

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

ABOUT GOD.

It unspeakably lightens the burdens of life to believe in an almighty God; to be firmly grounded in the faith that, whatever comes, all is for the best; that a master-hand is at the fore.

The need of such consolation has been, and is, so great that the human mind accepts the faith eagerly, and shrinks from evidence to the contrary as the body shrinks from a hurt. It is terrible not to see sufficient evidence upon which to base faith in the kind intention toward man of any such powerful intelligence; but to be convinced against your will that the intelligence that would place man, weak, ignorant and undeveloped, upon the earth to shift for himself among the terrible forces by which he is surrounded, must be analogous to the mother who would leave her two-year-old baby to play, unwatched, with fire, sharp-edged weapons and wild beasts.

One cannot help thinking that it was man's right not to be created till he could have been given power over all destroying elements; or otherwise, that the earth should have been adapted to his weakness. The powers should have restrained their creative activities till man could have been so placed that every need of his nature could be satisfied.

The cry is, oh the selfishness, the deceit, the cruelty, the lust of man!

For mere self-preservation his hand must be against every other man's. Who can say that selfishness would not die out if it were no longer needed, or rather that under favorable circumstances it would not be equivalent to honesty and faithfulness, and be the necessary indicator of suitable adaptations for promoting the growth of perfect individuality?

To illustrate: Consider every man to be in charge of himself; that it is his business to understand himself, his own needs, capabilities and weaknesses better than any one else can, and better than he can understand those of any other person. Suppose the world to be so organized that every human being could have all needs supplied and free use of all his faculties without interfering with the rights and happiness of any other person—would it not be as dishonest for him to neglect or sacrifice his self-interest in order to attend to another person's as it would be for a steward to neglect the estate of which he has charge and to meddle with the business of another estate in charge of an equally competent steward?

As flowers grow in a garden, each selecting from earth and air the special elements needed for its growth, interfering with no other but building itself up to perfection, so should man grow in his higher sphere.

Who can say that the perfect condition, instead of being that each must live for all others according to the doctrine of self-abnegation, should not be that each stands independent, self-poised, his own individual self, attracting and being attracted because of his freedom and perfect "otherness." So far as a government or social organization requires the sacrifice of any member's best individual good, so far must it be from perfection.

Therefore, when man is accused of selfishness and other sins, it may be accusing him unjustly for the shortcomings of the God who placed him half made upon a half-made world. The Laplanders believe their dreary country the best possible, and we have been like them in thinking our world perfect, and that only man is vile, because we dared not question God's doings.

The scheme of evolution is a fearful one, making earth an immense torturing machine to man and beast; it is worthy the planner of a hell paved with infant's skulls. When one thinks, or tries to think, of all the pain that is suffered on the earth this one day, it can only be compared to a hell. Would not a benevolent power feel that the cause of it should be

suppressed rather than permitted to go on constructing worlds on the same plan to all eternity? If force, that is the property of matter, is the power that has created the world, there is a no less deplorable state of things, only no one is responsible; and if the survival of the fittest is the law by which the present condition of the world has been arrived at, a slight variation of the cosmic forces may send us back to barbarism or to total extinction, rather than forward to the perfected civilization of which we hopefully dream.

People say "This is a very good world after all; there is more pleasure than pain; it is better to live than not; few wish to die."

Admitting that the world might be worse than it is as well as better, it is hard to understand how one having a fellow feeling for man and beast, and a power of putting himself in other people's places, can be happy, or can consent to endorse the world as the perfect work of an Almighty God. They may say, as the preachers do, that God's ways are not man's ways, and who are we that we should judge these things? We desire to humble ourselves in the dust; to confess that we are ignorant and foolish; that our reasonings, our inspirations and aspirations are as folly to the powers that may be. We do not profess to know that the world is a terrible failure, but only to judge that it is so from the signs that have come under our observation thus far. If there be a great, good God, he (or she or it) knows how gladly we would believe in his loving kindness if it were possible from our standpoint.

L. N. MAYNE.

"MISJUDGMENT."

"A lot of men tarred and feathered two soiled doves in Fairfax a few nights ago—served them right."

The above paragraph we find in the Burlington, Vt., *Clipper*, of Oct. 21st, a paper published almost beneath the shadow of some ten Christian churches. "Who art thou that judgest another? to his own Master he standeth or falleth." Do you, my brother, who weekly send forth a paper which may sway many minds, consider well your words; and think you they are always fitly spoken? Is it noble, is it manly, for one who owes his existence here to a mother, to be casting filth at the sex which was generous enough to give you birth, because, forsooth, some of its members choose to walk in different paths from what you, with your little comprehension, consider right? If, as you claim, our two sisters spoken of above were "soiled," who made them so? Surely, they could not have fallen from their high estate alone and unaided? Isn't it high time that this contemptible barrier between soiled women and pure men was leveled, and a grander, broader platform erected upon the ruins of the old? Do you wish to see your name handed down through the long years to be, as one of a party who, with treachery and deceit, lured woman, with her trusting nature, to walk with you amid muddy waters, and then pointed the finger of scorn at her soiled garments, forgetting thy own pitiable condition? Is it possible, that one with all the advantages of free schools, respectable parentage, moral society, and a follower of the meek and lowly Jesus, takes no heed of the beautiful lessons which nature is striving to unfold to his darkened vision? See you not the fragrant water-lily, an outgrowth of the most unfavorable conditions; and thou, thou who setteth thyself up as a teacher and a prophet among men, are unable to analyze the more simple grades of life? Alas! how much more art thou unfit to pluck out the mote which is in thy brother's eye. Perhaps, in the years to come, thou wilt see that woman's fall consists, not so much in obeying the demands of her nature with those she loves, as in prostituting her body and dwarfing her soul by dwelling in legal marriage with those whom she loathes.

FRED L. HILDRETH,

Ayer, Mass.

From The New York Sun, Nov. 13.

REOPENING THE SCANDAL.

MR. AND MRS. RICHARDS TO GO ON THE WITNESS STAND.

Judge Henry A. Moore, of the Kings County Court of Sessions, yesterday granted the motion of Mr. J. T. Mareau, counsel for Joseph Loader, and appointed John W. Taylor, Esq., of Newark, N. J., a commissioner to take the testimony of Joseph H. Richards, the brother of Mrs. Tilton, and Mrs. Richards, his wife, in reference to the adultery of the Rev. Henry Ward Beecher. The announcement of the decision, although expected, created a stir in Brooklyn, inasmuch as it

seemed to assure the reopening and thorough ventilating of the scandal.

A reporter found Mr. J. T. Mareau, Loader's counsel, preparing interrogatories for Mr. and Mrs. Richards, which with the cross-interrogations of the District Attorney, will be sent to the Commissioner. He said that Loader's trial would bring into evidence all the testimony that was excluded from the great trial. He expected to subpoena Miss Susan B. Anthony, Mrs. Martha Bradshaw, Mr. Henry C. Bowen, and in case Mr. Beecher and Mrs. Tilton were called, and the People could not make out a case without their testimony, their admissions to whomsoever made would be pertinent testimony. By proving adultery he thought that he could best show to the jury that his client did not commit perjury in swearing that he had seen Beecher and Mrs. Tilton in a questionable position. He thought that Loader was innocent, else he should by no means interest himself in the case. Loader was poor, and the expenses of the trial promised to be large. The case would be tried, he thought, in January, and would perhaps last a month. An eminent New York lawyer would be employed to conduct Loader's defense. None of the counsel who appeared in the scandal trial would assist. While Loader's defense might vindicate others, it was designed to acquit him. He thought that he could never be convicted of perjury. Mr. Mareau thought that he might need another commission to take the testimony of a former servant of the Tilton family, who lives in Jersey City, and who, he had heard, knew of many occurrences similar to that which Loader witnessed.

Loader is out of jail on bail, and is at work at his trade. Price, the confessed perjurer, is still in jail. The testimony of Mrs. Bullard and Mrs. Stanton may be taken to complete the defense.

MRS. MOULTON DEMANDING HER RIGHTS AS A MEMBER OF THE CHURCH.

The appended letter was sent last evening to Mr. Thomas G. Shearman, clerk of Plymouth Church, for its members to consider:

To the Members of Plymouth Church.

BRETHREN—Having been summoned by the Examining Committee to meet the Church on the evening of November 4, at which meeting the committee notified me that they should present a recommendation to the Church to drop my name from the roll of members on account of absence from the service of the church, I appeared accordingly and presented my protest against any such action. In this I declared what I now repeat—that "I am not an absentee in any proper sense of the word, nor does the rule of the Church in regard to absentees contemplate any such case as mine. My absence is an enforced one, and is caused by the crime of adultery committed by Henry Ward Beecher, pastor of this church, with one of his parishioners, which I know to be a fact through Mr. Beecher's confessions to me, and through the confessions of Mrs. Tilton, and through conclusive evidence of the crime from other sources. I appear before the Church in loyal obedience to the summons which I have received, and I hereby declare my disposition and desire to discharge all the duties devolving on me as a member that are consistent with my knowledge of the adultery of the pastor and his false swearing with regard to it." Notwithstanding this protest, and after it had been read, the members of the Church present adopted the recommendation of the committee and dropped my name from the Church roll, without considering the sufficiency of my reasons for being absent from the sacrament, without arraigning me for any unjust accusation against the pastor, and without giving me a dismissal to any other church. I am, therefore, so far as your action can do it, deprived of a standing in the Church of Christ, as it seems to me without fault on my part, and certainly without any proper trial by you. I cannot feel that this is right, and I ask you to join with me in calling a council of churches before which you may state your reasons for your action, and I may state mine, and which shall impartially judge between us. I am one and you are many. But I believe in God and His justice, in Christ and His kingdom. I am quite ready to be properly rebuked by such a council if I ought to be for not attending your services and sacraments, while I certainly desire that my christian character and standing in the church should be vindicated and restored if that is right. If you do not notify me of your consent to join with me in calling such a council within four weeks, I shall understand that you decline to do so, and that I must proceed to ask a council myself to consider these matters, which are of such great impor-

W. S. Garrison

tance to me and to those to whom my good name is dear. But it will be far more agreeable to me to have you join me as one who has anxiously tried to do her duty as well as she could, amid great difficulties, in referring the whole case between us to a common tribunal. Respectfully yours,
BROOKLYN, Nov. 12, 1875. EMMA C. MOULTON.

VICTORIA SPRINGS, November 1, 1875.

In the *Nation*, of October 14, appeared this "notice" in an article referring to the opening address of Sir John Harkshaw at the late Bristol meeting of the British Association for the Advancement of Science:

Mr. Elisha Gray, of Chicago, had brought out what he calls his "Electro Harmonic Apparatus," which seems capable of indefinite extension, and promises to throw quite into the shade Paganini's performances upon a single string. He has just proved by actual experiment between Boston and New York that four messages can be sent simultaneously in one direction over a single wire, and is now engaged in doubling his apparatus so as to transmit eight messages at one time. It is confidently believed that sixteen messages are practicable, and that even this limit is far from being a final one. The transmission, too, may take place in opposite directions without interference. The principle of this wonderful invention consists in communicating to the wire the vibrations of an electrotone or "sounder" tuned to a certain pitch. At the other end a "sounder," correspondingly tuned, catches up these vibrations and hums responsively, and the interruptions (made by breaking and closing the circuit) which constitute a message are repeated with equal fidelity.

What remains to be discovered is how many composite tones a wire will transmit; or, in other words, how many sounders, each of a different pitch, can be employed. But an invention which already, we may say, multiplies by sixteen the wire mileage, not of a company merely, but of the world, is certainly worthy of mention at the next meeting of the British Association.

In a little "book" which I intend to publish within the next year, "The Law of Harmony and Discord in Nature as expressed by the Musical Scale," will be treated; but I will announce in advance, that the same law exists, and regulates the relations of the human spirit, especially of the relations of the sexes—universal man related to universal woman—in "Octaves," as their voices are related. But individual man and individual woman occupy positions relatively all along the scale, and are concordant or discordant by the same law, as are the notes of the musical scale. Those corresponding to "one" and "three" on the scale are friendly. "One" and "five" are intimate friends. "One" and "eight" are "conjugal mates," complete counterparts, representing the true marriage of affection—those whom God hath joined and no man can put asunder. I wish further to announce that mental and spiritual telegraphy exists between conjugal "octaves" when in perfect tune—complete accord—and to know how to put and hold ourselves in tune is to possess the elixir of life. The cares, accidents and discipline of this physical state of existence, especially in our false and antagonistic state of society, are like the stress of changing temperature upon the strings of a musical instrument, sliding up and down the scale, requiring continual tuning. But if we understood this law of relationship, and would learn to take as good care of husbands and wives as an amateur musician takes of his instrument, this world would be filled with the sweetest and most enchanting melody. Moreover, every human spirit has its major and minor key, the voice and manner invariably indicating to the Psychometric seer the state of the soul—whether happy and joyous or sad and sorrowful.

Victoria's promised revelation, for which she is now preparing the minds of those worthy to receive the Mystery of Godliness—how they may obtain eternal life in the body, and rise above the effect and control of all physical disturbances—if it can be reached and become a living reality, the problem of always keeping in tune, and up to concert pitch, and the possibility of establishing a perfect system of mental and spiritual telegraphy, will be solved. M. V. YERONNA.

A MANLY RETRACTION.

My dear Col. Bood—To-day I called on Mrs. Woodhull at the Grand Hotel, this city, where I found her a great sufferer, but never more able to defend herself, personally, or her cause. With no circumlocution, but with perfect directness, she said: "Mr. Orvis, it is remarkable that you should have called on me when I wanted most to see you. I am told by numbers of persons that you are circulating the report that Stephen Pearl Andrews is the author of the books which I have published, and the writer of the editorials of my paper. Now, I want to know what induced you to circulate such falsehoods. What was your authority for such statements?" "Yes," I replied, "I have made such statements, and my authority for them has come to me from more than one source. But the authority which I supposed was reliable (for I have never seen it contradicted) was the reports which I read in the papers of Mr. Andrews' sworn testimony on that subject, given in the Beecher-Tilton case."

"But, Mr. Orvis, you saw the denial of that testimony in my paper after the testimony was rendered. Mr. Andrews has not written an article for my paper for three years, and never more than two not over his own signature, and all reports to that effect, of which you speak, are base fabrications. I neither accept Mr. Andrews' religious or social views. He believes that social freedom will ultimate in no lasting monogamic attachments between the sexes, which is denominated promiscuity. I believe just the opposite: that as men and women grow perfect in freedom their real attachments will be stronger and more lasting and perfect than any law can compel them to be. We hold views in common only upon the basic right of freedom—the right of every individual to own and control his or her own body, and the evil of transferring that ownership and control in any manner whatever to another, or in permitting it to be transferred."

"Well now, Mrs. Woodhull, I am sure that the impression on my mind, made by the report I read of Mr. Andrews' testimony, was that he was the author of several works published over your name, and much of the editorial matter in the WEEKLY; and I have never seen or heard till now of the disclaimer which you say you published in your paper. But I see that I have done you none the less a great wrong. It was my duty, as it is the duty of every one in such a case, to know by direct information from yourself, the truth or falsehood of the statement, before repeating it; and feeling the wrong I have done you, I am desirous to do what I can to repair it. What can I do most effectually toward it?"

Her reply was: "Make the reclamation as broad as the injury. Give a resume of this conversation to the WEEKLY."

"That I will do with the greatest alacrity, as the least recompense I can make to a great and injured name and cause."

Now I wish to add, that as early as the meeting of the Woman's Suffrage Convention in New York in 1872, and at the very time Mrs. Woodhull was giving her constitutional argument on the enfranchisement of woman, there was a rumor that her argument was written by a lawyer; and he Mr. Andrews. Reading the report of Mr. Andrews' testimony in the Beecher case, and never having seen Mrs. Woodhull's denial of it, I supposed that no denial had ever been made, and that a denial was not deemed necessary.

But I have done Mrs. Woodhull a great injury nevertheless. Reformers cannot afford to make the labors of one another more arduous, nor in malice or weakness mar another's good name.

Please give this insertion in the WEEKLY, and oblige, yours faithfully, JOHN ORVIS.

CINCINNATI, Nov. 6, 1875.

REMARKS.

Mr. Orvis is certainly mistaken about Mr. Andrews' testimony at the Beecher-Tilton trial. There could no such construction rightfully be put upon that testimony. We say this to do Mr. Andrews justice. He testified that he had the editorial charge of the WEEKLY during one of Mrs. Woodhull's lecture trips; but that did not constitute writing the editorials; for the facts are that none of the editorials that appeared during the continuance of that trip were written by Mr. Andrews, as they are all dated at the places where they were written. Neither did Mr. Andrews testify that any of Mrs. Woodhull's books were written by himself. Mr. Orvis must have carried the idea that he had gathered elsewhere, into his reading of Mr. Andrews' testimony. We are well aware that there have been many tongues busy to detract from the influence of the editor-in-chief of this paper, purposely to injure it and her, and to make it more difficult for her to sustain it and herself in the advanced positions to which she has gone forward. As a mere matter of personal merit she is indifferent about such falsehoods; but when they stand directly in her pathway and destroy the sinews of strength which she needs to conduct the warfare that she is making upon the old and rotten institutions of the present, then it becomes a duty, as well as a necessity, for her to scotch the snake that would bite her in this underhanded way. At one time these rumors were in the mouth of almost every friend to the cause which she championed, as if the wind had scattered them everywhere. The disclaimer to which reference is made was not directed against Mr. Andrews' testimony, but was written in response to a letter from John M. Sterling, published in the same number of the WEEKLY. The whole case was thoroughly gone over in that disclaimer, and Mrs. Woodhull's position, personally and as a reformer, clearly set forth. Those who may wish to refer to it will find it in No. 237 of the WEEKLY, bearing date June 19, 1875. If every one who has helped to spread these falsehoods were as ready to retract his or her share in them as Mr. Orvis has shown himself to be, the severity of Mrs. Woodhull's labors would be largely decreased.

To the Editor of the Weekly—I am, as you know, a labor reformer, and your rebuke of the statements of Lyman C. Howe that "Capital was labor's best and only friend; ninety-nine out of a hundred laborers would be arbitrary and exacting; the capitalist was generally a man of prudence, the laborer generally prodigal; superior sagacity would take advantage of opportunities; in the sweet, bye-and-bye the millionaire would be accounted the benefactor of his race," interested me much. I exhibited the above extract to a brother reformer shortly after I purchased the WEEKLY containing it. After reading it, my friend said, "Lyman C. Howe is what you call a trance speaker, is he not?" "Yes," replied I. "Speaks with his eyes shut, don't he, and shakes himself before he begins?" To those statements I also assented. "Well," continued my friend, "I can do better than that with my eyes open."

The same evening, when I got home, I found two of my young children playing a game with fancy cards representing a battle between the frogs and the ducks. The former seemed to be a low working lot, while the latter were an aristocratic family. One of these cards took my fancy, for I could not help confounding it with Lyman C. Howe. It was the representation of a very obsequious bird, dressed in coat and pants, bowing low and holding its hat in its claw. Under it was written, "A Toady of the Ducks."

But, sir, permit me, as a spiritualist, to assert that the ideas put forth by Mr. Lyman C. Howe are quite foreign to the teachings of spiritualism. If they were not, we should soon have our meetings and hold our conferences where the man dreamt he was in the song, viz; "In marble halls." But surely this flattery of men of wealth deserves a hymn to go with it. I proposed to write one, but my muse broke her heart at the end of the third verse. Here it is to close:

Come all ye millionaires, where'er ye languish;
Come, and with Lyman most fervently kneel;
Hither—ye camels—and leave all your anguish,
While through Howe's big door you can merrily reel.

Off, off, ye laboring prodigal pirates,
We go for those who "sagaciously" steal;
No whips for such as lend money at high rates,
Who, in their pockets, the dollars can feel.

In the "Sweet bye-and-bye" their praise will be sounded,
When Gabriel toots his big horn through the world;
While scallawag workers will all be confounded,
And into perdition remorselessly hurled.

—ZOLUS.

EXTRACTS.

We extract the following sentiments from a sermon recently preached in Brooklyn, N. Y., by Rev. J. W. Chadwick, of the Second Unitarian Church, against modern revivalism as represented by Moody and Sankey; and against the general plan and purposes of Christian salvation:

"The salvation of the soul is the salvation of the body. But the salvation of the body is as different from the popular salvation as the true soul is different from the phantom of the theologians. The popular salvation of the body, is the salvation of its resuscitated ruins from the penal flames of hell. The true salvation of the body, is the salvation of the body in this present life from defect, and weakness, and disease, so that we may be able to present it a living sacrifice, holy, acceptable unto God, which is our reasonable service. To be sure it is not wholly unconcerned with bodies that are to be existent in the future; but this future is to be an earthly one, and the bodies are not to be resuscitated corpses, but the sweet flesh of infancy, the latent possibilities of which are, to some considerable extent, determinable by parental faithfulness to the laws of physical health."

"Let who will fling up their hats and cry 'hurrah' for those who are to-day the most prominent expounders of a creed opposed at every point to this, the creed of 'otherworldliness' whose soul is an abstraction and whose method is catastrophe; be it our task and joy to set our faces as a flint against these things, by speech and pen and life to counteract so far as in us lies, their baneful influence."

[Healthful, manly preaching this. Eds.]

QUARTERLY REPORT OF THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE, HELD AT OAKFIELD, WIS., SEPT. 24th, 25th, AND 26th, '75.

Meeting called to order by President Orvis, Friday, P. M., and necessary committees appointed. Friday evening devoted to conference. Speakers, John Collier and Elvira Wheelock Ruggles. Business Committee, Bro. Wheeler, Dr. Brown, Dr. Phillips and wife, and Mrs. Foster. On finances, Mrs. Laura Jones, Mrs. Bristol, Bro. Putnam. Remainder of evening devoted to conference.

Saturday, 9 o'clock A. M., conference opened by President Orvis relating how and why he became a Spiritualist, giving some fine and interesting experiences. Dr. Brown, of Milwaukee, compared the teachings and theories of theology with Spiritualism, and was happy to find the beauties of the latter surpass those of the former. Mrs. Cunningham knows Spiritualism is true, yet she would stay in the church as long as possible for the purpose of enlightening the members. Bro. Scovell, of Princeton, spoke at length on the communistic idea of living as being the only true one, and the only way the highest development of the race could be attained. Bro. Collier gave a very interesting account of the English Co-operative manner of living, and closed by saying that brains will always control hands. Lecture by Mrs. Ruggles; subject—"The Gospel of Truth."

Saturday, 2 o'clock P. M., meeting called to order. President in the chair. Conference opened by Dr. Brown giving his idea of communist life and free speech; has not had the privilege of free speech in Milwaukee for the past three years (in Spiritual society) until recently. Bro. Collier thought it a good thing for some one to tread on our toes occasionally. It has a tendency to liven us up. Bro. Pratt, of Milton Junction, made some pertinent remarks on Love. Bro. A. B. Severance came to the convention to enjoy himself. Did not intend to speak; believed in Spiritualism embracing all reforms; if not broad enough for that, was not broad enough for him. The main object should be in coming to our meetings to try and benefit others as well as ourselves. Lecture by Mrs. Dr. J. H. Severance. Gave that class of Spiritualists a severe rebuke who would proscribe free speech on all subjects that tend to elevate the human family. Enjoined upon Spiritualists to so live that they would avoid all sickness. Considered it just as much a crime to be sick, as to steal; the thief was not more to be blamed for stealing than a person for being sick. The thief should no more be punished in consequence of being born with a predisposition to steal, than the person that is sick for being born with a predisposition to sickness. The criminal should be treated with the utmost kindness until he grows out of that condition. It was a fine effort and well received by a large and intelligent audience. Adjourned till evening.

Saturday evening conference opened by Dr. Brown on the necessary preparations for the Centennial. Thought Spiritualism should be represented in all its phases. Thinks Spiritualists should agree on what it teaches. Dr. A. B. Severance spoke on Psychometry, or Soul Reading. Related how Prof. J. R. Buchanan established the science of Psychometry. Mrs. Dr. Severance gave her theory of how contagious diseases are carried from one locality to another; viz., through the magnetic emanation from diseased bodies. Lecture by Bro. Collier on the inconsistency of having some one to throw our sins on, and thereby escape the just consequences of our acts.

Sunday, 9 A. M., conference opened by Bro. Norman Pratt on the beauties of Variety. As there are no two leaves in the forest alike, no two flowers or blades of grass alike in any particular, neither are there two persons alike in their constituent elements.

The Finance Committee proceeded to raise necessary funds to defray the expenses of the meeting, which was readily accomplished.

Bro. D. S. Woodworth gave some fine remarks on the right of each individual to live out their highest convictions. Dr. J. H. Severance read a beautiful poem on Charity. Lecture by Bro. Collier on Portraying Spiritualism in all its beauty as compared to Christianity.

Sunday 2 P. M., conference opened by Bro. Brown on the Centennial question. The question of holding the next quarterly meeting came up. Decided on Ripon as the place and the 17th, 18th and 19th of December, 1875, as the time. Lecture by Dr. J. P. Severance, prefaced by Gerald Massey's poem entitled "Tis Coming; 'Yes, 'Tis coming.'" Speaker considered any truth that was not worth living was good for nothing for her. Thought it impossible under present condi-

tion of society to carry out our social freedom—physical health necessary to have stamina to carry out any reform. Let us commence to-day to so live that we may have perfect bodies. What we eat makes our thoughts. American people throw away all that part of food that goes to make bone and muscle. Wheat contains 85 per cent. nutriment while beef contains but 25; unbolted flour will sustain life indefinitely; fine flour will sustain life but a short time. Another point, animal food with the spices we eat goes to build up the animal propensities, while unbolted flour and fruits feed and build up the spiritual. There is no use in the human family having pain: pain is nature's protest against violation of natural laws. We should educate our children physically as well as mentally. It is highly necessary they should have plenty of fresh air to breathe; Finally, would have all Spiritualists live strictly in accordance with physiological principles. Mrs. Ruggles then gave one of the finest discourses on "Love." I ever had the pleasure of listening to.

Sunday evening conference opened by Bro. Severance on what is termed evil influences, and bad effects from a belief in Spiritualism. Bro. N. Pratt related experiences in regard to leaving his body (for seven days), and being shown through the spheres, during which time no sustenance was taken into his system; corroborated by Mrs. Jones (at whose house Bro. Pratt's experiences took place), also by Dr. Phillips. The phenomena took place in Omro, Wis. Bro. Collier then gave the closing lecture of the convention; subject—"Death in a new dress."

Bro. Collier is a gentlemanly appearing and very fine speaker; but let me say right here to Spiritual societies, if you don't want radicalism, don't engage Bro. Collier, you can't muzzle him. It is useless to speak of Mrs. Ruggles, she is too well known among our people to need it. Go on, Bro. Collier and Sister Ruggles. God speed you in your noble work.

A vote of thanks was given to the people of Oakfield for entertainment, to the speakers, and the choir that furnished music through the meeting. The meeting was a success in every way, and one of harmony and good feeling throughout.

Adjourned to meet at Ripon, Dec. 17th, '75.

ISAAC ORVIS, Pres't.

DR. J. C. PHILLIPS, Sec'y.

THE WHITE DOVE.

The Muscatine (Iowa) Tribune of Thursday morning, the 26th ult., gives the following particulars of a case that calls to mind Dumas' "Memoirs of a Physician." It says: "Some months ago a Muscatine young lady accepted the situation as a teacher in a school a few miles from the city. Returning home recently she was taken sick and a physician called. An examination by a physician revealed the fact that she was about to become a mother. The terrible opinion fell like a thunderbolt upon the parents; but it smote the heart of the girl with a grief and terror and amazement which no language can describe. She could not and would not believe her physician. Her pale lips asserted and reasserted the most positive innocence of any and all circumstances leading to such a result. She as solemnly affirmed her ignorance of her condition until thus informed by the physician.

"On inquiring into her relations with the family boarding her it was ascertained that there were two grown up sons, but there was no circumstance showing the least improper intimacy between either of them and the teacher, or between her or any other party in the neighborhood. Her deportment in the district had been most scrupulously correct.

"That she must have been drugged was the only remaining explanation of the case. To this solution examination was directed, and the girl stated that on one occasion one of the sons above mentioned advised her to keep the door of her chamber locked at night. Up to that time she had not locked her door, but did subsequently. No other circumstance was elicited to throw any light upon the mystery.

"The farmer with whom she boarded was summoned to the city, and, being informed of the case, was greatly astonished, and professed the deepest sympathy. He could not believe that either of his sons could be guilty of the crime; nor did he think them at all qualified, by their knowledge of drugs, for its accomplishment. It has since been learned that one of the sons had spent some months in a drug store, and we conclude our story of the crime by mentioning that the child, at its birth, was taken by the farmer to his home for adoption.

"We come now to a page in the history of the girl's experience which the superstitious and believers in omens will declare to be more interesting and significant than what has been written.

"After the birth of the child the young mother solemnly raised her hand and called God to witness that she knew nothing of its conception or fatherhood. In spite of these impressive asseverations more or less suspicion still clouded the girl's innocence. This suspicion was of a nature that involved questions of medical science. But last Sunday a new witness appeared in the case. The circumstance of the testimony is related by an eye-witness, a lady of fifty years of age, no relation of the family, and esteemed as one of the most respected members of society. Sunday afternoon, while a number were in the sick room, a white dove appeared at the window, and beat its bill against the panes in a vain endeavor to enter. Barred from admission at this point the bird disappeared and immediately sought another place of entrance, which it found at the back door of the dwelling. Here it entered and made its way directly to the sick room, when it flew to the bed, perched for a moment on the foot board, and then made its way to the prostrate head of the poor patient, where it nestled in perfect security, and was only removed by hand! How will the world view this singular incident? Is it a judgment from Heaven pronounced in favor of the innocence of the girl? You may laugh at this idea, but you must concede that the visitation of the white dove was unnatural—supernatural. Neither this bird nor any dove had ever been domesticated at the house, or had their cote in the neighborhood. The visit was no sequence of anything going before. It was a flash of light from darkness, and to darkness it returned. To our understanding it is like a ray of darkness; it has no light, and is only—mystery. The white dove, for ages, has been symbolic of purity. It is so treated in the Sacred Word. Had it this meaning for her, who had no witness for her innocence, and whose situation was as much a mystery to herself as to her friends?"

It is difficult to tell how much a fish will weigh by looking at the scales.

ANOTHER WAY TO DO IT.

DEAR MRS. WOODHULL:

In the last number of the WEEKLY I see you are calling for aid, and as I hope others of their abundance will show themselves generous, I will of my mite contribute something to aid the WEEKLY. You solicit persons to purchase your books and speeches. I have long wanted them, but hardly felt that I could purchase them; but I read that as we would do unto others so will we be done by, so I have concluded to do without some things that I had thought necessary for the coming winter, and send the money to help on the WEEKLY. If each one of its readers would deny himself or herself something and add that mite to help you on, all would be the happier for it. I am a widow in my sixties, and make my living at the ends of my fingers; but I am never happier than when trying to aid somebody. I have been a reader of the WEEKLY ever since its first publication, taking it myself until my sister, Mrs. Hannah Kinsman, came to live with me, she subscribing for it instead of myself. I am deeply interested in it; especially in your elucidations of Scripture. I think the blind have been leading the blind until both are very near the ditch. I can see no way for the redemption of the present race. Extinction from the face of the earth by war, famine and pestilence seems to me inevitable. There may be a few Noah's and their families who may escape to begin anew the peopling of the earth. I have been a reformer for thirty or more years, and in the capacity of waiting upon the sick, giving instruction to the ignorant I have tried to do something to elevate and benefit my own sex. But in the midst of my labors I have often felt that they were so wedded to their idols that I might as well let them alone.

My heart aches for my degenerate sisters. They seem mad that they may be destroyed. Though their bodies are wasted with disease, and they suffer untold agonies, yet nothing can induce them to set fashion and folly aside and yield obedience to nature's laws, by which alone they can regain health and happiness. Were it not for the unoffending, unborn children, who are to be cursed by the sins of the parents, I might let them alone in their sins. I look over my large circle of acquaintances and find sorrow instead of conjugal love and happiness, stamped upon their faces. You say we are on the verge of some great commotion which will startle the people from their lethargic condition. I have felt for months past that something of this kind must come, but but could not satisfy myself what it would be. I have been trying to have my lamp trimmed and burning so as not to be found outside in the dark.

Would you object to communicate to me what you know on the subject. I think it would not be casting pearls before swine. I am a seeker after truth, to obey its teachings. Do not do it unless you feel perfectly free to do so.

Inclosed I send you \$20, and \$6 20 from sister, Mrs. Hannah Kinsman; \$3 20 are for her next year's subscription for the WEEKLY, the other \$3 for you to help carry on the WEEKLY.

Please send me a complete set of books and speeches and credit the remainder as help for the WEEKLY.

May God bless and prosper you in all things is my prayer.

MRS. DR. ABIGAIL L. WOODY.

Eaton, Preble Co., Ohio.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the Daily Dispatch, Columbus, O., Nov. 10.

WOODHULL.

A very respectable and good-sized audience, one-third of which was made up of ladies, assembled in the Athenaeum to hear Victoria Woodhull discuss some of the features of society that are generally tabooed in public places. That which went mostly against the grain of some of her hearers was her attack upon the churches, and upon the Young Men's Christian "Assassination" Association. It is difficult for one to listen to anything against the religion they have been taught from infancy to believe as being right.

[Here follows a column digest ending thus:]

The lecture occupied one hour and forty-five minutes, and received marked attention. A great many things were said that cannot enter into a newspaper report on account of the great length of the speech.

In winding up, she grew eloquent, spoke with all the earnestness she could command; spoke, she said, in defense of herself as a mother who had been almost crushed for doing what she conceived to be her duty; spoke like a woman at bay, confronted by the rigid customs of society; spoke as though she was determined "to fight it out on that line," and appealed to the world not to visit upon her daughter any condemnation that might arise on account of judgment passed upon the course followed by her mother. The applause, when Mrs. Woodhull came upon the stage, was restrained. At the close it was hearty, and general; possibly on account of that admiration which springs up in every heart when the under dog in the fight is making the contest lively for its competitor, and possibly on account of the sentiments expressed.

From the Ohio State Journal, Columbus, O., Nov. 10.

VICTORIA C. WOODHULL.

The parquette and dress circle of the Athenaeum was filled last night by a quiet, attentive audience, about one-third of whom were ladies. Many respectable heads of families came in, stood near the door at first, then edged gradually toward the parquette, and then, seeing other respectable heads of families comfortably seated near the platform, boldly marched "way down front."

Promptly at eight o'clock Mrs. Woodhull appeared at the back of the stage, and walking to about the centre, commenced her lecture.

Our want of space forbids an extended abstract of the lecture. Suffice it to say that the lecturer uses old-fashioned Saxon to express her ideas, dashes at naked truths without

any by-play, and calls things by their right names. Mrs. Woodhull possesses a voice, an enunciation and a manner that would have made her a fortune upon the tragic stage. At times she grows terribly earnest and fires off her words as if they were red hot and unpleasant occupants of her mouth. As General Sherman was supposed to say of Mark Twain's funny map of Paris, so say we of Mrs. Woodhull's lecture, "I never saw or heard of anything like it."

From the Cincinnati Enquirer, Tuesday, Nov. 7.

Cincinnati enjoyed a novelty last evening. Victoria C. Woodhull, the most generally known woman in America, appeared upon the stage of a lecture hall, and for two hours talked to two thousand people upon some subjects that many men have lacked the moral courage to face publicly.

The Opera House was crowded long before the curtain rose at eight o'clock. Every available seat found an occupant early, and the late comers were forced either to stand or find seats in chairs brought in or, more unfortunate still, to stand. And the character of the audience was good—away above the average collections which usually fill our theatres during the run of a popular drama. The major part were men who came to listen with an expectation that they were to hear something uttered by this wonderful woman which would furnish them with food for thought through many a day. They were not disappointed. One-fourth of the people in the house were ladies, and they were ladies of the best families too; ladies who were not too cowardly to come out to a public place and listen to a lecture which in their hearts they long since had a desire to hear. We venture to say that they went away well pleased with themselves at having had the "grit" to go.

About five minutes after eight o'clock the curtain rolled slowly up, and Mrs. Woodhull made her entry through a scene door, in the rear centre of the stage. Her appearance was greeted with applause, which was half smothered and broken suddenly off as if her audience were not quite sure of the person they were honoring with recognition. The Woodhull was plainly dressed in a plain brown dress and sack, with a black satin train and trimming. White cuffs, and a jaunty linen collar were the only decorations to offset its plainness, if we except a scarf of grayish colored lace tied around her neck and fastened in front by a red rose. The dress was tight-fitting, tied back and cut narrow at the feet. Her hair was combed plainly back from her comely, intelligent face, and rather carelessly allowed to hang upon her shoulders in a half bunch.

The lecturer didn't lose any time in useless courtesies or superfluous smiles. She advanced directly to the footlights and opened her mouth. From that instant till ten o'clock she kept up a constant flow of words as only a woman can talk. Her manner through it all was easy, her gestures graceful, her voice strong, her articulation almost perfect, and the expression of her face sometimes, when she got warmed up to her subject, grew almost spiritual.

We are sorry, after hearing the lecture, that circumstances will not permit us to give a fuller report.

[Here followed a two and a half column digest, ending thus:]

In this style of argument, improving as she went, and culminating in a grand climax of thought, the lecturer proceeded for two hours. Much of what she said was wildly applauded, and not a person left the hall until she had bowed herself from the stage at the close of the lecture.

COMBINED LECTURES AND SEANCES.

Dear Weekly—Allow me to say that I am actively engaged in the dissemination of Spiritual, Christian truth as I find it in and out of the Bible, and feel much in sympathy with the views expressed in the WEEKLY, and am very anxious to find opportunities to express the faith and hope which is in me by facts as well as theory. I have therefore obtained the assistance of several of the best mediums for tests and physical manifestations, not only that there are in New York and Boston, but in the known world. I am therefore prepared to demonstrate, as well as preach, the great and yet primitive truths which are now the growing demand of the age. We believe in the speedy coming of a "new dispensation," which must necessarily supersede the old which, like an old potatoe, is dying and passing away with a "great noise," truly as the young shoots of the new come forth to establish a new commercial earth and religious heavens. Our terms shall be reasonable to suit the stringency of the times. The manifestations which we shall be able to give are the bringing of flowers, birds and other objects, independent letter writing and independent spirit talking, giving the most indisputable proofs of identity; also striking and wonderful manifestations upon the piano. Societies and parties will please address

THOMAS COOK.

Care of S. A. Lindsley, 209 West Thirty-second St.,

New York City.

To do business a man must have dollars and sense.

WHAT'S in a name? D. Seaver drives a St. Louis milk wagon.

A *fac simile* of the high C's in music is reached by treading gently on a cat's tail.

PATRICK proposes to get over his single blessedness by proposing to Bridge-it.

A WESTERN editor insists that he wrote the word "trousseau" as plain as a pikestaff in connection with certain bridal presents. The printer, however, vulgarly put it "trousers."

SHE tried to sit down in the street car, but was pinned back so tight she could not. Old lady peeped over her specs and asked her, "How long have you been afflicted that way?" The young lady blushed and made "a break," sitting down sideways and holding her knees together so tight that she looked as if she had on a one-legged pair of breeches. Old lady noticed her sitting in this sidewise, cramped position, and whispered, "Bile, I s'pose; I've had 'em thar myself."

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

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

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

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

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

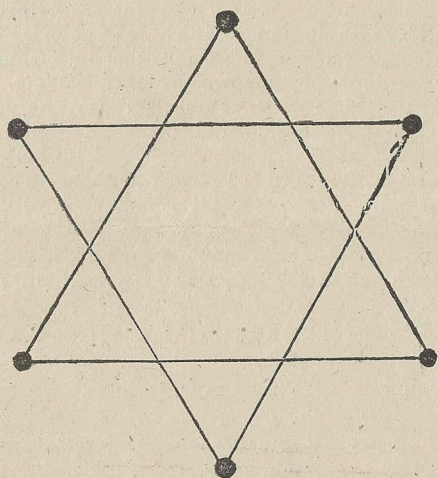
NEW YORK, SATURDAY, NOV. 27, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

SPIRITUALISM—ITS CONDITION AND PROSPECTS.

NO 1.

That there has been a general apathy in all movements for growth and reform gradually finding its way into the hearts of the so-called radicals of the country, there can be no doubt. Especially has this been true since the beginning of the Tilton-Beecher trial. Its development and culmination without any legal decision having been reached, were the principle causes for this result. In this proceeding the great principles which underlie the social relations were actually on trial, and the people, feeling them to be so, much more, perhaps, than they felt that Mr. Beecher was being tried, were carried onward to the highest pitch of expectancy as to what direction the results would give those principles;—whether they would condemn the old and evidently worn-out form in which these relations are now cramped, and justify in some degree the changes that are being demanded; or whether they would approve the former and condemn the latter. In this pitch of expectancy, the failure of the jury to agree left the unthinking people to fall back to a point even beyond where they stood before the trial began.

Moreover, the American people are peculiarly a sensation-loving people—a people of impulse rather than of matter-of-fact or of thought. In this trial there was a mass of the most sensational matter developed that had ever found its way so extensively before the whole public, the intense character of which was heightened immeasurably by the reputations and the social and religious positions of the parties involved. The very fact upon which a change in the governing power of the relation of the sexes is demanded by the most radical of all the reforms, was the fact which was constantly stated in the questioning of the lawyers, both for the plaintiff and the defendant; and in the testimony of the witnesses "sexual intercourse" was the key-note to the whole trial, while the real point in the trial was to determine whether a prominent—the most prominent—clergyman's ideas of social ethics would permit him to utterly ignore the constraints of the social system as at present maintained, and to practically adopt the new truth. Had this or the opposite conclusion been reached, legally, it would have been followed by active movements in the thoughts and conclusions of the people. There would have been a dividing line established, upon one or the other side of which nearly all people who study or think at all, would have ranged themselves. In other words, there would have been two parties to the question, formed among the masses of the people who hitherto had come to no decision about it; and the apathy, of which there is general complaint among the movers in all shades of reform, is the result of this failure to reach a decision, by which a tendency would have been communicated to the thoughts of the masses of the people.

But it may be said that this does not account satisfactorily for the same condition which is also apparent among those who had already embraced reformatory principles; who had already acquired a tendency to radical thought. Of this we are fully aware. But there is a satisfactory reason for this apathy, nevertheless. It is a well-known fact which has been often demonstrated in the history of progress, that there are always "flows and ebbs" in the tides of progress as well as in the tides of the ocean. The exhaustion of the force of one flow is always followed by its ebb; or a time when the power that had been exhibited, seems to be inoperative. This is true as a general proposition. But there is still another potent cause for the present apathetic condition in advanced radicalism, which, so far as we are informed, has never been considered or taken into the estimation of the causes that move or retard the spread of new ideas. It is this latter cause to which we desire especially at this time to call the attention of Spiritualists, in order that they may comprehend the reasons for the apathy among themselves.

It cannot be successfully denied that it is the very few individuals who set and keep reforms in motion. There have always been "leaders" in all advances in thought and principles, as well as in conquering armies, whom the people, less decided in action, or less developed in the idea itself, learn to follow. This may not be a palatable fact to contemplate, but it is true for all that. And it is also true that these people, who are called leaders and who really are so, having successfully established the ideas upon which they are recognized, and become in a sense popular as such, either do not choose to encounter the trials, deprivations and severe labors of a "new departure," or else become fossilized in the old, imagining—vainly, of course—that nothing further than they have attained is needed. In this way the leaders of one grand advance movement become the blocks over which the next one in advance of them stumbles. This fact is strikingly exemplified in the personnel of old abolitionism. Its movers fossilized when that movement culminated in the abolition of slavery, and those who fought so gallantly, both by voice and pen, for the freedom of the negro, are not now found fighting the same way for the emancipation of the next subjects for freedom; and what is true of distinct movements is also true of detached parts of the same movement;—and here we reach the issue that we are considering, that of Spiritualism and its associate parts in the grand movement by which the two worlds are to be interblended to form "a new heaven and a new earth."

Eight years ago the writer of this article said, in conversation with the then recognized leader of the Spiritualistic movement, that "Spiritualism has run against a stump, which cannot be avoided or got round, and over which only a few of its advocates will dare to look much less to jump, and behind which most of them will cower and hide." Let us see if this has not been found true.

Spiritualism, as defined by those who are endeavoring to maintain it inviolate from all "side issues," is the fact of communication between spirits bodied and disembodied, and to discover and promulgate the laws upon which this communication is based. The first essential fact in the investigation of spiritualism is a "medium." Without a person who is called by this name no communication has ever been made. If there were no mediums there would be no communications, and without communications there would be no spiritualism of the kind that the class referred to are endeavoring to promulgate and maintain.

It seems then that the very things for which these well intentioned persons labor, are dependent upon the physical condition of persons of whom, by reason of some peculiarity, the spirits can make use to manifest themselves and to prove their identity. The logical conclusion then is, that the condition which makes certain persons susceptible to spirit control is a desirable one in which to be. Indeed, there is no class of persons more sought for than are the mediums. While the leaders and teachers languish for want of support, and their most prominent paper "wants more subscribers," and ask, "Why this apathy among spiritualists?" the mediums, who have won reputations for honesty, were never more constantly or profitably employed. There is virtue then in the fact for which spiritualism is claimed to have come into the world. But why are the few mediums sought after so eagerly? Is it because they are so few in numbers? If there were more there would be still a great demand for them, for genuine things never come save in response to an active want, which may, however, be either expressed or only entertained. But if all persons were to become mediums, then the business of the few, or the class, would cease. Would it be a desirable thing for the world to have each person subject to be controlled by spirits and, therefore, to have the personal knowledge of the fact, which it is claimed is so all-important? We take it for granted that no spiritualist will dare answer this in the negative. We have never yet seen a spiritualist who did not desire to become a medium for communication with the spirit world.

Then Spiritualists would have all become mediums; and mediumship they tell us—and we accept their statement—depends upon some peculiar physical condition of the person. Then this peculiar physical condition is, from their standpoint, a desirable one to have, is it not? Most assuredly it is! Nor is there any doubt that the condition is specially a physical one, since those with scarcely any intellectual development and no training, are mediums; and since morality doesn't have anything to do with the condition, as many very "immoral" persons are excellent mediums. There can be no question then that mediumship depends wholly upon some peculiar physical development or unfoldment, of the character and laws of which but little is as yet known. But it is fair to conclude that, since the condition is a desirable one to have, it is to be obtained by some needed change in physical life, by which that life will be improved. Can this be escaped? We think not! Then it must be admitted that the changes required to be made must be either in the physical habits, methods of life or in some constitutional change dependent upon the condition in which life is generated; or perhaps in part upon all of these combined. But we have already observed that those whose physical habits are reprobated as immoral, are sometimes excellent mediums. So it seems to be certain that the conditions of mediumship depend largely upon ante-natal circumstances; that is, that mediums are born mediums, or with the capacity to become mediums.

If this be so, and we do not think that it can be successfully contradicted, what ought to be the very first thing, according to these facts, in which Spiritualists should interest themselves? Should it not be in the establishment of such conditions for reproduction as will produce mediumistic children? Will those Spiritualists who hold up their hands in horror at the mention of the social question, and those who are endeavoring to reserve Spiritualism purely to "those questions which are germane to itself," and free from all "side issues that ambitious persons are endeavoring to load upon Spiritualism" to carry, please answer this question? Here is the issue that you have yourselves made. Now come up to the mark and answer your own propositions! Let the *Banner of Light*, the *Spiritualist at Work*, the *Religio-Philosophical Journal*—let Brittain, Britten, Peebles, Tuttle, Newton, etc., etc., answer before they spit more spitefully upon the social question as "a side issue of Spiritualism," lest in so doing they tread on the corner-stone upon which Spiritualism itself stands. We hold and assert that it will be proven that it is the attitude which these papers and persons as the leaders of Spiritualism have assumed toward the Social question, that has caused the apathy among their followers of which they complain.

It is the discredit that they have cast upon the discussion of the social question that has prevented the mass of Spiritualists from gladly promoting that discussion. The masses of Spiritualists are ready for it and would have engaged in

it eagerly had it not been for the cold water thrown upon it by these. So the leaders in one plane of an advance movement have become the stumbling-blocks to making another movement, upon which the life of the one to which they hold depends. Every one of the leaders of Spiritualism *per se*, as they denominate themselves, knows that there is something wrong in the relations of the sexes; something wrong in the causes by which a diseased and half made up race of children, is constantly being born. But they lack the courage to admit and discuss the wrong publicly. Within five years Mrs. Britten has admitted that social freedom was right for those who are advanced enough to make good use of it; but she never loses, nor never since that time has lost, an opportunity of which we know, upon which to cast a slur either upon the question itself or upon its advocates. But all these will come to judgment soon. Even Lyman C. Howe, the very exemplification of spiritual purity, is obliged to fight back the radical spirits to prevent their control of him, since, when he gives way to them, he becomes more radical than "Woodhull" herself. Ask Philadelphia, Is it to be wondered at that there is no life in Spiritualism when its professed trance-speakers discard the influences that would compel them to speak the truth, and palm off upon their audiences their own rehashings of threadbare worn subjects? Where is the vigor and the real trance, speaking of ten years ago? It has gone; forced into the background by the "respectability" with which a class of Spiritualists have attempted to clothe themselves. Where are the impassioned oratorical trance-speakers of the early days of Spiritualism? Will Spiritualists answer? And where are the spiritual societies? Gone dead over the husks with which they have been fed, while the really inspired ones have been left to starve almost, or turn to other means to obtain a livelihood. The very question upon which the agitation and understanding of which, Spiritualism itself depends, is shoved off the spiritual rostrum. Then is it necessary to ask, "Why this apathy among Spiritualists?" We think that no astute observer of the present condition of Spiritualism need to ask that question.

The editor of the *Spiritualist at Work* has told the whole story in the last number of that paper. Of course he puts all the blame upon poor Jones, but hear him:

THE TREE—PURE SPIRITUALISM—AND ITS FRUIT.

When the *R. P. Journal* opened its batteries upon the Social Freedom question, we saw prophetically what would be the result, and pointed out to the editor just what would come to pass. When the *R. P. Journal* began its crusade against Woodhull & Co. Spiritualism had a stronghold in every large city in the Union, that is, in the form of public meetings. Now, only New York, Philadelphia, Baltimore and Washington maintain meetings. Boston has not been disturbed, but each of these cities named has lost, and none are having as large audiences as they had before the *R. P. Journal* commenced its crusade.

The State Associations in Iowa, Minnesota, Wisconsin, and Michigan have suffered terribly. In Ohio, Indiana, Missouri, Kansas, Nebraska and Illinois, the State organizations are dead, killed by the bitter and abusive policy of the editor of the *R. P. Journal*. The Northern Illinois Association and the Northern Wisconsin Association of Spiritualists have withstood this champion of virtue (?) and maintained their footing, and yet these organizations have been depleted by the false statements made by the paper referred to.

And now we are reaping from his sowing. The First Society of Spiritualists, in Chicago, whose purity has dissolved the Lyceum and suspended its meetings, is virtually a dead letter; but here comes into Chicago the Woodhull, and fills McCormick's Hall to repletion. And on Sunday "the Gentle Wilson" fills Grow's Opera House at 25 cents a head. Now let the pure and immaculate editor of the *R. P. Journal* or its "Fun is Phunny" correspondent try his hand before a Chicago audience and give to the world the results.

LIFE OR DEATH.

Prof. Richard A. Proctor, the astronomer of London, is now delivering a course lectures at the Lowell Institute, Mass. The first of these was given Nov. 7th, and was entitled, "The Birth and Death of the World." It was illustrated by about fifty views illuminated by means of the oxy-hydrogen lantern. The report of the *N. Y. Tribune*, to which we are indebted for the extract, concludes as follows:

"As regards the development of life after its first beginning on the earth, he adopted unhesitatingly the doctrine of biological development, as the only natural sequel of astronomical development, and touched on the probability, or at least the possibility, that the future development of life on the earth would lead to the existence of higher forms of animated beings than any at present known. There was something melancholy in passing on from hopes such as these to the following decay of life upon the earth, and the gradual coming on of the time when her surface is to be the abode of death. A series of new illustrations, presenting the condition of planets and other orbs in various stages of their progression toward cosmical death, illustrated this part of the subject, and even more awful, nay appalling, was the picture of the tremendous time-interval during which the earth will circle around the sun as an inert mass—not only lifeless at the beginning, but no longer possessing that potentiality of life which existed in her substance before life appeared upon her surface.

The reader perceives that the great scientist here gives to us two conclusions—1st Progression "to higher forms of animated beings than any at present known"—and 2d, The gradual extinction of life upon our planet and de-

struction of the world itself. As reformers we arrive at similar views of our case by a different method. The reforms the *Weekly* has demanded—industrial, financial, religious and social—are imperative, if the human world is to progress, and if it does not progress, it must retrograde. It cannot maintain an existence in civilized countries long under existing oppressions. At present, under our industrial method, for there is no system about it, the millions of producers are dominated over and robbed by the thousands of traffickers, who in turn are the slaves of a few hundreds of financiers. This arrangement must be totally reversed, and both financiers and traffickers be ruled and rewarded as agents of producers. Another point. The unwrought gifts of nature, viz: the land, mines and water-courses, must not be assessed at money values, and enter into competition with the labors of man. Communities must recognize that they are only agents to control the proper usage of the same, that their permanent alienation lies not justly in the power of either peoples or governments. In finance, the only case in which the action of money should be recognizable by law is when it operates in its only proper function, viz: "that of a medium of exchange for labor." Its right to increase by interest should not be enforced by law, nor should loans and simple money transactions ever be permitted to have a hearing in our courts. Whilst national debts exist, schemers will be better rewarded than workers, for in the volume of money consists its power to create idlers, and consequently to rob and oppress the masses who toil. In the religious world the battle is already commenced in the denial of the usurped claims of all priesthoods, and in the assertion of absolute liberty of conscience; before which the man-made gods of the past are, we trust, destined all to kiss the dust; whilst, in social order, our claim, based upon nature, reverses totally all present systems, by demanding the withdrawal of all male edicts, ecclesiastical and civil, and the admission of the sovereignty of woman in the domain of the affections.

It is questionable whether our race has virtue enough to bear the above changes, which are all imperiously demanded, and without which present oppressions will continue to extend their ravages. Now, many of our most populous cities are retrograding—like New York, whose death rate is one-third higher than its birth rate; and countries, like Massachusetts and France, which may be said to have ceased to increase. Not only that, the very structure of the animal man, within the past century, has been attacked, and dentists, as thick as the locusts of Egypt, have appeared not to save, but to assist nature by the manufacture of artificial teeth for humanity. Under existing circumstances, there is little hope, we will not say for the improvement of our race, but to arrest its further degradations. The surroundings of the masses of humanity, the overtasks that are demanded of all toilers, the scantiness of their rewards which forbid them in many instances to obtain means for decent human existences, and act as bars to marriage and consequent increase, all confirm us in the thought that Prof. Proctor may be right in his latter conclusion, and warn us to prepare for the termination of the race of the mammal—man.

But, thank heaven, there is a bright side to the professor's picture. The civilized world is agitated in all quarters with universal reforms. All the old systems of the past are changed and rotten to the core, and in the overthrow of human slavery, the last and most, we have already obtained one mighty victory. Let us then hope on, and with hope let us continue to strive earnestly for the right. We know what is requisite for the production of a worthier race of human beings than at present exists. The material base of this new order may be said to have been laid by our scientists, artists and laborers. The intellectual shaft of the column we find in the public schools, which have been so generally instituted, and whose excellence is admitted by all civilized nations. When the wretched debris of outworn religions shall have been swept away we shall be able to crown it with a moral capital worthy of the new state of society, and progress, as the learned professor told us, "to higher forms of animated life than any at present known."

WHEN IS THE TIME OF THE END?

Dear Sister and Fellow Traveler:

Grace, mercy and peace rest your soul and give you courage; for the darkness of your weary way will soon brighten and gladden the heart, and illumine the dark corners of the earth. I write to correct a misapprehension (so far as my understanding may be taken for authority on your part about the truth regarding those things which appear to be hidden from the common understanding under the types of prophecy and revelation) you seem to make respecting the evidences that the seventh angel's voice has been heard. You ask is there any evidences that go to show that the voice of the seventh angel has been heard, and reply, yes, there are, and refer to the time, times and a half of Daniel's prophecy as a measure of the whole time that should lapse from the time of the vision to the revelation of the mystery when the revelator says distinctly, the mystery shall be finished when the seventh angel shall begin to sound. Now, it is plain that the mystery will be revealed at or during the time of the sounding of the sixth angel's voice and finished at or before the sounding of the seventh. If we will look at Rev. ix., 13, 14, we shall there see that your teachings demand just what the sixth angel was instructed to do, viz: Loose the

four angels bound in the great river Euphrates, *i. e.*, insist upon a free discussion of all the phases (which I think will be four when they are developed) of the question concerning the tree and river of life which is now held to be so repulsive to the common sentiment that all cry out against it, whenever it is attempted to be spoken about. It is, therefore, bound, etc., as the revelator says. Hear him:

"And the sixth angel sounded and I heard a voice from the four horns (power or authority institutionalized) of the golden altar (hymen's altar), which is before God (or as held by the religious) saying to the sixth angel, which had the trumpet (or charged with the duty of heralding the news of the plan of the movements): Loose the four angels which are bound in the great river Euphrates."

I suggest that these would be a better exponent of the leading views and primary objects of the WEEKLY than the verses that stand now at the head of the leading column of either the title or editorial page, and that you substitute the latter with the former, either with or without the explanations, or add them to them in the future issues of the paper. And now, while I am on the subject of corrections, permit me to say that Abraham had not twelve sons as you affirm in your 6th November article he was accounted to have; it cannot be found in the record, neither was he a mythical character at all any more than was our Washington, whose root was in him. Those were real individuals, historic characters around whom history wraps its web, both warp and woof, and unrolls itself into the movements and measures of advancing society as naturally as the weaver does his web from the beam when it is finished. The mistake was a mere lapses *lingue* perhaps, but such slips of memory will give the enemy the advantage over you and you the chagrin of a confession. The spiritual scales should be held above suspicion, for thou shalt yet be weighed in a balance and perhaps found wanting—some little help at least.

LA PIERRE CO., Mich., Nov. 9, 1875.

J. B. HERSEY.

REMARKS.

In reply to the criticisms of our correspondent we would say, in the first place, that it seems to us he is wrong about the time the mystery is to be finished. If the mystery were to be finished by the sounding, or the effects of the sounding, of the sixth angel, where were the need for a seventh angel to sound? The finishing of the mystery was to be and will be the beginning of the end of time. To be sure the loosing of the four angels which are bound in the great river Euphrates—the fruitful river of the temple of God, or of the Garden of Eden—was to and has led up to the voice of the seventh angel, whose voice shall proclaim that the mystery is finished, and as a proof of this the mystery will be revealed to the world. So long as the mystery remains a mystery, so long as it is not revealed and proclaimed, so long will the seventh angel be held from sounding. The last mystery to be revealed is the mystery of life and death; and whenever that shall be proclaimed by which this mystery shall be revealed and solved, then the seventh angel will begin (only begin) to sound. When the mystery is revealed to a single soul it is thenceforth no longer a mystery, but will begin to be revealed, and the voice of the seventh angel will continue to sound so long as there are any to whom the mystery remains a mystery. The Revelator says, "The mystery of God shall be finished, as he hath declared to his servants the prophets." Now what did he declare to the prophets? It was this: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." The time of the end evidently means when the fruits of the great mystery shall begin to be obtained. The time of the end will be to everybody that time when each shall pass beyond the condition of subservience to time and the things of time, by becoming superior to them all; that is, by having risen superior to death, which rising, will come as the fruit of the revelation and practice of the great mystery; or, in other words, the salvation of the first man and woman from the power of death—death having no more dominion over them—will be the beginning of the sounding of the seventh angel.

In regard to the error about Abraham, we have to say that the manuscript from which it was set in type, read, or should have read, "And that the story about the twelve sons, and about Joseph being sold into Egypt," etc., etc., instead of as the article reads, "And that the story of his twelve sons." As we did not see the proof of the article after it was set in type we cannot tell exactly how the error of printing "his" for "the" occurred. That it was an error, as it appeared, was patent on its face, since everybody knows that it was Jacob and not Abraham who had the twelve sons. Errors ought always to be guarded against in all things, but it is a pleasure to us to have the errors we make pointed out, and we are never chagrined by a confession that we are fallible and liable to make mistakes. We consider, however, that errors in facts are comparatively unimportant beside errors in principles and inner truths. If we are weighed in the scales of the former and found wanting, we hope that we may not, at least so often, be weighed in the scales of the latter with the same result.

[NOTE.—We have divided the communication of our correspondent. The latter part will appear hereafter.—Eds.]

THEN AND NOW.

It is not many years ago when it was impossible for many of the facts that are recorded in another column as, "A Fifth Avenue Love Story Culminating in Suicide" to have occurred. They are suggestive and instructive, and point to a most radical change in the sympathies and sentiments

of the community. "Then" there could have been no such tribute of respect paid to the remains of a woman who had lived and died like Mingee Roane; nor could there have been found many men like Mr. Whitney who, under the trying circumstances related, would have had the courage to stand by his position as he did in this case; nor any clergyman brave enough to conduct the services of such a funeral. It will be remembered that, no more than three years ago, there could be found but one minister in "these two cities" who dared to conduct the funeral services of a member of the dramatic fraternity. But the "Little Church Around the Corner" has taught the clerical profession a lesson which it seems they have not been slow to learn. Yet most of all, is there a healthful moral strength exhibited in the action of the father of the disconsolate man who, through mere thoughtless indifference, drove a sensitive woman to her death.

We copy no more than one-half the article from the *Sun*, but we give it even this large space for the purpose of presenting two particular features of the case, the prominent one of which is that to which we have first referred—the too common indifference that is shown between those who really love each other devotedly and thoroughly. The evidence of this man's love for this woman is too convincing to permit of its being doubted; but the evidence was exhibited too late. Had he given some of it when she craved it, as with aching heart and tearful eyes she pressed his head to her throbbing and tumultuous breast, racked with the torments of doubt, she had not been driven to despair. Hers was a life that depended upon his love wholly, as must all lives that are morally strong enough to take the position that she took, so long as the present customs of society prevail and are enforced. To lose his care and protection, which soon follows the loss of love, was to her to lose everything, and be cast on the world helpless and hopeless, with no avenue open for sustenance save that which leads to misery and degradation through compulsory prostitution, but which in many cases, as it would have been in this case had it proceeded that way, would have been endured by a body holding as guileless a heart and as pure a soul as ever beat in woman's breast.

This sad story is a touching lesson to any man and every woman, too; for it is not men alone who are careless and indifferent to the love that is bestowed, unrecognized and unappreciated, upon them. No, thousands of the life failures of men are caused by the thoughtless indifference—sometimes studied carelessness—to the yearnings of their hearts for recognition and for the food upon which they can alone flourish. Many a drunkard's and suicide's grave is filled by men who were driven to despair by the heartless indifference of those whom they loved and who really loved them. The heart is a sensitive thing. The slightest touch of indifference or of undeserved cruelty will make it throb and ache almost to madness. Then how careful should all be of this tender but beautiful thing, given of God to make life happy and beautiful, and without which it is a weary, dreary desert plain.

The other lesson we desired should be taught by this instance, we have alluded to in the introduction. We mean the decided change in all the departments of social life that has made such a case as this possible. Is it a change for the better; is it an evidence that humanity is triumphing at last over modern Christianity; is there something in it that shows a greater regard for the inner and less regard for the written law; is it a land-mark in the path of progress, locating the place where the tyrant—public opinion—began to lose his power over the souls, hearts and consciences of the people;—or, in short, is it the beginning of the coming recognition of the truths and principles to the advocacy of which the columns of the WEEKLY were dedicated and have been religiously devoted? If it be, then let none who feel it to be any or all of these, fail to put forth their utmost efforts to maintain and spread the influence that has had its share in producing such a change.

THE RIGHT MAN IN THE RIGHT PLACE.

From the Rockland, Mass., *Standard* we learn that Rev. Jesse H. Jones, of South Abington, has been elected a representative to the State legislature from his town. We are pleased to see such men as Mr. Jones elected to the halls of legislation. He is a thoroughgoing reformer on many of the issues of the day, prominent among which is that between labor and capital. He is also a preacher of the truth, as he sees it in the Bible, and in the great movements that are to be inaugurated soon in the world, he will undoubtedly play a prominent and useful part. We have never seen Mr. Jones, but we take this occasion to say that we know enough of him to fully warrant much more than we have said.

TO THE TIMID.

We hasten to say to that class of our readers who, from fear of the non-permanency of the WEEKLY, are holding back from renewing, that the very great interest which our appeal has developed, may be taken as a certain indication that it will not be permitted to want for support, and consequently that they may send in their renewals, and feel that they will continue to receive the WEEKLY during the coming year. In the meantime, let every friend to humanity contribute from one to one hundred dollars, as his or her

means will allow, to spread the gospel among the poor, remembering, as Jesus said, "The poor ye have always with you," but not him always; and also in your abundance remembering that many who are destitute, have labored as much and as hard as you, and that the difference between those who have and those who have not, is often a result of circumstances over which neither had personal control.

CONTRIBUTIONS TO THE WEEKLY FOR WEEK ENDING NOV. 14.

Cora A. Lyne, Brooklyn, N. Y.	\$50 00
Jas. H. Haslett, Port Huron, Mich.	40 00
A. Friene, Brooklyn, N. Y.	20 00
C. T. Crosby, Chicago, Ills.	15 00
Mrs. A. L. Woody, Eaton, O.	14 00
John P. Lennet, Terre Haute, Ind.	10 00
Mrs. Hannah Kinsman, Eaton, O.	3 00
B. A. Wood.	2 00
Phebe Cross, New Lenox, Ills.	1 50
"A Friend"	1 00
S. C. Hubbard.	1 00

Total.....\$157 50

This amount will pay for one hundred and five, six month's subscriptions. Send in the names to use it. Let the friends of the cause of humanity every where increase this amount and the list of readers that will grow up under it. Any of our readers who know of worthy people who would be glad to receive the WEEKLY, but cannot afford to subscribe, will oblige us by forwarding their names. We hope and trust that there will be sufficient interest manifested to send a large number of these missionary papers into the country, so that the poor shall have "The Gospel preached unto them."

[NOTE.—This list does not, of course, include names of those whose remittances have been credited on their own subscriptions; or those who have ordered speeches, etc.]

A FIFTH AVENUE LOVE STORY CULMINATING IN SUICIDE.

Miss Roane came to New York from Richmond, Va., about four years ago, leaving two brothers in her native town, and a married sister in Baltimore. Twelve months ago she met Mr. Thomas B. Whitney, a wealthy brewer. He engaged a handsome suite of apartments in the Fifth Avenue Building, furnished them elegantly, and began to keep house with Miss Roane.

On Tuesday night Mr. Whitney, having fallen asleep on the bed in the centre one of their three spacious rooms, was awakened by the report of a pistol in the adjoining room, and hurrying in, he found Miss Roane lying on the lounge, her hand pressed to her breast, from which the blood was flowing. A large navy revolver lay on the floor beside her. She tried to reply to his inquiries as to what had happened, but was unable to speak. He called the servant to watch her while he ran to the Fifth Avenue Hotel and summoned Dr. Anthony Ruppner, but when he returned to the rooms with the physician the girl was dead. The servant said she died within a few minutes from the time he left her, after vainly striving to speak.

Mr. Whitney was deeply affected, and at times could hardly control himself sufficiently to give his testimony intelligibly. "Mingee," he explained, was merely a pet name, the young Southerner's real name being Elizabeth G. Roane. On Tuesday evening he was with her at 180 Fifth avenue, where they dined at half past six. Mr. Whitney was fatigued, and after dinner he lay down on the sofa, and his companion despatched the colored girl to buy some chestnuts. After the servant had gone out Mr. Whitney went asleep. He was aroused by Miss Roane, or "Mingee," as he always called her, who put her arms around his neck and said: "Tom, you don't care for me any more." She was excited and distressed, and he replied: "Mingee, I'm tired; don't bother me now." He got up from the lounge, and going into the other room lay down on the bed and was soon asleep again. Within a few minutes she awoke him a second time. She was more nervous and disturbed than before, and said, excitedly: "Tom if you don't get up and talk to me you'll regret it forever."

Mr. Whitney sleepily replied: "Oh, Mingee, don't bother me; I'm very tired," and turning from her he was asleep again in a few seconds. How long he slept after this second awakening he was unable to say. A pistol fired in the adjoining room startled him from his sleep, and, springing from the bed, he rushed in. "Mingee" Roane was lying on the lounge, the blood flowing from a wound in her breast. She looked at him as he entered, and struggled hard to speak, but she could only pant and gasp for breath. He ran to her side, crying: "My God, Mingee, have you shot yourself?" but still no answer from the dying girl. He pulled her dress aside, and saw the marks of powder and blood on the left breast, and a large, ghastly bullet hole. He rang the bell communicating with the servant's room overhead, and leaving the colored girl in charge, he hastened to the Fifth Avenue Hotel, and returned with Dr. Ruppner. The physician felt the pulse, and dropping the lifeless hand from his own, said: "It is too late." The girl had been dead for some minutes.

Mr. Whitney and Dr. Ruppner went together to the Thirtieth Street Police Station, and related the occurrence to Captain Steers, and that officer accompanied them to the room in which the dead girl lay. "I never saw so lovely a face as hers was immediately after death," said Dr. Ruppner. "She had not suffered at all, and her features were as composed and lifelike as though she was asleep."

After giving his testimony last night Mr. Whitney broke down and sobbed aloud. "She was frequently low-spirited," he said, "and if I showed the slightest coldness or neglect toward her she burst into tears. On the other hand, if I spoke a kind word to her she threw her arms around my neck and kissed me. She often told me that if she lost my affection at any time she would not allow herself to live. I do not believe any two persons ever lived more happily together than we

did, nor could there be a stronger bond of affection than that which bound us."

Dr. Anthony Ruppner said that at about 8 o'clock on Tuesday evening Mr. Whitney rushed into his office, excitedly exclaiming: "Doctor, I'm in great trouble; my companion has shot herself." When the physician arrived at 180 Fifth avenue he found Miss "Mingee" dead, and the body already cold. It would have been almost impossible, he said, for any one to inflict the wound in her breast except herself. It was under the breast, which had been raised to permit the ball to enter, and the muzzle of the pistol had been held so close to the person that the chemise was scorched and blackened with gunpowder.

The remains of "Mingee" Roane were buried yesterday. After the inquest on Wednesday night numerous friends of the dead girl called to see the body. Yesterday morning the body was prepared for burial and placed in a polished rosewood coffin, the handsomest, the undertakers said, that they had ever furnished for a funeral. The inside is lined with white satin, plaited to resemble a rising sun. The mountings are of massive solid silver, and on the plate are the following words: "Mingee Roane, died Nov. 9, 1875, aged 21 years."

Mr. Whitney arrived early, but not before numerous visitors, chiefly ladies, had been denied admittance. Mr. Whitney seemed utterly broken down, and for a long time was unable to control his emotions sufficiently to strew the blossoms selected from the profusion of flowers that had been sent by his friends. The chief mourner is probably thirty years of age, about the medium height, and rather slight and delicate. He is something more than good looking. His father, a handsome, dignified old gentleman, having been summoned from his home in Philadelphia on Wednesday, stood yesterday with his son beside the coffin. He had contributed largely to the elaborate floral display that covered the lid after it had been closed, and encumbered the room in which the funeral services were performed. There were crosses, broken pillars, harps, crowns, and anchors, constructed of tuberose, japonicas, lilies, camellias, and violets, all with cards attached bearing the names of the givers. One superb column stood four feet high, and beside the coffin lay a great cross and an anchor valued at \$50 each.

There were many friends, but not a single relative of the dead girl at the ceremony. Telegrams had been sent to her kinsfolks in Baltimore as well as in Richmond, Va., but elicited no answer. The funeral services were conducted by the Rev. Nathaniel W. Conkling, pastor of the Rutgers Presbyterian Church. After the services, Mr. Whitney pressed his lips to the cold forehead, the coffin was closed, and the funeral cortege of five or six carriages moved away to Greenwood Cemetery.

THE LECTURE SEASON.

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

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

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

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

Mrs. Woodhull will speak in New Castle, Pa., Nov. 19; Salem, O., Nov. 20; Indianapolis, Ind., Nov. 22; Greenville, O., Nov. 23; Massillon, O., Nov. 24; Linesville, Pa., Nov. 25; Meadville, Pa., Nov. 26; Erie, Pa., Nov. 27; Corry, Pa., Nov. 29; Batavia, N. Y., Nov. 30; Lockport, N. Y., Dec. 1; Rochester, N. Y., Dec. 2; Canandaigua, N. Y., Dec. 3; Syracuse, N. Y., Dec. 4; Little Falls, N. Y., Dec. 6th. Our readers will note the change in dates from last week, made necessary by the pressing demand that called Mrs. W. to Indianapolis. If any change in dates is made it will be announced in the local papers.

TOLEDO, O., Nov. 4, 1875.

I shall never be too glad or grateful for my opportunity at Painesville. I had seen you and admired your private conversation once or twice before, in the parlor with your friends, but had never before listened to you from the platform.

Fortunate for this poor world will it be when it can hear, bear and profit by, the inspirations uttered by you in that Painesville lecture. And happy and blessed are you in your commission so sacred, your work so divine.

And honored indeed am I, in the decline of my life labor, to have seen and heard you, and to be able to subscribe, with admiration of your talent and devotion, dear Mrs. Woodhull, Your very sincere friend, as well as fellow worker,
PARKER PILLSBURY.

THE Worcester Gazette hopes that the "Association to Elevate the Grade of Butter Manufactured in this Country" will not enable the butter of the future greatly to outrank the butter of now.

Have you seen the Wonderful Type-
Writing Machine?



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

READ THE FOLLOWING INDORSEMENTS.

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

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

OFFICE OF DUN, BARLOW & Co., Com. Agency,
335 Broadway, New York, Dec. 8, 1874.
Gentlemen—The Type-Writer was purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.
We think very highly of the machine, and hope you will meet with good success. Respectfully yours,
DUN, BARLOW & CO.

OFFICE OF WESTERN UNION TELEGRAPH Co.,
CHICAGO, July 8, 1874.
DENSMORE, YOST & Co.:
Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value. Its best recommendation is simply to say that it is a complete writing machine. The work of writing can be done with it faster, easier and with a better result than is possible with the pen. The time required to learn its use is not worth mentioning in comparison with the advantages afforded by the machine. Yours truly,
ANSON STAGER.

What Governor Howard of Rhode Island says:
PHENIX, R. I., March 27, 1875.
DENSMORE, YOST & Co.:
Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination, however, has shown me that it is as practical as it is useful. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.
DENSMORE, YOST & Co.:
Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

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

DENSMORE, YOST & CO.,
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A New and Valuable Work. CHRISTIANITY AND THE BIBLE AGAINST Philosophy & Science.

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

NEW ANNOUNCEMENTS.

WOMAN; The Hope of the World.

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

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