and at its close was heartily applauded. Many who attended the lecture went away with a very much higher opinion of Mrs. Woodhull than they had formerly entertained.

(From the Daily Press [Worcester], Thursday, Dec. 16.)

There was an attraction at Mechanics' Hall, last evening, and that attraction was Victoria C. Woodhull.

Victoria C. Woodhull will lecture at Elizabeth, N. J., Dec. 31; Jersey City, N. J., Jan. 1; Paterson, N. J., Jan. 2; Newark, N. J., Jan. 3; Washington, D. C., Jan. 10.

We have received "What is Property," by P. J. Proudhon, translated from the French by Benj. R. Tucker. We shall review it hereafter.

#### BUSINESS EDITORIALS.

"PERCY BYSSHE SHELLEY as a Philosopher and Reformer," by Charles Sothoran, including a sonnet by C. W. Frederickson, together with portrait of Shelley and view of his tomb. C. P. Somerby is the publisher.

A PEOPLE'S CONVENTION of the Spiritualists and Liberals of Michigan, will convene at Stuart's Hall, in the City of Battle Creek, commencing Friday afternoon, January 14, 1876. A cordial invitation is extended to friends throughout the State. "Come, let us reason together, in the spirit of charity, searching for truth." Prof. Wm. F. Lyon, President; Mrs. L. E. Baily, Secretary.

PROSPECTUS OF THE "VOICE OF ANGELS."—A monthly paper with the above caption, printed on good paper in clear large type, edited and managed by a band of beneficent spirits for the amelioration and happiness of mankind will be issued from its office of publication, No. 5 Dwight street, Boston, Mass., January 15, 1876. Spirit L. Judd Pardee, Editor in Chief; Spirit D. K. Minor, Business Manager; D. C. Densmore, Amanuensis and Publisher.

NOTE.—With the exception of a few correspondents, there will be nothing but spirit communications relating to the above object. Questions touching the same will be answered by the controlling intelligence through the undersigned. Communications through other mediums in reference to

the above will be admitted if desired. All letters and communications must be directed (post paid) as above to the subscriber. Specimen copy free to any address on application. Prices yearly, in advance, \$1; 6 months, 50 cents; 3 months, 25 cents; single copies, 10 cents. D. C. DENSMORE, Publisher.

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

CLAIRVOYANCE.—Mrs. Rebecca Messenger diagnosing disease, or reading destiny, if present, \$1 00, by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill.

SEWARD MITCHELL has removed from South Exeter, Maine, to Vineland, N. J., where all letters and papers for him should hereafter be addressed.

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.

SEANCES will be given at the Co-operative Home, 308 Third avenue, as follows, until further notice:

Public Circles on Monday and Thursday evenings at 8 o'clock precisely. Admission 25 cents.

Developing Circles for those having mediumistic powers, will be given on Saturday evenings at 8 o'clock. Admission 50 cents.

Developing Circles for ladies exclusively will be given on Wednesday afternoon at 3 o'clock. Admission 25 cents.

Mrs. H. Augusta White and other first-class mediums will be in attendance at the above Circles, and give psychometrical readings during the day time.

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

ANNUAL MEETING OF THE N. Y. STATE SPIRITUALIST ASSOCIATION.—The annual meeting of the New York State Spiritualist Association will be held in Temperance Hall, Lockport, Saturday, January 8, at 2 o'clock P. M. in connection with the Quarterly Convention. Reports of officers, and the election of officers for the ensuing year, and the transaction of any other business relating to the interest of the association will then and there be attended to.

J. W. SEAVER, President.

A. C. WOODRUFF, Secretary.

CONVENTION OF SPIRITUALISTS AT LOCKPORT, N. Y.—The first Quarterly Convention of the Spiritualists of Western New York for the Centennial year will be held in Temperance Hall, southwest corner of Main and Pine streets, in the city of Lockport, Saturday and Sunday, January 8th and 9th, commencing at 10 and holding three sessions each day.

A season of unusual interest is anticipated, as able speakers, inspired mediums and harmonial musicians will be in attendance to instruct, edify, and cheer with the thrilling truths relating to this glorious new dispensation.

Our Lockport friends join with the committee in extending a cordial invitation to all truth-seekers to attend, and will do what they can to entertain those from abroad.

J. W. SEAVER, }  
GEO. W. TAYLOR, } Committee.  
A. E. TILDEN, }

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.

THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS will hold their Fourteenth Quarterly meeting at Rockford, Ills., on Friday, Saturday and Sunday, Jan. 14, 15 and 16, 1876, commencing on Friday at 10 o'clock A. M. and holding over Sunday, the 16th.

Speakers engaged, Mrs. H. Morse, of Joliet; Samuel Maxwell, M. D., of Chicago; Dr. Stewart, of Kendallville, Ind.; Dr. Severance, of Milwaukee; E. V. Wilson, of Lombard, Ills. Mrs. Suydam, the Fire Queen, will be present and other test mediums.

We expect Prof. Hudson, of Indianapolis, the Sankey of Spiritualism, to be present and entertain us with song and music.

This will be the opening mass-meeting of a series of meetings looking forward to a grand camp-meeting next summer. The great features of the meeting will be: 1. E. V. Wilson, in his role of test-reading of character on Saturday and Sunday; unequalled. 2. Samuel Maxwell, under control of Dr. Gordon, a spirit, will answer questions; never beaten. 3. Prof. Hudson will sing the best Spiritual songs of the age. The Professor is far ahead of Sankey or Bliss, the great revivalists. 4. Mrs. Suydam as Fire Queen is the wonder of the world. 5. Dr. Stewart has no equal as a logician; and, 6. Dr. Severance, on How to Live, will be worth a month of hard study. Let all come up to this feast of good things.

Remember, our platform is free, and that the Spiritualism of Northern Illinois knows no gag law.

DR. O. J. HOWARD, Pres.

E. V. WILSON, Sec.

LOMBARD, Ill., Dec. 4, 1875.



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,  
835 BROADWAY, New York, Dec. 8, 1874.

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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

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

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

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**  
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#### CONTENTS.

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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 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.  
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Chap. 36.—Philosophical Absurdities of the Doctrine of the Divine Incarnation.  
Chap. 37.—Physiological Absurdities of the Doctrine of the Divine Incarnation.  
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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.  
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" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.20 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
" Hamilton	2.45 "	2.55 "	" Hamilton	1.45 "
" 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.	1.50 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.
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