

# WOODHULL & CLAFLIN'S WEEKLY.

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

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

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

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

## THE GOSPEL OF INHUMANITY.

"Commodore Cornelius K. Garrison's wedding presents to his daughter, Mrs. Day, included a completely furnished house in St. Louis, (her husband's home), ten acres of ground a set of silver, and valuable laces."

The extract above, selected from numerous similar ones in the *Graphic's* list of "Notes," may impress some persons, who are ready to receive it, with the fact, that full nine-tenths of the "Christian people," are not humanized, either in feeling or action. Talk of "divine natures!" By what stage of evolution, prated of by "Pantarchians," (evolution is well, but their understanding of it is not), shall we, as a people, discover the divinity of our natures before we arrive at the essentially human, or humane? "Not human!" says one. Not by any means may the race be called human. It has, in reality, scarcely gone so far above selfishness and inhumanity as to be named by that divine word human.

How the people hunt down the Tweeds, the Hares, and the Burkes, and criminals of all classes, with avidity, when the average murderer and thief is the result, only, of preceding circumstances, working upon those particular men of whom society is composed; who are, in fact, only producing what the dominant social element has presented in the shape of motives to the individual man. These special results, are merely the product of the general condition of society; the individual offender only carries into effect the uniform working of the laws, the price of food, the rate of wages, and the whole of our political economy, which controls everything—there being the actual offenders the producing causes.

Take off this incubus and what have we? The career of vice is ended.

Not new laws, but the spreading of principles founded upon sentiments of love and justice, and humane dealing must be substituted for law, before the individual man shall cease from producing crimes which, in fact, he has only embraced as opportunities out of the chaos of elements over which he has no control.

If you want a bible of humanity, and cannot extract it (as the world has so far failed to do) from the teaching of Christ, go to Victor Hugo and follow Jean Valjean. The naked heart of that man laid bare will cause your own to throb with passion and pain. You belong to a tribe, a vast social mad-house of insane creatures in human form, who perpetuate upon such men as Jean Valjean the miseries of his life, where thoughts of murder, and theft, and suicide mingle with his daily bread, and are as familiar to him as the make-shifts for an existence! Oh no! Surely, he cannot blame you! Surely, neither birth nor stingy fare, nor pitiless cold or storm, nor dearth of love, nor the general condition of society, has anything to do with his crimes! I ask you, how many of you can bear the strain of the external and internal semi-unconscious barbarisms of society that produce, in proportion to the obliquity or directness with which they fall upon the man, the individual felon? How many men and women can bear the strain? We ask the reason for murders, suicides; for the public calamities visited upon us by the Boss Tweeds and Jay Cookes of the country, and instantly condemn the man without studying his antecedents. There are social bearings that must be counted in, and there must also be included the churches and pulpits, as defective and incomplete as the men, or the man, by whom the public has been visited—through a dexterous shuffle of the cards—with mischievous and disastrous double-dealing and crime. These very men, should—say they—have showered upon us virtue and beauty, and have given us figs for thistles! They should, were the forces uniform, which make it possible for the individual to escape the accidents of his birth, and inequalities which are numerically too great

for him. How shall the individual rise above his associations and the actual pressure of vast social laws that will crush him, if he does not crush them? On a fall of temperature a part of the population die off and swell the death-lists; the other part who can react against it, may live on as well as before. Those forces, or it may be plurality of influences in operation, do the fatal work; and the results are, in fact, the product of causes so uniform that they may be dealt with and rendered harmless were they dealt with energetically. But seldom are causes confronted, and a kind of make believe is substituted, where the key-note of the trouble is never struck! Who thinks of blaming anything but these men? Murders, suicides, money thieves and the whole catalogue of vices, are, after all, nowhither. The "great law" that is yet to settle the question of crime is still to be found. It is vain to credit the statistics themselves to the balancing account, for in spite of them, all around remains obstinately dark. At best we only gather up a sort of miscellaneous history from which descends to us the moralizing of a civilization which, with different laws, different opinions, different morals and different habits, would result in its being shown up as spurious, fraudulent, false!

I will not pretend to give the remedy, for the "great law," which is not understood, viz.: love, is reaching its fulfilment in spite of all the obstacles that cling to it, and I can only help to rivet the attention, merely, to the work begun in the conscience, more apparent in the last quarter of a century than in any preceding one. There is scarcely a mind now in the world that is utterly insensible. There is a spirit abroad in the world of conscientious dealing of man with man. The cry has gone out for light, light! People begin to study antecedents. Something deeper, holier, more vital than the mere mush of history, is getting a hearing in these days, and the "vital" things are being repeated again by a class as despised as the poor fisherman must have been in the days of Christ. The practice of spiritual legerdemain is becoming legitimate. Men deduce from it the solid ground for a different set of proofs from any we have ever had before, concerning another life. The ideal is just emerging. Men, up to this recent day of the development of Spiritualism, (so pre-eminently the religion of love), have scarcely believed a future possible in the dead, flat uncertainty that accumulated under the church instead of disappearing.

Up to this time we have had wrong-headed, mischievous, philanthropy, which has discouraged the people, and which kept us barbarians with the pretence of justice. But in something like proof dawning in Spiritualism, we can count an important gain for mankind. The general pulse is stirred with a possible rejection of the ghoul element in society, which consists solely of selfishness. Theology is sinking away under it, and the faith is getting stronger in the new relations which the individual may sustain to the whole human family. It presses upon him so determinedly, that he even pauses to question whether Moody and Sankey had not better build a cooking-range five hundred feet long, and send out baked pork and beans to men with coats buttoned over the thinnest under garments, and women and children shivering for want of food and fire. Whether it would be a terrible kind of christianity that would send out a thousand coats a day from the hands of John Wannamaker and Geo. Stuart, and turn the "depot" into a dispensary for warm clothing. If John Wannamaker can furnish a hundred ushers from his "christian young men," may he not make up the deficiency of good food and clothes to a multitude who throng outside, and cannot afford to go for "eternal life," with the christian's bread and potatoes law in such a weak and unsound condition? These men mean, simply, in the boomerangs they are issuing with such self-congratulation, to use them as an army uses gunpowder; simply to put an end to the state of things. It won't do to let fly a flag of truce in all cases; and a shirt for every man's back wouldn't do the work! Gunpowder is surer, and the man won't need clothes or bread if he "comes to Jesus" at the beckoning of Mr. Moody's arm, which, like his roll of oratory, never slackens. One would like to know, however, how the "point" is to be reached. How man is to reach the pinnacle where he shall become enlightened in the substantial truths of the universe; where myths and dogmas, and tenets so absurdly superficial, shall melt away into thin air! Where, indeed, the false will terminate and the true begin. We have had a religion replete with the accumulation of luxurious intellects; so verbose that the unsightly and naked truth was smothered in the lap of this refinement,

and only a hint or two of the great bursting agony of the human soul could get admittance. It would be a relief if we could hear now and then an answer to such terrible quakings of the soul with which deathbeds are visited. And I may add, that when men find relief for wars and tortures that exist in abundance, both of the mind and body, which can only be appeased by the checking of the great crime of universal selfishness and barbarous greed of man toward his brother, shall we have a place fit for the gospel to be preached in, and men and women who can receive it.

The voluntary goodness of a few humane and Christ-like men and women has thrown more light upon the study of "human nature," so-called, than all the sciences put together. One great unselfish heart is the broadest and most tangible proof of what humanity should be than a thousand hypotheses, and study of mental phenomena. And such a transaction as occurred in the very heart of the reformers of Boston one year ago, viz: the persecution of one woman by another, aided by a confederate, which at some time will be given in detail by the writer,—is the best guarantee of the "dexterous shuffling of the cards" by which inhumanities may yet be perpetrated in the heart of our "saintly" circles, even of reform, and go unchecked by the virtue (?) and goodness (?) of our time.

And while the heading of this article is possible in thousands of cases, when the poor are standing on every corner and ten thousand women as worthy as "Mrs. Day" go unfriended and subject to "social evil bills," in our streets and ministers treat the subject with the merest passing remark, stepping carefully, as if the slight tenure of their hold on their fastidious congregations would be broken by an imprudence, we are as surely on the way to a terrible retributive day of judgment as we can be. Not one minister of the gospel (?) dare preach to his rich men of their sin of selfishness. Not one! It would be using gunpowder where a flag of truce does the work—better. Expediency takes the place, then, of unsparing candor and the singular boldness that is required, like what Paul and Christ used in preaching the "gospel." Ah! does it? They will think about it. They will reflect on consequents and results—to themselves. Is not selfishness at the bottom, then, of all this? Shall we ever have the gospel preached in its real significance? In warm countries, where food is cheap, and the body has fewer needs, the bridge between the two states, physical and moral, is not altogether impassable; the preacher may venture to "carry the gospel" to the cheap-fed population without danger of losing sight of the humane, in grasping after divinity which is not so absolutely out of reach for his hearers as it is in a rigorous clime—where, in the community that Moody and Sankey are addressing it is. Men—all men—can't "come to Jesus" under the eight hundred gas lights provided by Wannamaker and Stuart, because their stomachs are empty and the physical man is shivering with cold. If the said Wannamaker would come down with one single invoice of his stock of clothing, would they be commencing at the right end? Sooner or later we shall find it so. A hundred thousand persons are out of work in Philadelphia alone. But Moody and Sankey are here singing the "Ninety and Nine," and distributing Gospel generalizations, and what of it? If these men had come with "a whip of small cords," and had driven the money changers from Christ's spiritual temple, then had we some faith. If they had been the men to say, as Christ did, "My Father's house is a house of prayer, but ye have made it a den of thieves," then would "Moody and Sankeyism" become a dominant element; as it is, it is a picture of robbed and annointed utterances, undeserving of permanence and the laudation which it receives. They may be breaking the ground, but nothing more. Victoria Woodhull has got hold of the right end of the matter. She has clamored for the rights of industry, for franchise, for sexual emancipation, for abrogation of marriage laws, for woman's liberation, and man's expulsion from the right of ownership over her. Higher still, she gazes as faithfully as ever Moses did toward the promised land, into the dim future of the soul's Elysian, where peace with God shall come, not by compulsion and force, amid the perpetration of social wrongs, but by the power of God, who leads the true-hearted toward a common brotherhood—out of self into nobler and self-sacrificing life; out of the world's spirit into that of Christ's, which is love—love to all, high and low, the sinner as well as the saint.

CHARLOTTE BARBER.

*W. J. Freeman*

## THE CAUSES OF SOCIAL WRONGS AND THEIR REMEDY.

ORFORD, NEW HAMPSHIRE, Dec. 1, 1875.

Artificial law, commerce, and religion are the causes of the wrongs, sufferings, and crimes that have always prevailed in civilized nations. Natural law, or the healing power of nature, would regulate society as it does the human body. Artificial law is a poison, which prevents the course of nature, and is sure to disorder society. It turns morality upside down, and keeps it so by force. It protects bad rich men in wronging others, but is no benefit to honest men. The stillness of legal despotism is disorder.

Artificial law creates commerce. Commerce makes rich and powerful men. The rich make the class of suffering poor as a natural consequence. Commerce and merchants cause luxury and love of show, avarice, speculation, selfishness, dishonesty, and crime; then comes aristocracy and next monarchy. Artificial law, commerce, and religion make leading men. The leading men have corrupted society, and are the secondary cause of all the crimes that are committed. They have corrupted the government and ruined the United States. Every rich man, every man who lives in fashionable and showy style is a curse to his country. Commerce was the cause of negro slavery. It is pretended that commerce promotes peace, civilization and fraternity. The contrary is true. Commerce was at the bottom of the piratical wars of England in India and China and others the world over. Commercial avarice caused the great national crime committed by the United States against Japan in forcing her to open her ports. It will be the ruin of the Japanese. The support of republican government is plainness and exemption from large estates. Education or school learning has no power to sustain freedom. Learning makes no man better, wiser, more free nor more just to the rights of others. In all countries, the most virtuous, patriotic and respectable class, are the laboring poor, whether they have school learning or not. Ignorance is not a cause of crime, nor is intemperance. Aristocracy is the immediate cause of crime, and aristocracy itself is the greatest of all crimes. The tramps, as they are called, who perambulate the country, are a natural consequence of aristocracy.

Natural government would make property sufficiently equal and ensure the prevalence of freedom and virtue. It would give all an equal chance. The people would move spontaneously and unite to do all necessary acts of restraint, punishment, protection, justice, charity and utility. Men who are bad by nature would have no use for their bad qualities, and their good ones alone would be called into action. The fact that men establish government from a belief of its necessity, proves it needless. If they were inclined to disorder and evil they would not make laws to prevent it. Even the trees of the forest avoid injuring each other. They shoot forth few or no branches that can interfere with neighbors. Unprincipled men believe in the necessity of human government. Destitute of moral restraint, they naturally think that all mankind resemble themselves. Those who wrong their fellow-men by lawful means, fear to trust themselves without legal protection.

The chief duty of a statesman is to undo what has been done. Wisdom builds up no system of artificial government. It clears away the short-sighted and pernicious contrivances of men, to give free course to the system of nature. This is true "progress."

Supposing that all man-made laws in the United States were abolished at once, disturbance and violence would take place only where they were needed. In parts of the country cursed with luxury, monopoly and rich men, society could be equalized and purified without violence. In neighborhoods where the people were plain and none very rich, things would go on as they did before. If any undertook to commit crimes they would soon be straightened. Society would ferment and work itself clear like a barrel of new cider. Habitual rum-drinkers and opium-takers experience great distress when they undertake to leave off the habit. If they persevere in their abstinence they come right at last. Just so with law-drunken society. Within ten or fifteen years after the reign of natural law commenced, everything would be right. None would be very rich and none very poor. Every man and woman would have land enough for a home and a support if they wanted it. Every debt would be honestly paid. The people would all be friendly to each other. Crime would be impossible under natural government. Freedom for every one to do what he pleased would be protection to all. This state of things would continue as long as man-made laws were kept out. From the most ancient history down to the present time, artificial government has had its way in every so-called civilized nation, and the only consequence has been wrongs, crimes, blood and tears. It is high time to have natural government. As to myself I don't need a trial of it to convince me, because I know now. Belief in the need of artificial law, like belief in a God, is not natural and rational, it is entirely a prejudice of education. Those who are weak enough to have the belief had better be in better business. ELIPHALET KIMBALL.

## DRAUGHTS OF INSPIRATION FROM AN INEXHAUSTIBLE FOUNTAIN.

COMPILED BY E. F. BOYD.

"Defects and injustice in existing statutes come to the surface under the blaze of our new thought-light; and the spirit of progress, swelling magnanimously in the heart of philanthropy, speaks in trumpet tones these two words to judges and legislatures, 'Repent! Reform!' What does this supreme spirit demand? And for whom? or what class? For the insane (or sick) and for the criminal (or unsound) the Spirit of God speaks: 'More justice and more sympathy; less cold duty and less false charity.'"

"Those who 'perform' charity from the dictates of 'duty' are under the law of religion and civility, and thus are neither just to the criminal nor kind to the insane. Sympathy is compounded of healing love, mercy and benevolence;

while false charity is a popular mixture containing equal parts of impulsive pity, heartless duty and cold contempt."

Very-much-learned medical gentlemen laugh at the claims, almost miraculous, of healing mediums; and very learned (?) ladies and gentlemen (usually the sycophantic dupes of ministers and the free-paying patients of scientific physicians) join in the laugh thus professionally taught them. But why are not sudden cures as philosophical as sudden sickness? The spiritual emotions (or shock) of either fear, joy or grief often produces "sudden illness" in the physical organization. Why may not a spiritual shock of magnetic motion and life produce a sudden restoration of the equilibrium?

Affected Humility.—This may be cured by compelling the patient to associate with birds of similar plumage, according to the principle *imilia similibus curantur*. It is usually a symptom of insincerity, and a form of stealthy self-assertion. Unsuspected, there is in almost every human mind a "weak spot," a crevice between the most perfect cerebral convolutions, through which popular evils may make either ingress or egress, rendering "immorality" and "insanity" and even "imbecility" a possibility to every living individual. And yet, notwithstanding this overshadowing possibility, hovering like a bird of evil in the atmosphere over every head, there is but little forbearance and charity exercised toward the inobviously unfortunate.

The barbaric and uneliminated cruelty of mankind expresses itself in penitential institutions, in poor-houses, in jails and in the appointments of hospitals for the insane. The infernal verdict is, "your miserable condition is, my dear sir, entirely your own fault."

The hell of theology is an imaginary red-hot lunatic asylum extended out to an everlasting time, the same being in these days supplied with all modern improvements, furnace in the cellar, gasoline apparatus, etc.

No sane man ever commits any crime against the welfare of his fellow-men. Insanity may be manifested only in slight faults of character. Lying, stealing, hypocrisy, avarice are only different names for different forms of insanity. So of the great acts called capital crimes; the person is always more insane before than after the act, just as lightning is more dangerous before than after it has struck and destroyed. But, strange inconsistency, our courts and lawyers regard a murderer as infinitely more dangerous to society after the act than before. In fact, he is a thousand times less likely to do mischief than before the explosion of his mind. Because, it is a truth that the commission of the crime was to his overcharged mind precisely what the terrific descent of the thunder bolt is to the pent-up electricity in the cloud.

Philosophically speaking, if there is such a thing as a spiritual body, it must be something; if something, it must have an existence and a definite position somewhere in space; if in space, it must follow the laws of objects which occupy space, including time, and have a relative as well as an absolute private consciousness.

Persons who pride themselves on virtue.—Paradoxicalities in human nature, like its comicalities, are continually teasing and vexing persons who imagine themselves models of consistency and dignity. But you will observe that really true and really virtuous people have the least to say about either their truthfulness or their integrity. Most persons boast of possessing that in which they are consciously and criminally deficient.

Nature's spirit is always old, always new, never the same, always unchangeable, never saves anything, yet forever preserves and advances the human spirit.

(For Woodhull's and Claflin's Weekly.

MADAM GRUNDY.

BY L. E. BAILEY.

I once knew a woman, of manners genteel,  
Who for the woes of humanity deeply did feel;  
She was pretty and witty, both winning and gay,  
Accomplishments many I'm sure you'll say;  
And last, but not least, a tongue she could use  
With the greatest of skill whenever she chose.

Now this beautiful woman was very respectable,  
And was also considered remarkable;  
She had read the full history and secrets of all,  
The old and the young, the great and the small,  
And besides had a mission on earth to perform,  
Was the reason, she said, for which she was born.

Well, I often have wondered, but never knew, how  
She was everywhere present to make the first bow;  
You might travel the earth, or rise to the sky,  
Yet still the glance of her meek-looking eye;  
And sometimes I've thought, though it cannot be true,  
(A secret it is, so I'll only tell you)  
This same noble woman, and most worthy dame,  
Has a child or two somewhere, related—by name.

Of her kindness in deeds I also will mention,  
And allude to the genius she owned for invention.  
She never forgot the same story to tell,  
Or, if so, a new one would do just as well;  
She knew all the "locals" before they were out,  
And saw Mrs. Phillips go riding about,  
And "knew how 'twould end, I told ye," said she,  
"It never would happened if she'd heard to me."

Now it chanced one day Madam Grundy espied  
Some weeds that were growing, so over she hid  
To Mrs. Lone's garden on her "mission" intent  
As, on errands of kindness she frequently went;  
So, with her large heart, and with her long tongue,  
She toiled and she talked till her labor was done.  
Just then Mrs. Lone, coming home from her farm,  
Held upward her hands with a cry of alarm:  
"My dear Mrs. Grundy! O, what have you done?  
You have ruined my garden, destroyed every one  
Of the beautiful flowers I purchased of Vickj  
If the variest urchin had done such a trick,  
I'd"—here Madam Grundy interrupted her speech  
By hastily taking herself out of her reach.

And homeward she sped with crestfallen air,

And seated herself in her own easy chair;  
She thought how ungrateful people could be,  
While she was so kind to everybody;  
Then out of the window she happened to gaze,  
And O, what a sight filled her heart with amaze,  
There were real weeds growing in her garden at home,  
While she on mistaken duty did roam.

MORAL.

If we would be honest, upright and true,  
The bright path of virtue strictly pursue,  
If we would give knowledge and wisdom a place,  
And thus truly bless the good of our race,  
We must spend all our time, labor and toil  
To cultivate well our own mental soil;  
To keep clean at home our own business mind,  
Nor seek in another imperfections to find.

## DUAL INDIVIDUALITY.

EXTRAORDINARY EXPERIENCES OF A YOUNG LADY.

Among the passengers by the steamer for Liverpool yesterday, was a lady whose history is certainly one of the most remarkable, if not the most incredible on record. It is thus related:

Some years since a ship carpenter, at Sunderland, England, turned lecturer. His name was Anthony J. Oliver, and the subject of his lectures was mesmerism. He was a great reader and an extraordinary mesmeric operator, and when he made his first appearance in public, his manifestations of the odyllic force astonished his audiences. His progress through the towns of the North of England was one continued harvest of shekels. Old and young, of both sexes—doctors, lawyers, clergymen and scientists went to scoff at, but were spell-bound by his mesmeric power. Among others in Newcastle, Miss Jennie Robson was a profound admirer of Mr. Oliver. So great was his influence over her, that by the force of his will, he could, at the distance of a mile or over, induce the mesmeric sleep and compel her to proceed to him. This extraordinary fact was demonstrated in the presence of a committee of scientific experts, when collusion was out of the question. On one of these occasions she climbed a garden wall seven feet in height and fell headforemost to the ground. She was taken up senseless, and medical attendance was summoned, but in vain. She lay for six weeks in a condition bordering upon death. Just here it may be well to digress for a moment. Mr. Oliver afterwards studied medicine in the Newcastle College of Medicine. After the war was ended in these United States, he, with a number of his English friends, settled in Virginia. Every newspaper reader remembers his tragic end. He betrayed an aristocratic Virginian's daughter, and her father shot Oliver in cold blood. When Miss Robson recovered her consciousness she was blind and deaf, and she continued so for five or six weeks. The sense of hearing returned suddenly, but sight returned more gradually, but in the end perfectly. The most extraordinary feature of the case, however, was the fact that she had lost all recollection of her former life. She did not know a letter of the alphabet, and she could not play an air on the pianoforte. Her father and mother were strangers to her. Her pet dog was angrily thrust away. She was ignorant of the use of knives and forks. She was simply a new born infant, with this difference, that she could acquire knowledge rapidly. Her education was commenced anew, Arithmetic, history, geography, French and music were eagerly studied, and a new circle of friends was gradually formed. Here again was an abnormal fastidiousness. The friends of her former self were distasteful, and a young gentleman who had loved her, and whom she had treated with cruel ridicule, suddenly became her prime favorite. It soon became known that Mr. Geo. Henderson and Miss Jennie Robson were engaged. The young man's parents consulted Dr. Gibb, the doctor consulted Dr. Forbes Winslow, and the young people were urgently advised to postpone the nuptials. Parental opposition precipitated the union. A runaway match made them man and wife in May 1856. At the birth of their first son, the poor mother remained unconscious for three weeks. Similar symptoms followed the birth of a daughter in 1860. One morning she awoke in her former natural state, without any intimation from memory or consciousness that anything unusual had happened. The four years of her married life were to her as though they had never been. She shrieked with rage when her husband approached. She designated her children "somebody's little brats." The house was strange to her. She did not recognize her own dresses or her own handwriting. She took up life again at the precise point where she had left it when she fell into the mesmeric slumber and tried to scale the garden wall. Existence with her husband was unendurable, and she was taken back to her mother. Parental interference resulted in a judicial separation between the husband and wife.

Miss Jennie Robson, as she again called herself, was annoyed by any reference to her abnormal individuality, and her parents yielded to her entreaties to leave the town, and reside in the South of England. Near Dartmouth she gained all her former health and spirits. Possessing a graceful form and a pretty face, she soon became the focus of masculine admiration, and finally a wealthy young farmer offered his hand. Pere Robson, in spite of Jennie's entreaties, insisted that Frederick Hood should be informed of her previous mental derangement and marriage. The poor fellow was too deeply in love to fear consequences. Then a new obstacle arose in a legal form. Her husband heard of her intended marriage, and threatened Frederick Hood and Jennie with "proceedings" if the match was consummated. Whereupon Mr. Hood with Jennie emigrated to this country. Soon after the pair proceeded to Southern Minnesota and established themselves on a fruitful farm. But, alas, misfortune overtook them. In August last Mr. Hood was out driving with his wife in a buggy, when the horse ran away, the vehicle was upset, and Mrs. Hood was thrown violently to the ground, receiving a severe contusion on the back of the head. She remained unconscious for two weeks. When she recovered consciousness it was even as he feared. "She did not know me from Adam," as he expresses it, "and I could no

more convince her that I was her husband than I could stop the earth in its orbit. Whenever he approached her she repulsed him with anger for spiriting her away from home. All her old affection for her children and her former husband returned, and poor Hood had no peace till he started with her on her way to England. The pair reached the city from the West on Thursday last, and a friend of Mr. Hood's who saw the pair, informed the writer that the coldest and most severe politeness existed between the whilom man and wife. Nothing, however, can persuade the lady that she is not the victim of Hood's machinations, and her memory reverts back to the immediate circumstances preceding the birth of her baby in 1860.—*N. Y. Sunday Mercury.*

## DIVORCE.

BY GEORGE EDGAR MONTGOMERY.

The law has spoken,  
The law has broken,  
And men have hearkened its stern decree;  
The great world wondered:  
Two lives are sundered,  
Two streams have flowed to the sullen sea.

The past is in ashes,  
And memory dashes  
The hopes that were born with the birth of the years;  
Life's dream is relinquished,  
Love's lamp is extinguished,  
The future is laden with curses and tears.

Death's parting—to sever  
Forever, forever,  
To breathe in a world without fragrance or bloom!  
Death's parting—to wander  
Alone, and to ponder  
O'er dreams that lie buried in anguish and gloom.

What demon has entered  
Where angels have centered,  
Where life was as sweet as the glance of a child;  
What flame has o'erpowered  
The love so embowered,  
The beauty, the hope, and the faith undefiled?

Ah! bright was the summer,  
When ev'ry new-comer  
Poured gladness in bosoms of bridegroom and bride;  
Ah! pure was each meeting,  
Each smile and each greeting,  
Each tear that seemed sweeter than honor or pride.

Their lips unrepenting,  
Their eyes unrelenting,  
They turn from the path that is fairest to men;  
Hope weary and sighing,  
Love bitterly dying,  
The visions that were will come never again.

O Heart! once forsaken,  
Once withered and shaken,  
Thy world is hereafter a woe and a shame;  
Cold pride may sustain thee!  
'Twill bruise thee and chain thee,  
'Twill mock thee with throbbings thou canst not reclaim.

The above is very fine, poetic, sentimental and all that. The only difficulty with it—it isn't true. Now, see how just the change of twenty words or so will totally reverse the meaning and make it more a statement of the facts, and more beautifully poetic than before. T. C. L.

## MARRIAGE.

The law has spoken,  
The law has yoken,  
And men have hearkened its stern decree;  
The great world pondered,  
Two lives are squandered,  
Two streams have flowed to the sullen sea.

The future is ashes,  
And memory dashes  
The hopes that were born with the birth of the years;  
Life's dream is relinquished,  
Love's lamp is extinguished,  
The future is laden with curses and tears.

Death's meeting—to endeavor  
Forever, forever,  
To breathe in a world without fragrance or bloom!  
Death's joining—to wander  
For life, and to ponder  
O'er dreams that lie buried in anguish and gloom.

What demon has entered  
Where angels have centered,  
Where life was as sweet as the glance of a child;  
What flame has o'erpowered  
The love so embowered,  
The beauty, the hope, and the faith undefiled?

Ah! bright was the summer,  
When ev'ry new-comer  
Poured gladness in bosoms of beau and of belle;  
Ah! dear was each meeting,  
Each smile and each greeting,  
Each tear that seemed purer than pearl in its shell.

Their lips unrepenting,  
Their eyes unrelenting,  
They turn from the path that is fairest to men;  
Hope weary and sighing,  
Love bitterly dying,  
The visions that were will never come again.

O Heart! once forsaken,  
Once withered and shaken,  
Thy world is hereafter a woe and a shame;  
Cold pride may sustain thee!  
'Twill bruise thee and chain thee,  
'Twill mock thee with trobbings thou canst not reclaim.

## IMMORTALITY.

Sexism, the base of, and only hope for immortal life.  
Sex is the distinction in life of two classes, male and female.

Sexism is the law of that distinction, and of the union of the sexual forces.

Union is the homogenous and inseparable blending of two bodies or forces.

In the examination of animal life, we find one law of reproduction running through the whole. First, two classes of individuals; second, the union of the elements of force produced by the reproductive organs of at least one from each class for the reproduction of their kind; also that the result of such union is dependent upon condition, and following circumstances, which may improve, deteriorate, or even change the individuals from one generation to another, until new varieties are produced; that the same results are manifested in all classes of life, not only proving a unity of all life, but a unity of force. Then to establish the force in any point or class, establishes it in the whole; for that purpose we will take human life in embryo.

Human life begins with a single cell, cup, or stomach; having a compound action of expansion (heat, magnetism) and contraction (cold, electricity); the first implies action, extension, life; the second implies rest, inertia, death; while a harmonic balance of the two implies a continuity of life and perfective growth, and the individual lives fast or slow according to the preponderating force, and continues according to the supply to replace the waste; (disease, injuries and surrounding circumstances not considered).

The two classes of individuals we call male and female, therefore the two life-forces which work out individual life, we call male and female, magnetism and electricity, positive and negative. The existence begun by the union of these two forces in matter, and by continued action of these forces grows by an increase of structure or cells similar in form, life and action to the primal, but so incorporated as to become a necessary part of the first; and here the point established runs through the whole organism. Each cell, though perfect in itself, yet as necessary to the perfection of the whole as the perfect hand is to the perfect body.

The embryotic life being made up of the male and female forces in unitized action, must have the same result within itself, that first brought itself into life, which is the fact; an increase of kind in structural growth.

Again, if the individual grows only by the unitized action of both forces, then the individual should exhibit the combined nature of both forces, and vary according to the preponderating activity of either force, while the balance of the two forces should present the most perfect male or female; which, I think, the observation of life well establishes; therefore, sexism established as the foundation of existence and its only method of growth, must run parallel with and be the crowning glory of immortality.

If the law is right, then the mistake is in sexual life. Continuity of life is dependent upon two points, a balance of force and of supply and waste. The sexual condition of human life is the extreme reverse of this; a lack of balance and an alarming waste and prostitution of sexual force, so that the wonder is not that we die, but that we live even miserably as we do.

The great question of the immediate future is Sexism. Not "if a man die shall he live again," but how shall man live and not die.

L. M. ROSE, D. M.

## GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

## MORAL PHILOSOPHY.

As to reforms in morals, if politics and religion fail, morality will fail more decisively. What is it, in the body of the sciences, but the fifth wheel of a coach, inefficiency actualized? Wherever it combats alone against a vice we are assured of its defeat. It may be compared to a worthless regiment, which, suffering defeat in every encounter, must be ignominiously disbanded. Thus the sciences will have to treat morality for the services she has rendered them. If politics or theology have ever accorded to you moralists the least consideration—if they have admitted you as adjuncts in the struggle against vice, it is to throw on you the responsibility of defeat, and keep to themselves the benefits of error. . . . Even as we see the remnants of a defeated army turn into scattered bands which for sometime infest the seat of war, so we see the remnants of the moral coterie forming similar bands, marching without order, system or end. Like drowning men, they clutch everything—metaphysics, commercial wealth, every novelty. These are the literary bandits who infest the commercial highway. . . . They are regarded as the fly on the coach wheel. No reign but had better ended than theirs.

This doubleness of action, this dissidence of man with himself, has given birth to a science named morality, which views duplicity of action as the essential condition and immutable destiny of man. This morality teaches that he should resist his passions, be at war with them and himself—a principle which places man in a state of war with God; for the passions and instincts come from God, who has given them for guides to man and to all his creatures. (II. 27.)

The science of morality is not yet born; we are not even agreed on its first principles. Agree among yourselves on these principles, if you desire your children to have them. How can you expect teachers to teach a science not yet in existence?—Le Drapeau Blanc, 1823, quoted by Fourier in V ol. II., page 180.

Moral truths! There are a hundred thousand moral contradictions. (II. 54.)

A fourth science—morals—which boasts that it has studied man, has only studied the art of denaturalizing him; of suppressing the springs of the soul under the pretext that they do not agree with the social order. (III. 718.)

Outside of the developments of the unitary series [the mechanism of the "combined order," as advocated by Fourier in opposition to the isolated household and competitive business relations] the passions [affections, propensities, sentiments] are but demoniacs, unchained tigers, from which the moralists of civilization have been led to suppose that the passions are our enemies. On the contrary, it is the

civilized and barbarous social mechanism which is the enemy of the passions and of humanity, inasmuch as it accords not with the societary bonds willed by God. (III. 18.)

God has not created the passions, the elements of the social mechanism, without providing for us some means of utilizing these materials.

It is not, in the societary order, discussed whether God was right or wrong in giving to human beings such-and-such passions; the societary order employs them without changing anything, and as God has given them. (V. 137.)

Our systems see only vice in all the impulses which nature has given the child; little girls are wrong to like dress and dancing; little boys are wrong to like gormandizing and dirt [*mal-proprete*]. Thus, to believe our sophists, nature is wrong in all and everywhere; she has not known how to organize human beings regularly.

REMARK.—The reference as to boys liking dirt, is based upon his opinion that in community life this tendency would be utilized in groups of boys, denominated "*Les petitis hordes*," whose work it would be to remove and utilize all offensive materials, in which service they would be attracted; thus a propensity that in civilization is an unmitigated nuisance, becomes in the societary order most useful and honorable. An eminent physicist said, that: "dirt is only matter in the wrong place;" so the propensity to handle it so notorious in boys, is in the wrong place in civilization; but the wrong is in the civilization, mechanism, not in the propensity. King John, of England, it is said, requested his attendants on an occasion when the fire was too warm, to remove the chimney (or supports) farther back. So civilizers endeavor to remove the natural propensities instead of removing the causes which render their exercise unpleasant, and fitting the shoe to the foot, in place of vainly attempting to fit the foot to the shoe. But nature is right every time; and our business is to utilize and not suppress it. And, as the mountain will not come to Mahomet, it is about time for Mahomet to prepare to make arrangements to see about going to the mountain.

It results from this glance, that passional equilibrium, about which so much has been said, is no arbitrary science as is that of Plato or Seneca, but rests on fixed rules. (V. 322.)

The vice of civilizees, consists not in having too much, but too little ambition; and the vice of civilization, consists in its failure to furnish any means to satisfy even the mediocre ambition which it excites. (V. 411.)

There must exist a unitary passional code, composed by God, and interpreted by attraction, before which any number of libraries crumble. (III. 276.)

There is nothing vicious in our tastes and characters; they are distributed in the variety and proportion suitable to our future destinies, and there is nothing vicious on the earth but the civilized and incoherent order, which can in no degree adapt itself to our passions.

Moral science pretends to repress the discordant passions, but repression is not harmony. The end is to reach the spontaneous mechanism of the passions without repressing any. To regulate them, it is necessary that each individual, in seeking only his personal interests, should constantly serve the interests of the community, which is exactly contrary to the civilized mechanism, which operates only by repression and constraint. (V. 48-51.)

The *bon-ton* is the office of the passion unityism, which is driven back for want of range. In civilization it only leads to sloth. . . . It is a brilliant effort of *bon-ton* to determine all the best society of Europe, to adopt a unitary language—as French, for conversation, and Italian for music. In this aspect, *bon-ton* is a reversed image of societary harmony, where customs prevail only by unanimous consent, without intervention of morals, laws or punishments. With harmonians, it would bring in its train productive labor, directing to this end all classes and all passions, instead of exciting, as with us, indolence and dangerous customs. It is the image direct, and not reversed, of unityism that leads to industry. (VI. 404-5.)

*Naturam expellas furca tamen usque recurret.* This recurrence, or return of passions towards their objects—towards luxury, groups, mechanism, unityism—produces effects comparable to those termed in physics, diffractory, or reflection of colors or surfaces of black or opaque bodies. Civilization is figuratively an opaque body, black with fraud and crime; yet it presents some reflections of harmony. Gaming is a factitious ailment with which people supply that mania for intrigue which possesses man, and to the exercise of which man is impelled by the spur of the tenth passion, called Cebalis. Empty minds, such as those of peasants, like to gamble, because it develops in them the passion, which finds but little food under the stubble. It pleases even ardent brains, where there is not sufficient action in intrigue. It agrees with fashionable company, because truth is banished therefrom by conformity; passion, (emotion, etc.) cannot reach there; all is frigid; an artificial intrigue must be created by means of cards, but no one proposes cards to those who have under way an intrigue that is genuine.

MORALIST'S REPLY.—We must love virtue and industry. We can tell them that they must know how to render virtue and industry amiable; these cannot please man but by means of the passional series. Moralists should know how to organize this order, now that they have been saved the trouble of its discovery. But as long as the regime of parcelled and repugnant industry lasts, it is in vain to oppose to the passions the orations of Diogenes and Mirabeau; these passions march to their goal *per fas et neas*. God has placed in our soul twelve spurs of movement, which urge us to the end in spite of the lessons of Mirabeau and Diogenes.

It is easy to suppress the passions by violence. Philosophers suppress them by a stroke of the pen; the bolt and the sword come to the aid of gentle morality. But nature appealing from this decision, regains her rights; passion, smothered in one point, asserts itself in another, as waters barred by a dam. (VI. 404.)

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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.*

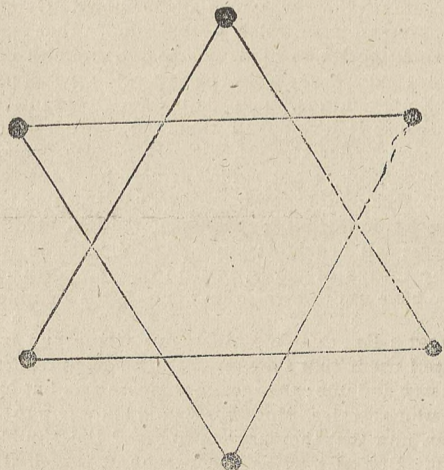
NEW YORK, SATURDAY, JAN. 15, 1876.

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

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

## A CRITICISM ANSWERED.

We are always pleased by a candid criticism of any of the views that are expressed in the editorial columns of the WEEKLY, or by its editor-in-chief upon the rostrum. Candid criticism of radical and revolutionary truths relating to the subject of our social relations, is so seldom met, especially in the press, that we cannot afford to let an opportunity in which it is presented escape. With the general vituperation that has characterized the press, until quite recently, we have seldom cared to deal, preferring rather to let the writers come to their senses before attempting to remove their misconceptions about the merits and truths involved in the subject. The paper at present in question, however, is not to be classed among those who have dealt in abuse. Its columns have frequently contained many very progressive articles, and its conduct toward the WEEKLY has been courteous, and sometimes even complimentary, as if while not agreeing with its principles it admired the boldness with which it advocated unpopular theories.

For these reasons we are glad to be able to make a recent article that appeared in *The Winsted (Ct.) Press*, Dec. 28th, the text upon which to base an exhaustive answer to the points presented, which points involve some of the most commonly offered objections to the practical inauguration of social freedom; besides, also, the evidences of failure to recognize what has been repeatedly set forth in the WEEKLY regarding the industrial equality of the sexes, which *The Press* considers the key to the whole subject. We shall reproduce the article by paragraphs, replying to each in turn:

"Victoria C. Woodhull is advertised to lecture in Waterbury, Wednesday evening, Dec. 22, on the 'True and False, Socially.' There is something remarkable about this woman which causes people to flock to hear her speak wherever she goes. Many, doubtless, go out of curiosity, just as they do to hear Henry Ward Beecher, whose views of the marriage question, free-love, etc., are identical with those of Woodhull, though he dare not express them as boldly. It has been customary for the press to apply vile epithets to her both in and out of season, but we observe that she is receiving a great deal of flattering attention of late from the Western press, in which part of the country she has been lecturing."

## REMARKS.

We think we are safe in saying that the day of curiosity to see the outspoken advocate of social freedom has ended, and in its place that there has come a healthy spirit of inquiry—a desire to know what this freedom really means. In our recent lecture trip of one hundred and eighteen consecutive nights we found there had been a marked change from the moving inspiration of the audiences of two years ago. The changed treatment that our opinions have received from the press, generally, during this trip, speaks of this more potently than any words of ours can speak, of the real condition. So long as curiosity was the ruling motive it was safe for the press to use the common weapons of bigotry and intolerance; but when inquiry succeeded to curiosity, then another method of treatment had to be adopted; and from mere abuse, without a presentation of our positions, a departure was made to candid statements of what we have said, and courteous personal treatment. If there were no other reasons, this one fact would go far toward proving that there is a great fundamental truth involved in the social question. "Truth crushed to earth" always rises again, but "error wounded, withers in pain and dies." Had the theory of social freedom been erroneous it would have died a natural death long since under the infliction of the terrible wounds it has sustained. Instead of this, however, it has struggled against all opposition, and to-day has come to be a thing to be inquired about by the best classes of society. With the exception of a few strongholds, where a bitter and bigoted prejudice exists, most unyieldingly, the press of the country have unanimously admitted that the social question is a proper subject for public consideration, and its advocates entitled to the same kind of treatment that is extended to the advocates of other theories and views. But these few strongholds will soon have to yield. They can no more hold out against the spirit that is abroad in the country than they could elect Mr. Greeley against the spirit that was abroad in the same way during the last Presidential campaign. Paris is said to be France; but the event of that campaign proved conclusively that New York is not the United States. So in regard to the social question, the New York press may for a time longer ignore the fact that there is a social issue before the country that will be settled, and which it has got to help to settle; but the tide that has set in from the country and the large cities of the West, will eventually, compel it to hoist its colors and to do battle against the common foe to the race—the improper relations of the sexes.

"Much really valuable truth, and often quite as unpalatable as valuable, has been given to the world, mixed, possibly, with some grave errors in her name. At 'tearing down' she is an adept, but we have never yet been able to comprehend her plans for 'building up,' if she has any. She would emancipate woman from sexual bondage to man by giving to both absolute freedom in as well as out of marriage, and making that freedom both honorable and lawful by statute and common consent."

It seems to us that the "tearing down" process is a very necessary part of this work that is required to be done. But we are obliged to object somewhat to this phrase as applied in the quoted article; as generally applied to the agitation of social freedom, because it is not, strictly speaking, a tearing down process in which we are engaged. To be sure, we would have just such a condition of things inaugurated as is set forth in the last part of the paragraph, but such an inauguration would be a constructive process; it would be

the making of a new order of society, and not a destruction of an old order. A new order of society cannot be universally attained save through the substitution of a new for an old or existing form. But before such a substitution can take place there must be radical changes wrought in the minds of the people. It is not the individual who makes a new order. It is composed of the masses moved, originally, perhaps, by the individual; but moved out of the old into the new by reason of conviction, or else by reason of necessity.

It may be said that Lincoln's emancipation proclamation was an exception to what we have just said; but it is not, since Lincoln issued that proclamation in the name of the people of the United States as their executive head and not as an individual. It was Lincoln the President who finally tore down slavery. The early Abolitionists only called the attention of the people to its rottenness and barbarities. And this is what we are now doing. We are not tearing down anything; we are merely showing the weaknesses, unsoundnesses, and inhumanities of a system that counts its hanged by hundreds per year, its criminals, insane, and idiotic by thousands, and its vicious by millions; its dead infants also by millions, and its decaying adults by tens of millions. We confess, however, that it is no fault of ours that we are not tearing in pieces a system that bears such fruit as these. If it were leveled with the earth to-morrow a decade would witness greater strides by the whole people than have been made by the seven millions of negroes who were recently slaves. We conceive that there can be no higher duty that a citizen can perform than to call the attention of his or her fellow-citizens to any dangerous thing that exists in their midst; and we think it is safe to say that there is no such dangerous thing in existence anywhere as a system that bears such fruit as these which we have just enumerated.

"While such a condition of things might be desirable to a large majority of men, (particularly those men with wives grown prematurely old with hard labor and excessive child-bearing, the best part of whose lives have been cheerfully devoted, and perhaps sacrificed, to a husband's will and desires), it would be a freedom consisting of the foulest injustice to woman, because, while it gives the largest liberties to man it does not free woman at all. It is only through financial emancipation that woman can be free. Until she becomes equally with man, capable of self-support, (and that, considering her many physical disabilities, seems almost impossible), she must be more or less man's property, to be bought and sold, for a money consideration, for it generally amounts to that in the plain English definition of marriage."

## REMARKS.

What a confession is this to be made by an editor of a paper that circulates among the so-called respectable classes: "The plain definition of marriage" is "to be bought or sold for a money consideration." This is the definition usually given to prostitution. Are marriage and prostitution then coming to be considered by the more thoughtful of the people as synonymous terms, and as meaning the same thing? That they are synonymous terms and mean the same thing when the former is merely legal; when it is not based on love, is a self-evident proposition, the only difference being that in the former case the bargain and sale is for life, while in the latter it is temporary. It seems to us if a temporary bargain and sale for a monetary consideration be a bad thing, that a bargain and sale for life is infinitely worse. It is axiomatic that the longer a bad thing continues, the worse it becomes, and marriage can be no exception to this rule. Hence the longer a union of man and woman, that is maintained by law instead of love, continues, the lower the grade of prostitution that it exemplifies. This may be an unpalatable truth to many married people; but it is the truth, and such truth as needs to be proclaimed from the house-tops of this "sin-beset and disease-cursed" people, so that they may escape from the system in which they dwell, before it shall fall upon and crush or involve them in its ruins.

But worse even than what we have said, because it directly calls in question the innate purity of woman, are the deductions with which this declaration is preceded. It is argued that a condition of "honorable and lawful" freedom for the affections, would be the "foulest injustice to woman." Why? "Because it does not free woman at all," it goes on to say. Here the whole burden of what was previously declared to be "bargain and sale," is charged to the account of woman. It will not do to emancipate woman from "sexual bondage," because it would do her "the foulest injustice;" and this is the world's argument. Hear it, oh, woman! and tinge your cheeks with shame at your attempted defense! You must remain "more or less man's property," must continue "to be bought or sold for a money consideration," since to be emancipated from these conditions would be doing you "the foulest injustice." And particularly would this be the result to "wives grown prematurely old by excessive child-bearing," and those whose "lives have been, perhaps, sacrificed to a husband's will and desires." Oh, woman! To what a depth of infamy have you sunk to have such defense as this made of your needs. With all the terrible pictures by which we have attempted to call the attention of woman to her condition, we have never even conceived it possible that she could fall to such degradation, such shameless and voluntary degradation as this. But we are glad that the possible condition in which some may be engulfed has been pointed out to woman by those who criticize us as being "tearers down" rather than "builders up."

"While such a condition of things might be desirable to a large majority of men," particularly to those who, as the article indicates, have abused their wives by their demands, &c., &c. Now, is this really true in the sense in which it was intended by the writer? He meant to say that such men would be glad to escape from holding legal servants to their lusts, so that they might fly to others fresher and fairer. This picture must be observed from the standpoint of both man and woman, but first from that of the former. We deny utterly the truth of this statement, and affirm precisely the opposite. It is the men who, for selfish motives, oppose the freedom of woman, while she opposes it from a non-understanding of its bearing. They know if their legal slaves were set free, that they would have no subjects upon whom to vent their lusts, save purchased ones, which they also know they could not afford. Marriage is not only too often entered into by woman as a means of support—or a money consideration—but much more frequently by man as a matter of economy, the cost of satisfying his lusts being less in marriage than in common purchase from so-called prostitutes. This is a shameful fact, but a fact, nevertheless, with all its shame. Many a man has said to us, "Let my family become acquainted with your views?" Never! I could not do anything with them if I should. Many, we say, have replied thus, but, thank God, recently this has changed, and the expressed desire of those men with whom we come in contact, is, that their wives and daughters should know all about this terrible question.

But our critic has hit upon one fundamental truth. If it is only by the bargain and sale of personal favors either in or out of marriage, that a woman can obtain a livelihood, it is clear that to live she would have to make such sale. We agree with our critic that "It is only through financial emancipation that woman can be free." Taking the position in regard to marriage that is admitted by our critic, that it "generally amounts to being bought or sold for a money consideration,"—we say taking this as an admitted fact by our opponents, let us see to where an argument in regard to pecuniary dependence based upon it, will inevitably lead. It must be remembered that we are now speaking from our opponents position, and that the deductions are of their own procuring. If it be true (of which there is no doubt) that marriage is what our critic states it to be, then marriage is itself the first and prime cause of woman's degradation. For is it not clear if there were no marriages, if there were no women bound by law or custom to serve their pecuniary masters, that, all women being free to compete for their support, they would gain it at less sacrifice of submission to the "will and desires" of their present legal controllers in these respects? In other words, is it not patent on its face, that there would be less submission on the part of women as a whole to the "will and desires" of men as a whole, if there were no legal ties binding the larger part of women to submission? Our critic tells us that it is this submission to the "will and desires" of husbands that produces the "prematurely old" wives; that causes the sacrifice of the "best part of their lives." Suppose there were no law by which women were thus subjugated to this "will" and these "desires," is it not plain that these to be deprecated effects would be avoided?

We unhesitatingly assert that, if there were no law compelling women to submit to the "will and desires" of husbands, that there would not be so much commerce between the sexes as there is now by less than three-fourths. If this be true then does it not follow that woman would be better off, freer than she is now? It seems to us that nothing can be clearer. Take the individual case and judge of the universal effect. Let any one select from among her acquaintances some one whose looks indicate a victim of legal lust; or let almost any married woman take herself, and ask her if she were free if she would submit her body to the debasing lust of man so frequently as she does, if she were in a position to protect herself, and in the answer hear the reply of universal woman. To this answer there would, of course, be honorable exceptions; for there are some men who respect the persons of their wives. Can any woman imagine that these exceptional men would behave any less honorably to those with whom they live if there were no law making the wife the legal slave of the husband? It were impossible to do so. So here again, it is clear to be seen that legal marriage is a protection to all that is beastly and bad in the relations of the sexes. It is a license for men devoured of lust, to vent it upon a victim whom the law has made his slave; and from this fact there is no way for the sticklers for legal marriage to escape; it is self-evident. Now, would it not be more honorable in woman; would it not be more chaste and pure, more virtuous, for her to hold this power in her own hands; to hold the control of her own person; to dispose of it as she might choose, rather than to be made the legal slave to such scenes of lust and debauch as she is in marriage? Consider this will ye, who hold that virtue is to be judged by a legal standard, and then answer it upon your soul, negatively if you can! We repeat again that there is many times too much commerce of the sexes in the world, and that the excess is to be charged directly upon the system of legal marriage; and that, if women were to be set free to-day, this commerce would decrease by three-fourths at once; and further, that all the pecuniary benefit which she derives now from legal subjugation she would control in freedom by her own right by the decreased amount of personal favor be-

stowed. Then, as a mere question of purity; of virtue; of chastity; the argument from the admitted standpoint of our critic is wholly on the side of freedom and utterly against not only his deductions but also against marriage. Will he have the courage to lay this argument, made from his own propositions, before his readers:

"He who holds the purse holds the power. Mrs. Woodhull suggests a very easy way for men to escape from faded wives, no longer blooming sweethearts perhaps because of their very devotion to these same husbands, but she does not open a door to liberty for those unfortunate women who, in such case, must generally be dependent upon somebody other than themselves for support or give their persons up to shameless prostitution and debauch, which we understand Mrs. Woodhull holds in abhorrence in common with all right minded people. In short, she does not point out the road to woman's financial independence or equality, and until that is gained we do not see how there can be sexual freedom for women, unless it be the foul freedom of the harlot to earn her living by crucifying every womanly instinct of love and attachment."

This paragraph starts out with a false proposition. We deny that "he who holds the purse holds the power," and assert in the most positive manner that, in freedom, woman holds a power as much superior to the purse as the purse is superior to anything else among men considered as a sex apart from woman. If women only knew their power, is it to be supposed that they would barter it away by voluntarily resigning it to the legal control of man? Never! From the moment the woman becomes the legal wife, from that moment she became a negation in the affairs of the world. Whatever influence she may continue to hold, she holds by suffrage and not by virtue of her own right; she ceases to be a positive power; she loses control and becomes the acquiescer.

Consider for a moment what would be the situation of women in a body should revolt against legal bondage to man. Suppose all women were to declare themselves free and that they would no longer minister unwillingly to the "will and desires" of their husbands? Suppose his we say is it not clear that they would have their case in their own hands the moment they should do it? Is it not clear that they could command their own terms? Is it not clear that if they should demand six days of freedom each week from submission to the "will and desires" of their husbands that it would be obtained? Aye, more. Is it not clear, if they should demand the terms proclaimed by nature in the fullings and the wanings of the Goddess of the Night that they would be obtained? Nothing could be more palpably evident. All that man gives now, and more, for the unlimited license granted him by law, he would give freely for any terms of capitulation that a rebelling womanhood might offer; and men know this too well, and fear they may be reduced to the acceptance of some such terms, and therefore are opposed to freedom for woman. Thus, where is the escape "for men from faded wives no longer blooming sweethearts because of their devotion, (submission he should have said) to these same husbands? It is a myth, similar to the conjurings with which pro-slaveryites used to frighten timid women about the negroes if set free. Then where would be the giving up to "shameless prostitution and debauch?" Would it not rather be a rescue from shameless prostitution and debauch, in which our critic confesses woman lives? and a flight to self-control; to purity and freedom, in whose atmosphere only can purity exist? Aye, would it not be more than this? Would it not be the restoration of woman from the curse of Eve, as recorded in Genesis iii. 16: "Thy desires shall be unto thy husband and he shall rule over thee." How can woman ever be freed from this curse put upon her by her mother Eve, save by being made free from the conditions of the curse? Will some of our opponents please inform us? If it were a curse why continue it? Answer this who can!

[TO BE CONTINUED.]

#### A MASS MEETING.

There is a peculiar significance in the fact that there is to be a Mass Meeting of the Workingmen and Women in Cooper Institute, next Monday evening, under the auspices of the Trades Unions of this city. This is the first departure that the Unions have made from their long-time practice of refraining from political action. It is now understood that hereafter they will take part in all elections as a political party. The immediate purposes of the Meeting are to publicly memorialize the City, State and National Governments in behalf of the unemployed laborer, and to request that employment be found by the government for such labor. As the first public step toward provision for that already large and rapidly growing class of workingmen and women who cannot obtain continuous employment, this Meeting deserves the special attention of all reformers. Let the public authorities once take the step of providing means to employ the compulsory idle, and the consummation of government employment for all classes of labor will be assured. So, step by step, is progress made toward the desired system of a community of interests for industry, and as each is taken, a blow is dealt the present system of competition from the effects of which it can never recover. We hope that this Meeting will be an immense success; such a success as will call the attention of the thoughtless to the fact, that labor has some rights which capital is bound to respect.

#### 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.

#### 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].

#### LECTURE APPOINTMENTS.

Victoria C. Woodhull will lecture at Ford's Opera House, Washington, Monday, Jan. 10, and at Academy of Music, Baltimore, Tuesday, Jan. 11th, and soon thereafter at Harrisburg, Altoona and Williamsport, Pa.

#### CORA A. SYME FUND.

Amount Previously Acknowledged.....	\$283 25
Previously reported 71 Six Months' Subscription.....	106 50
Subject to Appropriation Last Statement.....	\$176 75
RECEIVED SINCE.	
E. A. Pearce.....	\$2 00
J. K., Cincinnati.....	1 00
Jacob Fleisch.....	10 00
J. Alexander.....	2 00
J. F. Hollister.....	15 70
John Orth.....	2 00—\$32 70
Appropriated Since, 72 Six Months' Subscriptions.....	\$209 45
Subject to Appropriation Now.....	108 00
	\$101 45

#### TO THE PUBLIC.

Your are invited to attend a Mass Meeting of the workingmen and women of this city (under the auspices of the Bricklayers, and other Trade Unions), at Cooper Union, on Monday evening, January 10th, 1876, to request the city and national authorities to pass such laws as will provide means to employ our idle working-people, and to discuss the best means to start up our idle industries. Hon. Peter Cooper will preside. Able speakers will address the meeting.

W. A. A. CARSEY, President.  
G. W. MADOX, Secretary.  
Of Executive Committee.

[From the Sunday Call, Newark, January 2, 1876.]

#### ELIZABETH CADY STANTON ON WOMAN.

A short time since a writer, well known to many readers, had a conversation with Mrs. Elizabeth Cady Stanton, in which interview that lady is reported to have expressed herself in the following characteristic terms:

Theodore Tilton need not have shirked an acknowledgment of his association with Mrs. Woodhull. Victoria Woodhull's acquaintance would be refining to any man. In her own character and person there is never anything but refinement in word or movement. She has a beautiful face!—the ideal of spirituality. Victoria Woodhull has done a work for woman that none of us could have done. She has faced and dared men to call her the names that make women shudder, while she chucked principle, like medicine, down their throats. She has risked and realized the sort of ignominy that would have paralyzed any of us who have longer been called strong-minded. Leaping into the brambles that were too high for us to see over, she broke a path into their close and thorny interstices, with a steadfast faith that glorious principle would triumph at last over conspicuous ignominy, although her life might be sacrificed. And when, with a meteor's dash, she sank into a dismal swamp, we could not lift her out of the mire or buoy her through the deadly waters. She will be as famous as she has been infamous, made so by benighted or cowardly men and women. Theodore Tilton was ashamed to acknowledge Victoria Woodhull; but in the annals of emancipation the name of

which he was ashamed will have its own high place as a deliverer.

I shall never forget it of Henry Ward Beecher and Theodore Tilton that they have championed Woman's Rights. They are not, through the scandal trial, merely, made the two most prominent persons of the time. Henry Ward Beecher and Theodore Tilton are two of the grandest men men of the age. It is a most strange incongruity that open court, common gossip and public caricature have mixed perjury and transgression into the career of a man whose every previous act and influence was to make this world better.

Mrs. Stanton, seriously and with deliberate emphasis, said: "I have worked thirty years for woman suffrage, and now I feel that suffrage is but the vestibule of woman's emancipation! The one moment when Mrs. Tilton was to be respected was when she said: 'Theodore, I can stand by your side no longer. I shall go!'"

"Thrice is, she, armed who hath, her, quarrel just;  
And he but naked, though locked up in steel  
Whose conscience with injustice is corrupted."

#### BRAVE MATTIE STRICKLAND! BRAVE GODS— BRAVE ANGELS!

I do not send condolence. I do not send sympathy. On the contrary, I send congratulations. I send eulogy.

To those who violate their consciences; to those who disobey the divine voices; to those who give their necks to the yoke; to those who accept slavery, subjugation, hypocrisy—who give to the world, as the result of that slavery, children defrauded of their birth-right—a mother's desire, and a mother's welcome—to such send sympathy. Theirs are the hearts that are breaking. They are the souls who need the consolations of those who overflow with sympathy; and they are the sorrowful ones who, finding sympathy so rare, appeal to the vicarious gospel for sustaining strength.

But to those who identify themselves with the supreme, whose feet are placed on the rock of truth, who have for associates all the innumerable company of angels opening to them the portals of Heaven—consolation and sympathy to favorites of the Most High like these? Never!

NEW YORK.

MARY A. LELAND.

MANDEVILLE, CARROLL CO., MO., December 23, 1875

To the Editors of the Weekly:—Last July I sent \$1.50 for a six months subscription to your paper, as a trial, in order to satisfy myself as to its teachings. I was in need of just such information as is usually contained in its columns; having just recently deserted the ranks of priestcraft and religious fanaticism; not knowing which way to turn, or where to seek for rest. I am pleased to state, that I find great satisfaction in the views of the reformers who write for your paper; and I am perfectly delighted with the bold and fearless editorial articles. I am also, very glad, that the tone of the press at large is beginning to change from scurrilous abuse, to calm consideration.

I am not ashamed to have it known that I read the WEEKLY, nor am I afraid to avow my belief in, and endorsement of the socialistic views advocated in it.

In view of my youth, I have been advised by friends and relatives, to not involve myself in "Woodhullism." But I cannot accept the popular doctrines relative to love and marriage; and I am determined to not act the hypocrite by pretending to be friendly to existing laws and customs when I am not.

I have seen enough of the workings of "legal marriage," to satisfy me that I must ever be a sworn enemy to that so-called sacred institution. More plainly I see, day after day, that there is no need of the present marriage laws.

Pardon this intrusion upon your valuable time. Truly yours, for truth and progress.

J. L. TRAUGHER.

#### SHELLEY.

Mr. Charles Sotheran, of the *Bibliopolis*, has written a book on the poet Shelley as a philosopher and reformer, which is to be published in a few weeks by Charles P. Somerby. Although much has been written of Shelley as a poet, his life has never before been presented as that of a thinker and a worker for the benefit of humanity. The little volume now being printed will contain a sonnet on Shelley, by C. W. Frederickson, the well-known collector of Shellyana, and will be embellished by a portrait and a view of his tomb at Rome.

(From the advance sheets of Sotheran's Biography of Percy Bysshe Shelley.)

The subject of the rights of women is approached and expatiated on, perhaps learnedly, by individuals utterly incompetent to deal with the question. Such persons, frequently armed with Sunday-school platitudes, believing in the inferiority of women, consequent on the supposed fall, and doubtless with heads paved with good intentions, as a certain place is said to be, do more harm than good to the cause. This is not wanted, and is worse than useless. To found a real republic on a solid basis, it can be legislated for only by removing the ancient landmarks by a gradual process, and coming face to face with a new order of things, without bias or prejudice borrowed from the past. Thus that noble woman, Mary Wolstonecraft, as well as John Stuart Mill, Percy Bysshe Shelley and numerous others, have treated this all-important question, which cannot be shirked by the race. True reformers ask: What was the condition of the sex in the past? Look down the revolving cycles and note. In ancient Egypt, woman in the upper classes was almost the equal of man, and although, like Cleopatra, she could wield the sceptre, yet in the lower her condition was wretched; in Asia, a mere slave and object of Zenana lust; in savagery, a beast of burthen. In Rome and Greece, Shelley shall tell the story:

"Among the ancient Greeks the male sex, one-half of the human race, received the highest cultivation and refinement;

whilst the other, so far as intellect is concerned, were educated as slaves, and were raised but few degrees in all that related to moral or intellectual excellence above the condition of savages. . . . The Roman women held a higher consideration in society, and were esteemed almost as the equal partners with their husbands in the regulation of domestic economy and the education of their children."

Regarding the incidents of a Jewish wooing, in which the woman had no voice, and of the marriage, the infernal punishments for adultery, and the accounts of the seraglios of the Hebrew kings equalled only by Turkish harems, and some of the passages in the inspired Book of Numbers, for instance, in which the horrible truth is frequently too evident, and only equalled by the fact that after lust had played out its passion, unfortunate women, taken in captivity, could, by divine command, be turned adrift to rot or starve. In Christian feudalism we find nothing much better. If I have read history correctly, and I may be wrong—the upper grade women in medieval Europe, who were adored, not with love, but with lascivious and sensual worship, by Christian knights and troubadours, and who, like criminals to the halter, were forced, rarely with their own consent, into the arms of men they disliked or had never seen, or were placed in conventual houses against their wills. Of the lower grade women I need only offer one example—and that is sufficient to show their awful degradation; the French and German feudal lord had the right of *cuisseage*, or in plain English, the embraces of his serf-retainer's bride on the marriage night.

Shelley considered that in consequence of all this, men had forgotten their duties to the other sex, and that even at the time at which he lived woman, was still in great social bondage, improperly educated, tied down by restrictions, and refused participation in the higher positions of labor. He called not in vain, against the inequality of the sexes, and asserted that woman's position must and should be altered by forgetting the tyranny of the past, and, be determined, for the good of the future.

We should be rejoiced that eloquent exponents of the abominations of former ages, the evils of the present, and the proper position of the future, are now hard at work. The "Women's Rights" party is up teaching men their duties on every continent; in distant India, the Brahmo Somaj is battling, not vainly, against the horrors of the Zenana, and in conservative England, which has been stormed, and the folorn hope is now taking possession of the citadel; everywhere it is the same. Yes, woman, thanks to Shelley and the reformers, is about to be emancipated and free; free to earn her living, how, where, and when she likes; the equal of man, who shall no longer play such fantastic tricks as he did in the past, in proof of his dignity and superiority. The fourth of July is not long past and gone; I trust that in the dim vista of the future, our descendants will keep a national holiday, or a day to be set apart on which shall be celebrated the "Declaration of the Independence of Women," and then, perhaps, Shelley's description of women in the "Epipsychidion" will be more apparent:

"Seraph of heaven! too gentle to be human,  
Veiling beneath the radiant form of woman  
All that is unsupportable in thee,  
Of light, and love, and immortality."

#### BUSINESS EDITORIALS.

"PERCY BYSSHE SHELLEY as a Philosopher and Reformer," by Charles Sotheran, 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 Liberalists 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.

No science ever developed itself more rapidly than has that of psychometry, or soul reading, and it is destined to take a place beyond all others in usefulness and grandeur. Mrs. H. Augusta White possesses remarkable psychometric and clairvoyant powers, and will give readings at the Co-operative Home, 308 Third avenue. Hours from 10 to 5. She will also give written delineations from a lock of hair; age and sex must be given. Terms, \$2 in advance.

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 harmonical 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, } Commtee.  
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, Ill., 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.

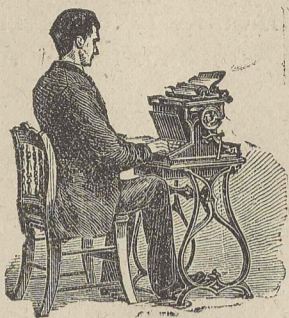
LOMBARD, Ill., Dec. 4, 1875.

E. V. WILSON, Sec.

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claffin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	2
Suffrage—Woman a Citizen and Voter	25
Tried as by Fire; or the True and the False Socially	25
Ethics of Sexual Equality	25
The Principles of Finance	25
Breaking the Seals; or the Hidden Mystery Revealed	25
Photographs of V. C. Woodhull, Tennie C. Claffin and Col. Blood, 50c. each, or three for	1 00
Three of any of the Speeches 50c., or seven for	1 00
One copy each, of Books, Speeches and Photographs for	600
A liberal discount to those who buy to sell again.	

## Have you seen the Wonderful Type- Writing Machine?



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

### READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

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

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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

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

DENSMORE, YOST & CO.,

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

## A New and Valuable Work.

## CHRISTIANITY AND THE BIBLE

AGAINST

## Philosophy & Science.

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

INDEPENDENT TRACT SOCIETY,  
Publishers, Worcester, Mass.

## NEW ANNOUNCEMENTS.

## WOMAN;

### The Hope of the World.

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

### THIRD EDITION NOW READY

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

The vision of the "woman clothed with the sun and having the moon beneath her feet," has a practical fulfillment in the "last days." While opposing its idea of Deity, the *Baltimore American* said: "It is a production of much merit."  
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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.	9.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
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