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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.

HELEN NASH'S LETTER.

OMAHA, March 27, 1876.

Dear Weekly:

I am just now direct from home, where I have been so busy for the past two months, over my Spring sewing, that I have not found a moment's time to write a letter to you. And I must add, here, before proceeding to the subject in my mind, that, while at home, I had the unexpected pleasure of entertaining that staunch friend of humanity and of the WEEKLY, Parker Pillsbury. He, being in Cincinnati, dropped a line to our little suburban village, hoping that it might catch me at home, which fortunately it did; for there is no one in the ranks I should have been happier to meet just in the present crisis of reformatory affairs, nor is there a riper judgment or more experienced wisdom among radical minds than Parker Pillsbury's. I'm sure his visit—too short visit—with me at my father's house, has been profitable to my understanding, and will linger a pleasure in my memory. As a matter of course the tone of our conversation took its key from the WEEKLY; what it is doing, has done and is like to do. And of this the readers of the paper may rest assured, Victoria and the WEEKLY have no firmer friend or more firm co-laborer than he. Last week's number had just arrived when he came, so of course Victoria's decided stand in regard to Spiritualism, or rather its base counterfeit, was discussed.

I do not intend to present the views of Parker Pillsbury here; I might do him injustice, we are so liable to misconceive each other. Besides he is so much better qualified to speak for himself.

But I do intend to express some of my own views and opinions upon Spiritualism, which the present position of Victoria warrants me in doing. I am glad she has taken the stand she has, though knowing full well what a hornet's nest she has set about her ears; and I am glad to have the opportunity of freely expressing my views upon the theme.

First, then, I am not a Spiritualist, though for years I have tried to be, and have sought light from all sources, save professional ones, with prayerfulness and earnestness. My position has thrown me a great deal in the society of honest believers, of whose worthiness my intuitive perception seldom fails to assure me, as also of the unscrupulousness of the frauds and humbugs who practice their detestable tricks upon the earnest honest seeker after light concerning the mystery of death.

The fact that there are earnest believers in both the philosophy and phenomena of Modern Spiritualism does not alter the conclusion my mind has arrived at, after years of the most earnest and prayerful search, into all the phases presented, namely: That no soul ever yet in the flesh really communicated with one out of it!

Call this a sweeping declaration if you will. Nevertheless it is my conviction, and it need not affect the conviction of any other soul. I could not if I would, for want of space, inform your readers of all the causes and effects that have led me to this result in my own mind. Still I believe my faith is unshaken in the existence of spirit and of its immortality. I have had individual experience of the possibilities of my own spirit, quite enough to ground me in that faith. But henceforth I repudiate many professional Spiritualists, as mountebanks and hum bugs, for the individual character of spiritual manifestations that is worthy human consideration. So my mind precludes the possibility of phenomena being trafficked in or communicated.

Let true and earnest Spiritualists present their beautiful philosophy to the receptive mind till by the power of its attractiveness, and a purely individual process, it produces the fruit of faith in the soul.

Victoria can not be more disgusted than I have been for years with the evidences of humbug on every hand, even in the columns of papers devoted to Spiritualism. And here I am reminded that I have intended for a few days to take up the ougial in defense of a friend who has been most vilely assailed by the *Banner of Light*, evidently in mental dread of losing its occupation.

My friend will not defend himself, for he says the *Banner of Light's* article is only vituperative and utterly fails to assail a single point in the article it assumes to rule out of the realms of reason, with a charming Pecksniffian air and a strong smack of *Police Gazette* style.

I allude to an article in the *Banner* for January 22d, which has only just come to my hand. The paper starts in to completely "use up" Alf. Burnett for an article of his that appeared in a Memphis paper against Spiritualistic humbug, and all the *Banner* seems to make out of it is a mistake in grammar, which occurs at the very opening sentence involving the simplest rule in grammar, and a mistake of common occurrence where there is a compound subject. Had it involved a more complicated rule than the "nominative case governs the rule," say for instance, the infinite mode, future tense, possessive case and superlative degree, 'tis questionable if the versatile editor of the *Banner* would ever have seen it.

The mistake, however, which the *Banner* makes much of, in lack of sound argument to upset its opponent, was noticed by the writer of the article as soon as he saw it in print, for his letter was hurriedly written. Will the learned Spiritual corps of the *Banner* point out any other grammatical error in the aforesaid article; for, if the *Banner* is incapable of illuminating the "dense ignorance" of the writer, spiritually speaking, it might edify him some on Murray's Grammar.

I will only notice one point which the *Banner* seems to make concerning Messrs. Maskelyne and Cook of London. Mr. Burnett was associated with those eminent exposers for some time while in England, and as he is an observing man his ignorance of their *modus operandi* can not be so "dense" as that of the learned "corpse" of the *Banner*. He could state that he never heard of that standing offer of Spiritualists to those gentlemen, but he has a faint recollection that he did hear of a standing offer of those gentlemen to Spiritualists to produce "phenomena" per "spook" power which they could not imitate per human ingenuity. What a pity if the *Banner* has made a mistake! Its "spirit guides" should have informed it more to the point; for 'tis a shame that with such spiritual attendance the *Banner* should blunder or fall into the unspiritual and vulgar error of vituperation. That sort of thing should be left for us material molecules.

Now, because I say most emphatically that I repudiate all the phenomenal phases of Modern Spiritualism as having failed to prove their origin to my mind, I hope no enthusiast will proceed, on the principle of the *Banner of Light*, as though my assertion were going to damage the "business," and so attempt to run my letter into the ground on the assumption of a superior knowledge of Lindley Murray. That sort of thing is not argument, and if it were, Mr. Burnett is too old a correspondent to be unsettled by it.

But if any there are who have arguments to offer, either emanating from themselves or, in their belief, from Tom Paine or Davy Jones, I will say that I am open to conviction, though not to be won over by a single "phenomena" that I have thus far witnessed. They may convince others, but not me, and I can but look with pity upon those who are credulous concerning what to me is but a trick or a result of known laws of clairvoyance or magnetism.

I must say that I am at that point where I can not help mistrusting any who trade in what they are pleased to call mediumistic power, or who claim exemption from responsibility on that account. I want truth, which may be at the bottom of a well, but it is not in a dark cabinet the way I look at it. Any way as long as it shuns the light I am content to let it shun.

HELEN NASH.

THE BASIC PRINCIPLES OF SPIRITUALISM.

BY ALEX. S. DAVIS.

We have much discussion concerning what constitutes Spiritualism. However much persons may differ in regard to its true meaning, I think it may be truthfully asserted that spiritual phenomena is no more Spiritualism than a musical

sound is music. A succession of musical sounds as the octave or corresponding sounds producing a harmonious blending, such as 1, 3, 5 and 8, I say these do not constitute music, though component parts of musical science.

I employ music for illustration, because there is a correspondence between Spiritualism and music that will enable us to better understand what constitutes Spiritualism in its more comprehensive signification. Music is defined to be the science of harmonical sounds. Spiritualism may be defined to be the science of the harmonical relation of soul and spirit, mind and matter. In music there are arbitrary or fixed rules to learn and observe in order to produce harmony by the arrangement of musical sounds. The observance of these rules is concord, or expresses harmony; the non-observance creates discord, or inharmony. These rules are not man-made rules, which can be altered at pleasure, but they exist by virtue of an immutable law, which never can be ignored without discordant results. To illustrate: Sit down at this musical instrument, and while your finger rests upon one, strike at the same time two in the scale, or 3 and 6, and you produce what is called a discord. Why it is so we know not, but are compelled to accept the fact as it is demonstrated to us through the sense of hearing. But how do you determine that the sounds are discordant? If you have the ability to determine, you say your hear and feel it, producing a jar so to speak—a state of momentary unpleasantness. You have made use of the elements of harmony, but they do not sustain the proper relation to each other.

In Spiritualism we have what corresponds to the production of music requiring the same strict observance of the conditions essential to harmony and progress.

With respect to music, let us pursue the analogy still farther. The existence of one musical sound is not music. The existence of many musical sounds as represented by the octave is not music alone. The proper arrangement of notes upon the staff to represent a tune is not music. The recognition of the fact that a certain arrangement of musical characters may be so used in connection with the voice or by the aid of a musical instrument to produce a tune, does not constitute music, or a person who recognizes this a musician.

Still farther, the formal execution of the notes does not necessarily constitute music, or make the operator a musician. After all the externals have been complied with, there must be a response of the soul of the performer, entering into the spirit and harmony of the sounds produced—without this there can be no true musician. Music has a soul, and it must come home to the soul, and the life be made better for it.

The poet expresses the absence of musical appreciation thus:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils."

Let us consider for a moment what does not constitute Spiritualism.

A human organization and the spirit occupying it, although component parts of, do not make, Spiritualism. The mind, with all the manifestations thereof, acting through its organ the brain, as well as all the manifestations of the physical body, propelled by the spirit or vital forces within—these do not constitute Spiritualism, but are indispensable adjuncts to Spiritualism. The operation of mind upon mind, and the effect of mind and spirit upon matter, whether the operator be in the form or out of the form, producing mental and physical phenomena—these do not constitute Spiritualism, but, like the others, the manifestations are component parts of the great science of life.

Neither does a belief in a continued existence after death of the physical body, or a belief in the intercommunication with the departed, constitute all of Spiritualism, or a person a Spiritualist who believes in the reality thereof. It is all that has been named, and more than this, that makes up Spiritualism and the true Spiritualist.

Spiritualism, with all its concomitants, is Universal Harmony. In its integral parts it comprises much that is apparently discordant and inconsistent, but this is owing to a want of comprehension of the subject, or the improper joining of elements, that have not of themselves attractive force, or do not blend because there is a non-observance of the law of spiritual chemistry. Music is the harmony of sounds, but no greater inharmony can be produced than the simulta-

M. J. Freeman

neous production of musical sounds, out of the order of their true harmonic relations. Again, as in music, we have a graduated scale, or a systematic succession of sounds, forming what is termed the octave, with its steps and half steps, so in Spiritualism we have its component parts, each representing a note in the scale; and perhaps I might venture to say, there is a striking correspondence as respects the number of those parts in the scale of progressive harmony. But these component parts do not of themselves constitute Spiritualism—the notes in the scale, by the use of which, in accordance with the law of spiritual science, infinite harmonic and progressive changes and manifestations take place in nature, giving us some idea of the true meaning of Spiritualism. And what are some of the basic notes, so to speak, of Spiritualism: 1st, a physical organism; 2d, a spirit occupying that organism; 3d, the mind acting through its function the brain; 4th, the power of mind to communicate with mind; 5th, the control of mind over mind and matter; 6th, the birth of the spirit into spirit life; 7th, the ability of the spirit to communicate and identify itself. Here we have the octave in life—the components that go to make up those multitudinous manifestations, expressions and conditions of mundane and supermundane existence, which we designate Spiritualism. We hear much talk about spiritual phenomena and spiritual manifestations, as though all manifestations were not spiritual.

The movement of the hand, or uplifting the eye, is a manifestation of the spirit occupying the body; and when that intelligent force or spirit ceases to act through its physical organism, it is no less a force, though compelled by the law of change to seek some other mode to manifest itself.

A manifestation on the part of a spirit out of the body, so to speak, is no more wonderful in fact than the manifestation of the spirit in the physical body. It may be more unusual, but when persons once become familiar and accustomed to manifestations of departed spirits, they occasion no surprise, nor are thought to be more mysterious than other phenomena in life. That we cannot comprehend how it is possible to be true, is no argument against the verity of spirit communion, for we have no comprehension of causation in any department of existence.

We are compelled to accept the fact of present existence upon the evidences of our senses, and whether that evidence demonstrates our being as occupying a physical body in this state, or its existence in another form and locality such as claimed by the teachings of the harmonial philosophy, the fact that we are compelled to take cognizance of the evidence indicates that it belongs to the same class of demonstrable facts. In conclusion, to recapitulate, we have the evidence of our senses to prove the existence of our physical body, with its various functions and uses. We have the evidence of our senses to prove the existence of the vital intelligent force called spirit, operating within, bringing into action the entire physical organism. We have the evidence of the existence of mentality as manifested through the mediumship of the brain, with its varied endowments. We have the evidence demonstrating the fact that we can communicate one with another by speech and the use of the mental faculties. We have the evidence of the power and influence of mind upon mind, and mind over matter. We have the evidence of our senses demonstrating the fact of the dissolution of the physical body, when that change takes place called death. And is this the end of human testimony with respect to our existence? Or shall we extend our researches and demonstrate that there is no such thing as death.

"There's no such thing as death—
In nature nothing dies;
From each sad remnant of decay
Some forms of life arise."

This is part of the mission of modern Spiritualism; and the millions who can bear testimony to-day to the facts of spirit communion shows unmistakably that the human intellect, aided by the spirits, is as capable of solving this question as it is to solve the simplest problem in human existence.

And when we have learned the basic facts of Spiritualism, we then have the rudiments whereby we can attain a more perfect growth, harmonizing self with self, and ourselves with our surroundings, studying the nature of and recognizing the utility of all things; that whatever is, is part of the divine order, that progress is the immutable and universal law, and eternal happiness the great boon in reserve for all.

IS IT, AND WHY IS IT?

BY WARREN CHASE.

It is a well known fact that women who are the most open, frank and fearless advocates of social freedom, are the most attractive, intelligent and interesting company, and that their society is sought after, and their correspondence is the most general and acceptable of any class of women. Nor is this confined to the advocates of the same special views, but it extends to all correspondence to the opponents of social freedom in the opposite sex whenever and wherever they can receive it, and not have it known by those whose rebuke they fear. This is not a sensual attraction, as some suppose it to be, but largely of a larger and a purer nature, as many have ascertained by examination of the subject. Sensual men seeking this society often get terribly rebuked and sent back, and not unfrequently are made wrathful and to lie about, slander and abuse the women whom they found so different from what they expected or desired to find. This fact of attraction is not confined to the married, matured and intellectually developed females, but also extends to young ladies and girls, and such are not unfrequently sought and secured in marriage by men who shut their mouths and seal their lips on social reforms and kindred subjects as soon as they get the ownership and possession of them. Many instances of this kind have come within my personal knowledge, in which young ladies of great promise of usefulness were sealed and silenced as effectually as if buried under an avalanche, as soon as married, not because their minds were changed, but because, having sold themselves for a home and the necessities of life, they were

really the property of others, and had no right to speak or write without the approval of the owners. There are a few exceptions where such females have husbands who do not interfere with the social growth and intellectual development of their companions; but such cases are rare, and are the exceptions to the rule. The more this subject of marriage, as it now exists legally, is viewed, the more its evil effects become apparent, and it does seem as if there might be eyes enough open to the evil to secure the necessary change in the laws, leaving it to the special contract of the parties and subject only to the general law of civil contracts. It might be accomplished at once, were it not for the sensual advocates of the system as it is, who, by it, secure victims for their lust, and fear the change which would give the wife equal liberty and equal legal protection and defence of property. The women ought to own one half the property as it rightly belongs to them, but we have robbed them of property, freedom of person and freedom of speech, and thus, often by our accursed social tyranny, stop the development or destroy the usefulness of many of the finest specimens of the sex.

A CENTENNIAL WAIL.

BY ROBERT W. HUME.

[Read at the late Convention of the N. E. Labor League, at Rochester Hall, Boston.]

I have a song to sing you, to the tune of old John Brown;
It sums the list of miseries which true hearts must put down;
So listen, while I tell the woes that o'er our nation frown
As we go marching on!

We had a farm unmortgaged, we held the same in fee,
On it we raised a billion to put down slavery;
But the money men they've fleeced us of a couple more, d'ye see,
And still go cheating on!

We fought to shield their property, but property don't pay,
The man who did the battle's work, he must the cost defray;
He's the money-holder's guardian, and the money-holder's prey,
As he goes toiling on.

Our fathers left us freedom; broke superstition's chain;
But some have done their level best to put it on again;
Alas! alas! 'tis only true; they shed their blood in vain,
Though they went conquering on!

From North and South, and East and West, our foreign friends have come,
Our "liberty of conscience" to them looks very glum,
As, bending to the dust before the ancient Sunday drum,
They see us grinding on!

To save them from such insult, our prayers did not avail,
The humbug of "our liberty" with them will ne'er prevail;
While sucking Torquemadas they supervise our mail,
As we go slaving on!

You may talk about the rum-shops, and o'er them raise a muss;
Our gambling dens are nasty, our churches perhaps worse;
But our halls of legislation are the foulest spots for us,
As they go stinking on.

Thus we from bad to worse advance. Oh, woe upon our race!
To seek to serve the people now and gain a statesman's place,
Is but to fill an office stained with crime and foul disgrace,
As we go marching on!

Oh "Free and Independent" you rebelled against a tax,
And burnt up old King George's stamps, and beat off his attacks;
But now we're plastered everywhere, except upon our backs,
As we go toiling on!

"Oh Liberty, thou jewel!" sings either Jones or Brown;
But none of us can move about, or pass from town to town,
But there's a double set of spies are paid to mark us down,
As we go roving on!

Some mangy, briefless lawyer, he noses us around,
Then posts Commercial Agencies with all that he has found;
And Y. M. C. A. ass's they rule us round and round
As we go moving on!

We dig gold for the Englishman, and keep it not on hand,
Foreigners own our railroads, the railroads steal our land;
And the "Free and Independent" hasn't anywhere to stand,
So he goes wand'ring on!

We've used up all our credit, and are chin-deep in debt,
Our factories are closing up, our houses marked—"To Let;"
We've pawned our mines to Symms's hole, and deeper cannot get,
So we go owing on!

Within their well-stored shops in rows our tradesmen sit and grin
To see their money going out, and nothing coming in;
For none of us can make a trade, for none have got the tin,
So we go wanting on!

Our villages and townships have all gone up the spout,
Our cities buried are in bonds, our States can't turn about;
Our rates and taxes are so high that legislators doubt
They must stop taxing on!

Alas! Alas!—the bondholder, he truly rules us now,
For him we swing the hammer, for him we guide the plow;
The "Free and Independent" has nothing left him now
As he goes purseless on!

But surely from this fearful state we soon must be released,
The goose that laid the golden eggs is dying at the least;
For labor's arm is paralyzed, production's almost ceased,
As we go staggering on!

There's many a subtle scheme proposed to cure the working man,
Dethroning gold's by many thought to be the proper plan;
The West and South against the East are looming up quite grand
As we go toiling on!

If money be a tyrant, why, man has made it so;
It ought to be the people's slave, and not the people's foe;
To conquer it the people's arm alone can strike the blow
As they go fighting on!

Too heavy and too hard has been old Mammon's iron hand,
But Liberty, though crushed to earth, is rising in the land;
No spirit of the darksome pit can her free force withstand
As she goes conqu'ring on!

With bloody tracks the soil is stained where her fair foot has trod;
The law securing interest has money made a god!
Withdraw it, and at once we break the stern oppressor's rod,
And go triumphing on!

Annul it; and our nation will at once its strength renew,
For on that villany accused by Gentile,* Turk and Jew
Stand all the shameless systems which rob men of their due
As they go working on!

Thus shall we lay the usurer within his peaceful grave,
And take the camel out of him, his precious soul to save;
While o'er him we the Union Flag in holy rapture wave,
And go rejoicing on!

So, Sisters dear and Brothers, there's work for us to do,
To hasten on a happier time it is our duty true,
Then shall we leave a better world for all who follow too:
When we've done marching on!

* Aristotle, Mohammed and Moses.

THE NEW DEPARTURE.

BY J. S. L.

"Behold! I make all things new."—Revelations, chap. xi., verse 5.
"And I will pray the Father, and He shall give you another comforter,
that he may abide with you forever."—John xiv., v. 14.
"For Thine incorruptible spirit is in all things.

"For she is the heart of the power of God! and pure influence flowing
forth from the glory of the Almighty. Therefore can no undefiled thing
fall into her. For she is the brightness of the everlasting light,—the
unspotted mirror of the power of God, and the image of His goodness.
And, being but One, she can do all things; and in all ages entering into
Holy souls, hath made them Friends of God and Prophets."—Parts of
the 7th chapter of the Wisdom of Solomon.

The New Departure! I like the name: 'tis grand; 'tis
significant; 'tis suggestive. It reminds one of Columbus,
and his three little ships, starting out on an unknown sea, to
discover a new continent, or the daring little Mayflower and
her devoted band. Besides it marks a period in the History
of Spiritualism. Anterior to its advent, Spiritualism had
been simply destructive in character; it subsisted by com-
bativeness, it lived on the defeat of other systems, it was the
great reservoir of the anti-religious sentiment of the coun-
try. Atheism, Rationalism, Pantheism and Scepticism in
general. When it discarded the cardinal dogmas of ortho-
dox Christianity, it rushed into the vortex of materialism. It
shouted "Oh Glorious Science! oh Infinitesimal and Atomic
Deity? oh great Gaseous Substance!" etc. Good-bye moral
intelligence! Good-bye soul! Good-bye imagination! Good-
bye poesy! Good-bye religion! A man's value was to be
determined by his avoidupois weight.

But this molecular mania could not last. It soon began to
decline. Then came the wonderful pilgrimage to heathen
lands. It staggered back to the dark ages. It groped about
among different religions, searching for analogies to Christi-
anity. But running down one machine, never invented an-
other. What was the result of this? At first a feeling of su-
perficial fellowship, based upon a common antipathy to the
prevailing religion. This lasted for a time; but when the
first fit of enthusiasm had subsided, the effects of this hetero-
geneous combination began to make itself so manifest, each
man mounted his peculiar hobby, and with visor down and
leveled lance, rode ahead regardless of everything else. But,
lo! he was soon met by another knight, as fierce and as bad
as he; and then they stood and shook their fists at each
other, till others, coming at right angles, separated them for a
time. And so the battle raged till, like the celebrated con-
test of the Kilkenny cats, there is little left now but their
tails. Where they once had overflowing halls, they have not
a single vestige of organization left, so that Spiritualism at
present, as a compact and united body, has neither unity,
harmony nor integral vitality. And as far as its practical
usefulness is concerned, as at present developed, its epitaph
may as well be written, "Died of injuries received at its own
hands."

But out of this peculiar class of persons is to come the
chosen sons and daughters of God, who are to build the
glorious temple of celestial harmony. The flowers of the ages,
the antecedent prerequisites, are even now being brought
prudently forward by our faithful and heroic sister Victoria,
to whom be all honor for her determined persistence and
adherence to her soul's ideal, through defamation, distrust,
dissimulation, persecution, yea almost death itself, to keep
intact the sacred sanctity of the higher life. God reward her
according to her works. She now invites us to a new depart-
ure. She admits the defects of the Bible, but says, dear
friends, we have looked at these things a long time, now let us
look for its virtues, and from the depths of an overflowing
soul, I say amen! For although its leading truth and divine
mysteries come through imperfect instruments who distrusted
their meaning, yet concealed within its pages lies the key to
all that is true and precious in moral and social ethics.

The most important thing we should discern is this immut-
able fact, which no amount of hypothetical speculation can
invalidate: That this is not a forsaken and fatherless world,
but that it has a Creator and controlling guide, not a material
deity made of wood and iron and stones, the old Pagan god,
with the eye-holes withered up, but an individualized will—
a self-conscious identity, full of infinite wisdom and bound-
less affection; and when we have made this discovery, and it
has gone deep enough into our souls to purify our percep-
tions, we shall begin to see dawning upon our comprehension
that other mighty secret which has been purposely concealed
from the eyes of the foolish, but revealed to the wise in all
ages—sexual continence—without which no divine dispensa-
tion can ever be established, and which is being brought for-
ward to such as are prepared to receive, by our holy, sainted
sister, and which is to be the golden alchemy that shall fuse
and melt the souls of the sons and daughters of God into one
unbroken circle of celestial harmony and holy love.

As the mighty results of this grandest of practical theories
looms up before me, I can but shout, Glory be to God!
that there has been found one woman pure enough to
receive this purely divine revelation. Indeed, it could never

have come except through the sensitive and impressive nature of woman. The apostles could only conceive of continence through abstinence; they could indulge in a holy kiss, and feel no sense of guilt or shame; but a holy embrace never entered into their conceptions, but such is to be the lofty heights of spiritual grandeur to be attained by the chosen sons and daughters of God in this, the last and crowning dispensation of God on earth. St. John in his apocalyptic vision, saw a hundred and forty and four thousand men who had not been defiled with women. But the elders of the new church are to be women, who have not been defiled with men, and the last will not depend upon modern ideas of iniquity. They will be women who have passed through the fire of purification and have come out more than conquerors, through the mighty power of God's holy spirit given to them, in answer to persistent and patient self-denial and spiritual aspiration; women whose eyes shall be clear and strong as the noonday sun, from whose searching gaze an impure man will shrink as this eye of his shrinks the light; women who will not ask to have the Medicin Venus covered with a night-gown, lest they shall see in that marvelous creation of art the reflection of their own putrid imaginations; women who shall dare to call things by their right names; women who shall dare to speak freely about the Divine laws of procreation, for the same reason which Emerson gave when he said, he dipped his pen into the blackest ink, because he was not afraid of falling into his inkstand; women upon whose lives shall be written in characters of living flame, thus far canst thou go and no farther, here shall your proud will be staid; women who shall be guarded, defended and assisted by a sworn and confederated band of noble-hearted men, who shall hold themselves ready when the signal for assistance is given, with their lives, their fortunes and their sacred honor. I will say in conclusion, that a new spiritual order is now being perfected, founded upon ethical morality, practical purity and social equality, which for unity of design, simplicity and completeness of organization, beauty of symbol, and splendor of ceremonial, will surpass anything the world has known, not expecting Jewish theocracy or time-honored Free Masonry, which is all that can be said at present. May the Guardian Master, Divine Protector, and Holy Comforter, bring us into the land of celestial harmony, where we may be saved by the everlasting salvation of a holy and purified social order. Such the prayer of one who is obedient to the same power as Him, who said, "let Him who would be greatest in the Kingdom of Heaven become the servant of all."

A LITTLE LEAVEN, ETC.

At one of your late lectures, I asked a friend in the Hall, why his wife was not with him, as he had promised? He sat with his back to the entrance: and said he had reconsidered bringing her; that she was well grounded in the Methodist faith, and he had better leave well enough alone. At that moment his wife entered; she saw him, but sat along. He enthusiastically applauded all the "points," and when you had half done, he turned, and said, "I wish I had brought my wife." After the lecture, I kept my friend's attention to give her time to retire; but lo! she stood at the door, until he saw her, and then, like the Arab, quietly folded her (con-)tent, and silently glided away, while he exclaimed, in wild refrain:

"Well! I'll be d—d!"

Yours,

WILLIAM WINSLOW BENNETT,
Per B.

UNIVERSAL PHILOSOPHY; OR, SCIENCE AND THE BIBLE RECONCILED.

Never in the world's history has there been a time, of which we have a written record, so full of perturbation from conflicting religious and scientific elements as the present. Not only are the schools of theology and those of science, so-called, arrayed in hostility against one another, but opposing and disintegrating influences are at work in both these departments of mental or psychological activity. Religious sentiment is terribly divided against itself. Never more so in the history of ages. Scientific men cannot settle upon any comprehensive system of philosophy, which has within itself the solution of the great questions, (fundamental to the general welfare) which are now agitating to the very foundations, the structure of social life; for all knowledge whether relating to the universe in its physical organism, or to the forces, principles or powers which energize this physical economy, resolves itself into the great question, "What are the true relations of men and women to one another, and to those laws or principles by which they at least seem to be governed?" Science is both atheistic and deistic. The only logical deduction possible, however, from the physical basis is that all organic arrangement must ultimately become reduced back to unconditioned matter, its primordial state, and to this terrible and inevitable conclusion, the greatest of modern materialistic thinkers and writers is gradually, but surely, leading the sensuous mind. And the argument thus far favors atheism.

The deistic side of the question has no foundation, except through the phenomena afforded, in different ages of the world, through spiritual manifestations, and this basis is ignored both by modern science and Christianity.

There is observed a general uniformity in the operations of law, and there can be no doubt that all activity in the universal economy of nature, has its origin in one common centre of energy.

To trace the laws which move grandly forward, and ever onward the cycles of evolution and involution, from effect to cause, and from cause to effect, and thus to settle for the expectant and troubled masses the questions which now agitate society, is the function devolving upon the philosophers of to-day.

Physical science must constitute the foundation upon which the great superstructure, spiritual truths and existence shall be erected. The religion of the future is to be estab-

lished upon the correlation of the physical and spiritual universe, and the first point to be settled is the physiology of the most important natural organ employed in the study of physical phenomena and laws. This organ is the eye.

The natural anatomy of the visual organ can be learned in any work treating upon human anatomy.

The laws of refraction and reflection of light are simple and uniform. It is commonly known that in the anterior portion of the eye-ball, a small double convex lens is situated, through which impressions are made upon the interior surface of the eye-ball covered with a delicate and sensitive membrane called the retina, which is an expansion of the optic nerve. All objectivities seen by the natural eye are pictured through this line in some manner upon this membrane, and the mind thus becomes cognizant of natural objects.

Now, it is a well-established fact that light, no matter upon what theory we base our study of optics, in passing through a convex lens is refracted in proportion to the convexity of the surfaces through which it is transmitted, and the greater the convexity to a given point the shorter the focus. The convexity of the lens of the eye, is of such a proportion that light in passing through it would be focalized at a point near or quite in the center of the cavity of the eyeball. Every ray of light in passing through the lens from without would come to a point there.

It is also a well-established fact (or at least so simply that it ought to be) that from this point there is a radiation in every direction, not simply toward every portion of the retina, but back through the lens itself outward, and in its passage backward through the lens obeying the same laws of refraction, and therefore focalizing at a point just anterior to the external surface of the lens, from which point also there would be a corresponding radiation in all directions. Accordingly there would be established, before any impression of external objects could be made upon the retina, a rapidly circulating auriferous current, and who shall say that impressions communicated to the eye do not depend as much upon the radiations of the auriferous principle transmitted from the eye, as upon the entrance of the "luminous ether" from without?

Let us suppose, for example, that an object fifty feet square is to make its first impression through the lens of the eye upon the retina, to be conveyed to the mind. It is impossible to conceive of any principle of the laws of light by which there could be made to converge from every point in the surface of the object, rays of light, or undulations of a luminous ether, to a given focus accommodating the point of convergence to suit any distance the eye may chance to be from the object, without admitting the eye itself to be the prime factor in the phenomenon of vision. But admitting, what to every mind cultured to think is perfectly clear, that the instant the eye is opened to the light, there is established a polarity, from which there radiates an influence in all directions, which must strike every objective point within the range of vision, we begin to reach something tangible upon which to erect a physical science, that without which the eye would have no existence, not even in the imagination.

The instant the eye is opened, light passes through the lens, and is focalized, as stated above, and reflected, and brought to a focal point in front of the lens, from which point the divergence is made in every conceivable direction. Whatever object any single ray comes in contact with, is made to return its impression by a direct reflection following the course of the diverging ray and necessarily converging to a common focus with every returning impression. And admitting this to be true, the impression of the object would be inverted in the lens, and reversed through the focus in the center of the eyeball, and impressed upon the retina as it should be, right side up. And this simple deduction made from a positive knowledge of the operation of light, precludes the necessity of calling into aid some imaginary operation of the mind to correct a mistake made by modern philosophers. KURO.

[TO BE CONTINUED.]

(From the Philadelphia Times, May 24th, 1876.)

THE EMANCIPATION OF WOMAN.

Victoria C. Woodhull lectured last evening in Musical Fund Hall to a large audience, on the subject: "The heel of woman shall bruise the serpent's head, and thereby the last enemy, which is Death, shall be conquered." She treated the subject in her usual style, enlivened by striking anecdotes, keen hits and apt illustrations. She showed clearly how mothers from ignorance and prejudice influence coming generations for evil, where they are derelict in their duty, and what a powerful influence they might exert within what every one considers "woman's sphere" for the good and the true, and exhorted young men to so love and honor their mothers and so comprehend that their bodies are temples of God that they never could forget their own self-respect so far as to be guilty of an unworthy action; and in closing added: "My only crime is that in my enthusiasm I have asked for woman's emancipation. I have so loved my people that knowing, as I do, what are the causes, I could not see them dying and hold my peace."

(From The Item, Phila., May 24, 1876.)

MRS. WOODHULL'S LECTURE.

TELLING BLOWS FROM A FEARLESS WOMAN.

Victoria Woodhull lectured at Musical Fund Hall, last evening, on the social question, to an audience that filled the room in every part. The assemblage was of a highly respectable composition, a fair majority being ladies. Mrs. Woodhull stepped on the stage without an introduction, and, dispensing with all formality, immediately began her lecture. She was handsomely attired in a rich suit of brown silk, but wore no jewelry. At first she spoke in a low, tremulous voice, which gradually raised as she warmed up in her subject, and it was but a short time before she impressed her auditors with the conviction that however much they might differ as to the soundness of her doctrines, they could not

hesitate in according her a prominent place as an orator and a thinker. Her mind is indeed richly furnished with thoughts upon every subject which she takes up, and the matters brought forward are always thoroughly matured and strikingly applicable. Her language is choice and elegant, and the richest words drop from her lips into the best places with a fluency really melodious. Her highest powers lie in these sudden outbursts of passion, which form the grand charm of her oratory, sinking the orator into the woman, and making thought greater than eloquence.

She said she would make the human body as sacred as the "temple of God," which no man or woman would dare defile. To do this she would have the mothers educate their children in the origin of their existence, at home, and not leave them to learn it from the vulgarity of the street. If taught this by mothers, our sons and daughters would know in a sacred and intelligent way how to regard their bodies with honor and purity, instead of abusing them. By this, young men would be prevented from filling early graves from the effects of lascivious debauchery, and the innate purity of young girls would drive the seducer from society that he now so fully contaminates. She did not believe in people rushing into marriage like horses into battle, and out of it in the same manner. The loose divorce laws are as bad as loose marriages; she was a firm believer in that sort of marriages which knows no divorce. She held that marriage is one of the most sacred acts of God: and, if she had her way, she would have it made a criminal offence for two people, ignorant of each other, to marry. She believed in mothers teaching their daughters the great responsibilities of maternity, so that they would regard with awe the thought of bringing to life a human being after God's own image. She would have every mother the teacher of her children, and, indeed, more, the confessor of them. By doing this she would do away with unhappy marriages. When this was accomplished it would put an end to men running and telling their little difficulties to other men's wives, and seeking from them that confidence that their wives alone should have. Remedying the social evil would purify our politics. There would be no more rottenness or corruption, and we would not have the spectacle when two men were running for the Presidency to see one wonder, whether they were candidates for the White House or the Penitentiary. The delivery of the lecture was frequently interrupted with rounds of applause and at its conclusion the lecturer received deafening applause, to which was added the conviction of all who listened to her that she was indeed a wonderful woman.

EDITORIAL NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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

E. V. WILSON, Secretary.

LOMBARD, Ill., March 14th, 1876.

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

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

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

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

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

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

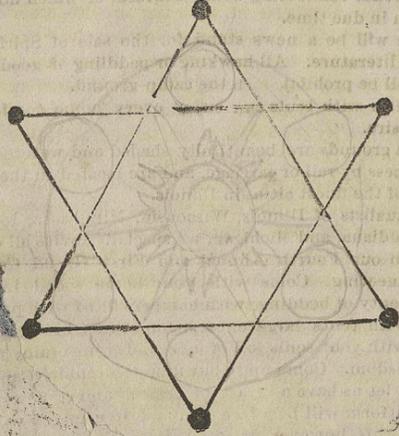
And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

NEW YORK, SATURDAY, JUNE 10, 1876.

At the last moment and for want of space, we have decided to leave over until our next, the admirable bill introduced into Congress by Gen. Banks, of which we spoke last week. It will certainly appear in the next issue. In the meantime those of our labor friends who desire advance copies of the bill, can obtain them by calling at our office. Had the General come forward with this bill earlier, and had made, as he could have done, a strong speech in its favor, and in favor of greenback currency, he would have been a formidable Presidential candidate on the event of a "bolt" at St. Louis.

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 VISION.—NO. III.

I presume that most of the readers of the WEEKLY have, by this time, discovered that our purpose in detailing the various spiritual experiences of our lives, is not merely to give publicity to the facts, *per se*, nor yet to make it generally known that we have been the subjects of such experiences; but rather to show, so far as they can be made to show, that these experiences are a portion of a grand movement upon the part of those in the other world, to inaugurate certain conditions in this, in which they make use of us as their agents. So far from it being necessary for us to point out the conditions that exist between the various experiences through which we have been led, and to carry them forward into the future, to show to what they legitimately tend, it is only necessary for any one accustomed to trace effects from causes, to consider what these experiences have been, and to place them in the order of their occurrence, to see clearly that they have a meaning, and also to see what that meaning is. They are not fragmentary and unconnected; they are not at one time the result of one kind of influences and at other times of quite different kinds; but they all proceed from a single source, and lead to a single object, which source, turning, voluntarily, neither to the right nor left, has pressed forward to that object, deflecting to the right or left only as compelled by circumstances that had not been taken into consideration; or else had not been given their proper weight. We do not pretend that these sources have been infallible, having turned everything which they have encountered to their purposes; but we do pretend to say without fear of successful contradiction, that from the moment the movement was really inaugurated, they have made constant progress toward the ultimate purpose, which purpose is nothing less than to press the world to the end of this dispensation and to inaugurate a new one, in which, first, immortality in the flesh, and second, the resurrection of the dead, shall be attained. It was to perform our part in this programme that we were prepared for and appointed to this mission; and up to this time we are able to say that those whom we serve are satisfied with our labors and with the general condition of the whole movement; and we state, confidently, that before the end of this year there will be outward demonstrations made which will make its tenor and scope clear.

Notwithstanding, however, all the assurance that I feel, indeed, the knowledge that I have, I hesitate to attempt the task of portraying that which I am about to present. To do so in the cool and deliberate method of journalistic writing; in measured sentences and selected words, is, I know, to fail utterly to convey to my readers all or any of the magical effects that were produced by the facts, upon myself. Nothing short of being wrought gradually up to the height of the occasion by the inspiration of a sympathetic audience, whose souls can be made to feel themselves in the veritable presence of the scene portrayed, can ever call out language that will convey any adequate conception of its force and meaning. In writing, one is too far removed from those addressed, both in time and space, to receive any immediate reactionary benefit or aid from them; it is an act wholly of giving at the time; the receiving, if any come at all, being after the effort has been long ended. Therefore, in presenting the highly-wrought scenes involved in this vision, I must content myself with the knowledge that my readers cannot be expected to enter into their spiritual significance, or to what I feel about them; and I must also realize that few will appreciate the motives which move me to hazard an attempt which, in advance, I know must be only partially successful. Nevertheless, being not "unmindful of the heavenly vision," I shall venture, and trust to the spiritual senses of my readers to reach to what my words may fail to convey.

It will be remembered that in a former vision I have said that I spent the winter of 1865-66 in the South. Early in '66 I was called first North to Chicago and then East to New York, by a family contingency, which has come recently to light to have been a link in the chain of circumstances that was being then forged for future use. The journey ended by leaving me in the early summer in Northern Wisconsin, where, at Green Bay, situated at the head of the large body of water bearing the same name, and at Oshkosh, situated on the western shore of Lake Winnebago, I spent most of that summer. From the evening in New Orleans upon which the vision of "The WEEKLY" was first presented to us, onward, I was almost constantly under spirit influence, frequently being for days in a condition of exaltation in which I sometimes scarcely knew whether I was in The Flesh or in The Spirit, and again falling to a normal bodily state, and to an equal degree, being depressed mentally. Thus oscillating between these two extremes, I was scarcely ever the same individual for two consecutive days. My friends could not understand me, nor could I understand myself; and this in turn begat a condition both onerous and irksome; indeed, heavy to be borne.

After this had continued for some months I began to feel a growing desire to know what it all meant, and to chafe under the withholding of the information. Finally, this desire grew to be so strong and fierce, that I would involuntarily exclaim, "Oh, God! Show me what this portends; show me if these things are to last much longer; show me if my life have no higher purpose than to be tossed hither

and thither in this way; show me my future; show me what I am expected to do!"

Upon the evening of a day that I had spent in Chicago, I was returning alone to Oshkosh by the way of the Green Bay division of the Chicago and North Western Railway, when this involuntary prayer was surging in my soul with almost uncontrollable fury. I felt that I must know something; felt that I could no longer endure to live in this state of suspense, day after day having the strange experiences that came to me, and still seeming to not move forward toward any definite purpose. In fact, my soul was up in arms to be at "my work," if I had any to do, as I was being constantly told that I had and that I was undergoing the preparations which must necessarily precede an actual departure in the work, which necessity I could not then comprehend so well as I do now. I argued within myself then, that there could be nothing required of me that I was not willing and able, with the help of the spirits, to perform, while now I am fully conscious that there is much that will be still required of me, for which I am not yet nearly prepared. Then I was in the heat of youthful enthusiasm for the task that was laid out before me, not knowing its magnitude nor realizing its importance, but chafing at every delay and deeming hesitation to move, an evidence of temerity and want of faith in the success of what was to be undertaken. Now, I even hesitate to move when commanded, fearing lest my preparation may be still incomplete and unfit to overcome the contingencies and obstacles that I know lie in the way that spreads out before.

It was in such a state of rebellion that I that night cast myself into my sleeping berth. I had scarcely touched the bed before I was made aware of the presence of several spirits, which presence rapidly raised me into the spiritual condition. I soon became "as one of them," and this is what I saw and what was done and what I did:

I found myself with my father and mother, and all my sisters and brother on an eastward-bound railroad train. When it arrived at a certain place, the name of which was not disclosed to me, but which I knew was ninety miles distant from New York, I saw an immense concourse of people assembled. I seemed to know there were fifty thousand of them. They looked as if a fire had swept over them, leaving them blackened and covered with dust and ashes. They resembled the stragglers from a defeated army more than anything else with which I can now compare them, and belonged to every nation of the world. There was no coherence among them; they were a swaying mass of utterly demoralized people, men, women and children, who had in some way been mysteriously drawn together, no one could tell why or how, and moving hither and thither without any purpose. There were, however, among them those who realized the condition, but were powerless to stay the tide of demoralization. Far away, in a southern direction, I observed a group of people in hasty consultation. Soon, from this group, there came toward the train of cars, three patriarchal-looking men. They entered the car and coming to me, said:

"We have been deputized by these people whom you see, to request you to organize them. They have been looking for you, and will listen to no one else."

"I cannot do so now," I replied. "But after reaching my destination and settling my family, I will return and be at your service."

The train moved onward, and we were soon at our journey's end. Having properly disposed of my family I returned to this place, the name of which was still withheld from me. When I arrived, the mass had so increased, that where there were at first thousands only, there were millions now, a vast sea of heads reaching away in every direction as far as the eye could see. The same deputation of aged men, as before, met me at the train, and conducted me into the into the centre of this mass and handed me upon a small platform about fifteen feet square, upon which were no other persons. Immediately after I stepped upon the platform it was lifted two hundred feet into the air. Awe-struck, I gazed upon the scene. Stretching far away into the horizon on every side—north, south, east and west—that mass of humanity swayed and reeled as if drunken with their debaucheries. No ordinary means could ever attract the attention of that mass of demoralization much less command the mass. Some power coming in the way of a thunder-clap, from out of an unexpected sky, would alone suffice. It came; and this is what it was:

I said the platform was lifted two hundred feet into the air. While I was regarding the scene, there came out of the air twelve old sages, and seated themselves regularly around the platform. Their faces shone with a dazzling brilliancy, which compelled me to shade my eyes as I beheld them; and beamed with love and wisdom. Their beards were silver white, and rested on their knees as they sat. Each, in turn, addressed some words to me, and then performed a ceremony, the purport of neither of which am I permitted now to reveal.

When this was ended, my attention was attracted to the west. I saw the sun just passing below the horizon. The sky and the clouds as they piled themselves bank on bank, were lit up with a gorgeous splendor such as is sometimes seen when the setting sun pours its parting rays upon the remnants of the spent storm which skirt the heavens. I gazed entranced upon the scene. One of the sages remarked: "This is a most auspicious sunset."

As I listened to these words, the western sky began slowly to open about forty-five degrees upward from the horizon, and to roll backward upon either side like a scroll, while out of the background there came a giant spirit-form whom I seemed to know was the mightiest spirit in the heavens. Calmly observing the scene, he said, as he sheathed his sword:

"Thus put I away the sword forever. 'Tis done! 'Tis done! 'Tis done! You have long wanted to know who is your guardian angel. I am he."

And raising his arm and pointing directly at me, continued:

"Blessed shalt thou be if when this time come thou art found not wanting."

He then held up a scroll of paper on which was written: "The world from 1876." These words were but the title page of what was contained within. He then said something more about my life, which he said should be "sealed up" until this time should come, and retreating, the sky rolled back and hid him from sight.

The platform descended to the earth amid the shouts and acclamations of the people, who had seen all that had passed, and by it had been made orderly and tractable. They had been organized without an effort. The old had passed away, and all things had become new. A nation had been born in a day. The world had passed into the new dispensation. The kingdom of peace and good-will, had descended to earth, and "we" had become "as the angels in heaven."

Still in the spiritual condition, I rushed to my Father, and said:

"Oh, Father, Father! you do not know how God has blessed me!"

As I said this, I sprang from my berth, and roused all passenger by crying out: Do you see that vision! Do you see that vision in the heavens! For there it was still before me as real as I have described it. The conductor tried to pacify me, but having arrived at Oshkosh without having done so, he accompanied me to the hotel, where mother and sister were stopping, and gave me safely into their charge, thinking evidently that I had needed care. He returned to his train, and I have never seen him since. I related to my friends all that had passed, the vision still lingering in my sight, and impressing me with the reality; and even to this day, when in certain conditions, I can still see that vision. Can it be wondered that it has had a marked effect upon my life? Should I not be considered impervious to influence, if, when I hear these words repeated in my ears: "Blessed shalt thou be when this time comes if thou art found not wanting," I should not be moved to any strife; be made ready to do any battle; be willing to endure anything? What their real significance may be, I shall not now pretend to say; but that it will be demonstrated soon, I know, for the time is at hand, "the seventh angel has sounded," and "the mystery of God" will be ended as He hath declared to his servants, the prophets, shortly.

VICTORIA C. WOODHULL.

JOURNALISTIC COURTESY AND JUSTICE.

A common rule of all decent journalism is, that where any one has been misrepresented either editorially or by correspondence, in the columns of a paper, that one has a right to be heard in defense, provided such defense is courteous and to the point. We are sorry to say, however, that this common rule is often ignored, when we are the subjects of misrepresentation. We are led to speak of this, at this time, because an instance of this injustice has just been furnished us, by a Journal and an Editor from whom we least expected such treatment; treatment that we are astonished to learn that this Editor can feel that he can afford to extend to anybody. But we learn every day that all the bigotry and intolerance of opinion is not confined to Christians, so-called; in fact, so far as we and the cause in which we labor, are concerned, we must confess that we suffer most from those who call themselves liberal, and who should be liberal, than from the professedly conservative classes. Especially is this true in journalism. The secular press, which two years ago was almost universally closed against us, is now as universally open, and ready to give currency to our views, and to deal courteously and justly by us personally; while the liberal press, which two years ago was open to us everywhere, is now more bitter and intollerant than was ever the secular press.

In the instance that we are now to present as an illustration, we should be glad if we had space to reproduce all the matter which makes up the case, and leave our readers to place their own construction upon it, but we have not, and must content ourselves with outlining the case. About a month ago there appeared an article in the *Boston Investigator*, (an Infidel paper) in which our name appeared and our social theories were referred to. The Editor commented upon the article and stated what he supposed to be our views, but admitted that he might not understand them correctly—it is now evident that he did not, though he has had the opportunity to become familiar with them, by having the WEEKLY as a reference, ever since it was published; of which if he has not made use he had no right to hypothetically state anything about them—which we felt was an invitation to present a few of the points upon which our theories hinge, in the *Investigator*, not only to enlighten its Editor but also its readers, who have been misled from time to time in

its columns about us. Moreover we confess to a desire to be understood. We have been maligned and persecuted, and had all manner of evil things said of us, for what we neither believe or practice, long enough. The point raised by the article and comments alluded to, was in regard to our ideas about marriage. The response to them was entitled, "What we oppose in marriage," and the article itself was an elucidation of this title, together with some reasons why we make this opposition. Among other things we made a distinct proposition, asking this question: If it be not right for woman to be compelled to yield herself when every instinct of her body and sentiment of her soul rebels, where between this condition and the opposition of free consent, would it be right to compel her by law to submission? And to bring it directly home to the editor, we called upon him to admit we were right, or else to answer our query.

But not only did he not do this at all; not only did he utterly ignore the central point around which the whole article pivoted, but he went on to comment upon the article, in what, we are sorry to say, seemed to us to be from a really vulgar and discourteous standpoint. Utterly disregarding the plain language of the article he treated it as if it were wholly different from what it was, and as if our views are what they have been held to be by those who have known nothing of either them or us. Further, not only did he do all this, but he cut the article in the middle thus dividing what we opposed in marriage, from the principal reasons for this opposition, publishing the latter part the next week. The whole article would have occupied only about a column in the paper, but the reason given for dividing it was want of space, while there were several longer ones in the same paper, which were not defenses against previous misrepresentations of the paper, which articles by common journalistic courtesy always have the preference.

Upon seeing the first part of the article and the comments made by the editor, we saw that it was his intention that we should not be understood by the readers of the *Investigator* if he could prevent it by calling their attention away from the vital point of the article, and fixing it upon the supposed popular idea concerning us and our theories. Not being willing to be made to appear in a worse light than ever to the readers of that paper, and not waiting for the publication of the remainder of the article, we wrote again to the editor, as follows:

WHAT I DO NOT OPPOSE IN MARRIAGE.

Mr. Editor: I see by your editorial remarks upon the portions of my article which you did me the injustice to publish separated from its sequence, that you utterly ignore, not only what I wrote about, but what I wrote. I wrote upon "What I oppose in marriage;" but you have made an onslaught upon me as if I had written in opposition to marriage. Since you evade the issue that I raised in that article, I beg you to permit me to show what I do not oppose in marriage, with the hope that, from this standpoint, you will be able, and have the desire, to understand what I mean.

I do believe in the sanctity of marriage, and it is because I so believe, that I have plead so earnestly as I have for woman's complete emancipation from legal marital thralldom, knowing full well that, as soon as she becomes thoroughly conversant with the divine law in which is wrapped up the awful responsibility of creating "His image," she will not enter into the sacred relation with so little consideration as she does now.

The marriage of two divinely inspired souls! There is no more beautiful thing in the universe. Woman stands as God's architect, His vicegerent. Then should she not be come intellectually His equal?

So long as the streets of our cities are filled with children debauched in every way; so long as we have Piper's confessing to terrific crimes; so long as our young and beautiful daughters fill the prostitute's grave, and idiots, insane and vicious people curse the face of the earth, so long should woman rebel against any and all conditions that keep her hampered, so that she may, or can, not find out the law that governs her own life-giving being.

When our daughters are no longer prepared for the marriage mart simply as commodities to be sold at the highest price; when we exact the same purity of man that he requires of woman; when woman, in her matronly dignity and God-like purity shall, by her intellectual power, crush the demon lust, then sorrow and desolation, and misery and vice, will be banished from the face of the earth.

Your remarks would lead one to believe that I do not believe in the marriage relation. What an error do you and those who think with you make! It is I who do believe in the institution as a divine provision, but law alone cannot make it divine. There must be honesty, purity, intelligence, goodness, all culminating in an all-absorbing love to render this relation divine. Nor do I believe in the loose system of divorces now so much in vogue. The prerequisites I would require for marriage, would abolish the need for divorce laws. It is only because people now come together ignorantly, that there seems to be this need. To me this business is as reprehensible as the promiscuousness that runs riot in the land.

Every mother, every woman before becoming a mother, should understand the law of procreation and should be able, and should make it her duty to impart it to her children, so that when her daughter's hand is sought in marriage, her first thoughts may be: Dare I marry; have I lived correctly; am I fit to enter into a relation that will make me responsible for the making or defacing of God's image—; whether I dare to attempt to erect that "holy temple" "not made with hands."

Sneer at me as much as you may; slur my demands as much as you do, I tell you seriously, that the points that I have raised against "what I oppose in marriage" as it is,

are the most vital of the body. I am sorry to find sufficient weight ever ready to impugn the words I use, as you have made an onslaught upon my ideas conveyed in your mind, which, in marks about me, after from anything that I desire to say here that I have ever made gamic marriage as the pure as it was lasting everything I ever wrote.

Our jails, penitentiaries, brothels are filled with ignorance, and reared are the natural outcome woman is reaping the harvest with grief and sharp it a crime for people responsibility, and bear the true origin, the cause and here is where the people dies before there can be a question must be discussed completely understood; to bear an unworthy child a curse to society; until marriage as horses rush to battle same manner; and you records of your own State which hot-haste and its could die could what I advocate universal knowledge upon their power to crush the bottom of all the wrongs rescue our young from until what the God of Nature in of Gods.

The mystery that has been marriage and maternity tends morbid curiosity and desire wild and satisfy themselves in Let then the veil of mock mentality be rent asunder; let erected around the subject be light of intelligence may be reproduce "our kind" wices and miseries of the past.

When this shall be accomplished the song of the race redeemed my onslaught upon the ignorant

Instead, however, of publishing the editor in the next issue published article, with further comments, making of having received our second communication succeeding issue, instead of replying private request, he published the following, to our readers, being willing to rest our the editor, upon the evident intention of the

"Mrs. V. C. Woodhull, New York—Your pages was promptly published; now you see an appendix, and go over all the ground with the idle and captious complaint that justice because for want of space we divided cation. Madame! If this is the return you you a favor, then we must say, 'more in anger,' that your ideas of courtesy, liberality cussion, like those of love and marriage, are from ours."

In the first place, we beg to reply that the appendix not go over the ground of the first article, but is reply to points raised against us by the editor, which entirely foreign to the scope and intent of the first article and which we should never have thought of writing had not the editor's remarks been intended to do us gross injustice; had they not been of a character altogether unworthy of so serious a matter as the one involved in these issues. And in the second place, we beg to say that it was not a favor at all that was done us; it did not come about as a favor, but as an explanation, inferentially at least, if not directly called for by the remarks of the editor upon the communication of his Texan correspondent. Had those remarks not been made, we should certainly not have felt called upon, and should not have written the "ten pages;" and had the remarks upon the first half of the "ten pages" been based upon or made in criticism of them, we should have had no occasion to, and should not have written the "eight pages." If there were any favor at all upon either side, so far as the "ten pages" were concerned, it was certainly done by us to the editor, by our endeavor to set him right upon a matter which he confessed he might not, and which his writings plainly showed that he did not, understand. Of course, however, we should have felt obliged, had our "ten pages" appeared as they were written, but appearing as they did with the inappropriate and inapplicable, not to say uncourteous and ill-tempered, and we should be justified in adding contemptible remarks, we were, instead of a favor, done a great disfavor; were done an injustice of which we had a right to complain; had a right to be heard upon—a right which we would no more think of denying to any of our correspondents, under much less aggravating circumstances than those under which we wrote the "eight pages." But we did not descend to

ons of the remarks of principles and certainly avoid, what objectionable. we never attempt to be called forth by of "more in sorrow people who are engaged as wide as humanity, with the stern reali- be either pleasant or let it be severe if it subterfuge attempted animus is endeavored making that animus all been had not the veil But it is with unfeigned than in anger" that we courtesy, liberality and ned marriage, "are very of the Boston Investigator ised to be able to add, m those set forth in the refused to publish, he will before he will have correct they treat, as any right- here reading of those from the honor to hold, and the defend whenever necessary, this case, which, in part, at ight to do by what the editor sy, liberality" and the right we denominate precisely the an in anger." but because we feel to be the truth about at position of the Investigator, yet to see the great truth in woman's emancipation from advocated in the columns of more important one of proper a prominent feature of that

THE TRUTH.

ries that we are receiving as to a statement, either in public or truth involved in "The New at this time, that we are pre- for six months, to present the een man and immortality. sitated, and to now, hesitating om the reason that there is so little com- the truth is, and what it demands of accept it." It cannot be supposed that a tion from a living death to a deathless small moment, requiring no sacrifices or quishment of present happiness, comforts ut that so many seem to imagine that this e a common affair, has held us back from wn. Between epochs there is always an e in which confusion, anarchy or inertia een the epochs in which man is to pass to life, there will be an interval, described by Prophet as "the abomination of desolation." e demonstration comes, will be willing to him or herself into this desolation for the King- or Heaven's sake? We have said that the truth is a thing to have, but those who have conceived of what eble thing may consist, have a faint conception only of one that must be encountered in the search for eternal re. Remember the allegorical presentation of the im- possibility of Adam and Eve refraining from eating of the fruit of the tree that stood in the midst of the Garden of Eden, though they had not known its enticements, and then conceive of the still greater impossibility of refraining from the same eating now by those who have been always accustomed to partaking without let or hindrance, and then consider if possible who is ready to begin in earnest to seek eternal life, and then imagine why we hesitate. Daniel said, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," and remember that this is to precede the finishing of the mystery of God.

THE DAVID EDGAR FUND.

The remittances of Wm. F. Flanders of Cornville, Me., of John T. Lennert of Terre Haute, Ind., and of David Fleisch of Cincinnati, Neb., on account of this fund are hereby acknowledged. We return them our sincerest thanks, both on our own behalf as well as on that of the spirits of whom we are the servants, for their timely aid; for their devotion to a common cause; for their disinterested zeal, which, under the circumstances, and in a peculiar time, led them to not stay their hands; but to come nobly and bravely into the ranks where we have stood these five years; to not stand upon the order of their doing, but to do at once. A cause with only a few such friends as these, need never fail, and it is with a peculiar sense of gratitude

to God and His Holy Angels, that we are accounted worthy to be laborers in a vineyard that is blessed with such sources of support. There was never a more truthful saying than this: "Cast your bread upon the waters, and it shall return unto you after many days." Let those who cast their bread upon the waters of this cause, which are rolling onward to wash humanity clean from all its filth and lewdness, rest assured that it will return to them after not many days; for the time of the end—the present time—is near, the whiteness of the fields even now looming up in the near future.

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

TO SPIRITUALISTS THROUGHOUT THE WORLD.—Our readers will notice an advertisement thus headed, on 8th page. Every Spiritualist should read it, and all not in possession of that excellent Steelplate Engraving, "THE DAWNING LIGHT, Illustrating the Birth-place of Modern Spiritualism," should order it at once.

The published price, \$2-00, was low enough for its size and quality; but it will be noticed that, for various reasons, it is now mailed, postage free, for One Dollar, and that, for a short time, all will get India tinted impressions, without extra charge. This is a rare opportunity to secure a gem of art, which, if on the wall of every Spiritual home, would do much to benefit and give dignity to Spiritualism.

The work is not intended to commemorate the services of the mediums who once resided in that little famous house, but as an historic enshrinement of the house and the beautiful scenery surrounding it, and as a souvenir of the Mystic Era of Modern Spiritualism.

Bible pictures have exerted an all-powerful influence throughout Christendom. Pictorial art can be made of great utility to our cause, which is suggestive of an almost endless number of beautiful and exalted conceptions for the artist's hand. It is high time that we should demand such works. The artists are ready to execute them. For a full description of this charming picture, read the key in the publisher's advertisement.

[The advertisement is unavoidably delayed till next week.]

MINNESOTA LIBERAL SPIRITUALIST CONVENTION.

The Spiritualists of Minnesota are invited to meet in Mass Convention in the city of Minneapolis, on Thursday, June 15, 1876, at ten o'clock A. M. The Convention will continue four days, closing Sunday evening. Several of the best trance speakers and mediums to be found in the United States will be present, and a "feast of reason and flow of soul" may be expected. All Spiritualists, together with Liberals of every name and kind, are invited.

Per order of Committee, GEO. W. SWEET, Sec.

CHARLES H. FOSTER.

SOUTHERN TESTIMONY TO HIS RELIABILITY IN 1867.

Editors Weekly:

In Washington a wealthy gentleman said to me: "You are a spiritualist; let me tell you my experiences with Charley Foster. After his first visit here (in Washington), all the women were wild over the 'tests and messages' Foster had given them from their dead friends. And two friends and I agreed that, if Foster returned, we would test him and his fraud; and, unless he satisfied us of the truth of his claim, we determined to cow-hide him out of Washington. When he returned, we made our appointment, paid our fee, and called at the time.

"He said: 'John Smith is here.' 'Oh!' said I, 'Who is John, and what does he want?' 'He is your brother, and says, * * * giving me a string of family secrets that astounded me! He then turned on my friends, and in fifteen minutes he had us crying like a lot of boys! Such a flood of personal evidence and messages, as he rained on us. Well, to make a long story short, we forgot all about the whips, and fully got our money's worth. 'It beats the devil.'"

In conclusion, I am not acquainted with Mr. Foster, and hope you will furnish this further testimony to the truth of Spiritualism.

Yours truly, WILLIAM WINSLOW BENNETT, Per B.

Put your hand in mine, dear, And look into my eyes, And read the trust and tenderness And love that in them lies. My heart is like a kingdom, With you upon the throne, And every day and every night, It beats for you alone. —MARY B. COLBY.

INFLUENCE OF COMPANIONSHIP.

It is a common saying that men are known by the company they keep. The sober do not naturally associate with the drunken, the refined with the coarse, the decent with the dissolute. To associate with depraved persons argues a low taste and vicious tendencies, and to frequent their society leads to inevitable degradation and loss of character. Even if it do no immediate harm, it leaves its seed in the mind and follows us, sure to spring up in future resurrection. Intercourse with even commonplace, selfish persons, may prove most injurious, by inducing a dry, dull, reserved and selfish condition of mind, more or less inimical to true manliness or breadth of character. The mind soon learns to run in small grooves, the heart grows narrower and contracted, and

the moral nature becomes weak, irresolute, and accommodating, which is fatal to all generous ambition or real excellence. On the other hand, association with persons wiser, better, and more experienced than ourselves, is always more or less inspiring and invigorating. They enhance our own knowledge of life. We enlarge our field of observation through their eyes, profit by their experience, and learn not only from what they have enjoyed, but—which is still more instructive—from what they have suffered. If they are stronger than ourselves, we become participators in their strength. Hence companionship with the wise and energetic never fails to have a most valuable influence on the formation of character, increasing our resources, strengthening our resolve, elevating our aims, and enabling us to exercise greater dexterity and ability in our own affairs, as well as more effective helpfulness of others.

BUSINESS NOTICES.

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

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

SIMPLE and inexpensive as it is, Glen's Sulphur Soap is a most efficient remedy for certain obnoxious diseases, to be cured of which those afflicted with them often spend thousands of dollars to no purpose. Depot, CRITTENTON'S, No. 7 Sixth Avenue, New York City.

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

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

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

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

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

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

NOTICE.—The Spiritualists of Rockford will hold their Quarterly Meeting at their Hall, in the village of Rockford, Mich., on the 10th and 11th of June, commencing on Saturday, the 10th, at one of the clock, in the afternoon. The Rev. T. H. Stewart, of Kendallville, Indiana, and Mrs. L. A. Pearsoll, of Disco, Mich., and other speakers will be in attendance. A cordial invitation is extended to all.

WM. WHITNEY, Pres't. E. R. KEECH, Sec'y, R. P. Society. Rockford, May 19th, 1876.

The Books and Speeches of Victoria C. Woodhull and Tennie C. Clafin 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. Clafin 2 00
The Principles of Social Freedom 25
Reformation or Revolution, Which? 25
The Elixir of Life; or, Why do we Die? 25
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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
The Garden of Eden 25
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E. H. JENNY

OFFICE OF DUN, BARLOW & Co., COM. AGENTS, 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.

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What Governor Howard of Rhode Island says: PHENIX, R. I., March 1, 1875.

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

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

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print.

CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

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

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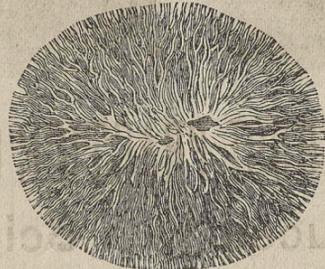
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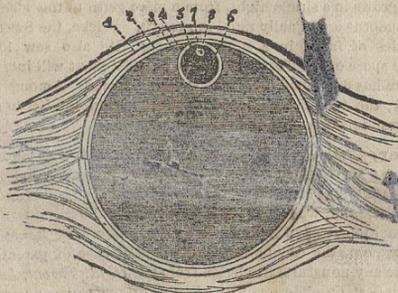
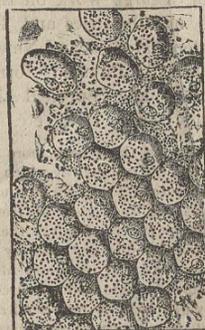


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