

WOODHULL & CLAFLIN'S WEEKLY.

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

Vol. XI.—No. 13.—Whole No. 273.

NEW YORK, FEB. 26, 1876.

PRICE TEN CENTS.

The truth shall make you free.—Jesus.

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

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

JOHN BEESON AND WARREN CHASE ON THE MARRIAGE QUESTION.

Editors of the Weekly—In your issue of Feb. 5th, our good brother, Warren Chase, invites me "to tell more plainly what I think of the marriage question." Well, I agree with him "that this branch of the great sectarian tree bears the worst fruit of any;" and that it includes "the sum of all villainies," and therefore if "there are Spiritualists who want to shape anew the unholy tree and its evil fruits," I beg that he will not class me as one of them. And I wish to remind him that the article in your issue of Jan. 22, which he reviews was simply a statement of the motives which induce marriage, and not the modes by which it is effected; for no matter whether a priest or a squire pronounced the fact, or the parties themselves, as in the case of Moses Hull and Mattie Sawyer, or Leo Miller and Mattie Strickland, it is in each case marriage, for the dictionary defines it as the "union of the sexes." The difference is that in one case it is in accordance with law, and in the other with nature. The law compels its perpetuity for life, while nature permits it only while it serves the purpose for which it was instituted. Thus, in one case, it must continue no matter how irksome and hurtful to parents and children; while in the other it ceases when its highest object is accomplished. It is akin to slavery with all its horrors; or to freedom with all its blessings. This vast advantage of one over the other is overlooked and hardly noticed by the masses, because priestcraft has given bad laws a religious sanction, until long custom has become a second nature. But of all great wrongs this, which is emphatically the greatest, may be the soonest and the easiest overcome. Indeed, if it is true what has been affirmed, that comparatively few know who are their own fathers, and that there is as much sexual commerce outside of wedlock as there is within, it is already largely overcome. All that is now required is the use of pure instinct, enlightened reason, and a properly educated public conscience, together with a right application of the Scriptural injunction, "Whom God hath joined together, let no man put asunder." The swallows under the eaves are thus mated, and surely the humans in the house can obey God's law and live as harmoniously as they. The first organized public effort should be a call for a national mass meeting to convene early in summer, to discuss the cause and the cure of existing wrongs, and to nominate a President and Vice-President of the United States whose well-known enlightenment and love of justice will be a guarantee for their sanction of all the essential reforms which are now advocated by the most advanced minds in the country. I think it needs no argument to show that this is the first step in the order of progress, because unless we have the right men in office, we cannot have the necessary change in the Constitution for woman's suffrage and for her pecuniary provision, which will be necessary to her highest and holiest function as the mother and educator of our race. I therefore respectfully suggest that if neither the Woman's Suffrage, nor the Sexual Science, nor the Universal Peace Associations, issue a call for the above purpose by the close of February, that Mrs. Woodhull and her immediate associates do so; at such time and place as they deem proper. Respectfully,
JOHN BEESON.
CHAPINVILLE, Litchfield county, Conn., Jan. 29, 1876.

GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

WHAT NATION WILL FIRST REACH THE SOCIETARY ORDER.

Gems of infinitesimal refinement in divers social faculties of the French:

1. In its literature, much more chastened than that of other nations, more exacting in the unities and finesses of the art.
2. In its industry, wherein the designs are more exact, the

forms more graceful, the caprices of fashion more refined, more multiplied than with any other nation.

3. In its amours. The French are more subtle in courtship, more refined in coquetry, more fruitful in intrigues. * * *

4. In its cuisine, where the Frenchman obtains the palm, even by the admission of his detractors, where he knows how to raise himself from varities to tenuities of shades, to approach nearer than any other the infinitesimals and to reach toward the infinities.

[REMARK—F's expectations on this head would have been more than realized had not the tendency to organize industry been suppressed by force. The co-operation workshops instituted by, or through the influence of Louis Blanc in 1848, or just after the revolution of that year, were, notwithstanding persistent assertions to the contrary, completely successful, and therefore put down by force. This I had from an eye-witness, a French shoemaker, with whom I was acquainted in Washington. Other co-operative movements were attended by "mouches," or spies, who endeavored to entangle those concerned, in some political matter, so as to give the authorities a pretext for suppressing them. Failing in this, the "mouche" would "spin a yarn out of whole cloth" for the same purpose. My information here again is from a gentleman then resident in Paris, now in Washington, whom a "mouche" informed what he had been doing, remarking that it was disgraceful to those who arranged it, but as he (the mouche) was paid to do the work he had to do it. Yet a Republican (!) American press is down on the Commune because its partisans, or some other persons, drowned one of those wretches, paid to do any villainy which French officials may order "in the interests of society and religion"! This in connection with other "straws," indicates that a *coup d'etat* to inaugurate a civil and religious despotism may not be less successful in America in 1880 than it was in France thirty years previously. At any rate, flunkies are sufficiently numerous and influential.]

We are about to make a giant stride in the social career. By passing immediately from civilization to harmony, we escape a score of revolutions which may imbue the globe in bloodshed for yet twenty centuries. * * * * * We shall make a leap of two thousand years in the social career; let us know how to make a similar one in the career of prejudices.—(III 343.)

[REMARK—We shall not pass immediately from civilization to harmony. "Guaranteism" or demi-association being intermediate, and that on which we are evidently entering in England, France, Germany and the United States. But observe the consequences resulting from the delay. Not over fifty years (probably) have passed since the above extract was written, and four revolutions have already occurred in France, a fifth being only held back by a repressive, oppressive ecclesiastico-military organization, which governs France through a hold-over legislature having no title or pretence of right, legal or constitutional. In 1848, as to-day, the French people (or a large portion of them) were and are ready for a large installment of co-operative, unitary life, which is only suppressed by force. And notwithstanding the enormous obstacles thus imposed the "Social Palace of Guise" exhibits the superiority and practicability of unitary life in a very high degree. As to the "score of revolutions" a million of lives have been recently sacrificed in the United States to establish the germ of a semi-savage monarchy, built on that struggle for freedom of another race, present social conditions in the United States only offering option between the Scylla of chattel slavery and the Charybdis of a semi-African government, pivoted on dollars, dinners, drinks, "addition, division and silence"—option between the lash of the plantation as the sceptre resultant from a "third term." And some think that we must sacrifice more lives to put down the sceptre than have been expended to raise up the chattel. But the Granger and the labor movements and their auxiliaries approximate to guaranteeism by the necessities of their being, and may thus save these anticipated evils by lifting us up out of this accursed but worshipped "civilization."

COMPOUNDING FELONY.

BY WARREN CHASE.

"Among the dispatches on this page are some further and crying appeals for a severer law against rape. We hope our legislators will make a note of them. They are stronger than rhetoric, and more powerful than argument. A man who is capable of committing this crime is worse than a murderer,

and his crime ought to be ranked in law for an equal punishment. If there is a death penalty for anything there ought to be for this, and, if there is no law to provide suitable punishment for it, a man known to be guilty ought to be shot on sight like a dog. If the statutes propose to furnish no protection to women against this terrible danger, society will have to provide a law of its own with a shot-gun to it."

The above editorial scrap we clip from the *Iowa State Register*, a leading paper of Iowa, somewhat rabid on the subject of punishments, but speaking some solid truths on this subject, which we fully endorse, except in the taking of life, to which we always object. That rape is a crime second only to murder we readily admit. That it is a crime which can only be committed by the male sex is well known, and it is equally well known that it can be committed by married as well as unmarried men, and is oftener by the former than the latter. It is also well known that the crime is often committed on married women, and often by married men, and the criminal law reaches and recognizes all these cases except where the married man is the husband of the victim, and then the crime is no longer a crime, for the priest has by law sold him the indulgence, and he is licenced to commit the second crime in the calendar, and go unpunished. Why not? Is not the woman his property, on which he has a right by law and religion to commit this crime? Formerly he had the same right to murder her and her offspring, but we have ameliorated the slavery a little where it does not interfere with the sexual lusts of the law-making sex; but in this the tyranny is as complete as in the days of Constantine and Nero.

It is a well-established fact that there are ten rapes committed by husbands on their wives to every one committed on others. And if it is murder for a man to kill his wife, why is it not rape when he commits the same act on her that is rape when committed on another woman that has not been married? A crime is a crime, murder is murder, and rape is rape, and how a few words of priest or magistrate can remove the criminality from one of the acts, and leave it in others, is what we cannot see, unless it is "compounding felony."

The pretence that the woman has consented at the time of marriage to let the man commit rape on her while she lives is false. She has been cheated or deceived, as the parties often are where there is no marriage, and as he did not trespass on her rights of person while courting her she does not expect him to turn to a brute immediately after.

But suppose she did promise, does that destroy the criminality? Suppose she had promised to let him kill her first child, and he did it and proved she had consented at the time of marriage, would that exculpate him from the crime of murder? Or suppose she had consented to his murdering her the first time she failed to get his dinner precisely at noon, and he should do it, would that release him from prosecution for murder? If an act is a crime in itself can any second party by consenting to its committal release the party from criminality? We would not abate the horror nor lessen the criminality of rape, but we would protect wives by law against it the same as we do against the next higher crime of murder, and hold the husband as guilty who commits it on his wife as the one that commits it on any other woman. When committed on children it has an additional horror connected with it. If an act is a crime at all it is a crime "*per se*," and no licence to commit it can palliate its enormity. An unmarried woman consenting to sexual intimacy at one time with a man, does not prevent his ever after committing a rape on her. She might have been his wife and afterward divorced, and then he could be held in law for a rape on her; but if the courts had not absolved the contract he could not be held, even if the act cost her her life, as is often the case. A case has been related to us by a relative of a deacon who insisted on commerce with his wife a few days after the birth of her child, and in which he forced the lady that waited on her to leave, with severe threats and against the tearful entreaties of the wife, who assured him that it would kill her, and it did, and he knew what killed her, but he soon had another victim under the holy institution.

We have heard many pitiful tales of rape in marriage fully equalling in enormity those outside marriage when committed on fully developed persons. Why is it that few of our papers and few of our writers who see the enormity of this crime committed out of marriage bonds cannot see any criminality in the act inside marriage contracts? A priest

McDonnau

cannot condone crime nor a magistrate compound felony. A crime is a crime when committed on a wife, whether it be murder, rape, assault and battery, theft, poisoning or any other, and her consent to live with him, cook his dinners, make his shirts and mend his hose does not justly give him the right to trespass in any way on her body, or at least it never should do so. Marriage should be a civil contract and not a license for crime; but when a man uses this marriage license to control, abuse and destroy his wife, as thousands do, it is time the law was repealed and protection for woman substituted. Let us punish crime, but not with death by the barbarous practice of hanging or the less barbarous one of shooting; protect women and children, abolish slavery, make rape and adultery in marriage the same as out of it, and hold all men to strict accountability for their conduct and treatment of those associated with them in business and life. This must come soon or late, and the sooner the better for all concerned. Abandon the use of tobacco, and help on this reform and purification of body and soul.

VICTORIA VICTORIOUS.

Dear Weekly Readers—Our beloved Mrs. Woodhull's lecture in St. Louis last night, Feb. 1st, 1876, was an event never to be forgotten by any one who sat under the burning eloquence of her impassioned oratory. She entranced her auditors, and no wonder, for she spoke with the tongues of angels. Ah, beautiful soul, crowned with the gift of God's holy spirit, thou shalt reign over cruel injustice in triumph and splendor. Thou art rapidly building upon earth a holy temple into which the prejudice of ignorance that has assailed, and still dares cowardly assail thee, shall yet, under righteous judgment of Christ, humbly beg an entrance. God speed the day! God speed the hour!

Hard-faced men that may have come to satisfy a vulgar curiosity, quickly changed in countenance, and were wrapt in tearful attention throughout, while women wept in sympathy with every noble utterance. I believe she must have won every heart present, for such melting, soul-reaching, magic tones preaching to "stones would make them capable."

For more than an hour after she first appeared upon the platform, I thought she wore upon her head an ornament other than the white rose at the back; but after my vainly trying to define what it was, it suddenly disappeared, and then returned again to make itself manifest to me as a crown of hallowed light which God had placed upon the head of His beautiful city—the daughter of Zion—whose struggles will soon accomplish His kingdom.

For these divine blessings I believe you will all join me in praise to His holy name.

DARL ST. MARYS.

TO MATTIE STRICKLAND.

I wish to express in the WEEKLY my appreciation of the position of Mattie Strickland. When so many blunders in conjugal unions are made by reformers in trying to externalize their ideals in the miserable, yielding to custom way they do, it is truly a hopeful sign to see even one woman establish and follow a custom which her moral sense tells her is the only true basis on which to begin to realize an untrammelled life; and it is the duty of all appreciating her endeavors to attain this ideal, to add their mite of magnetic support in some way.

Grand ideals of manhood and womanhood cannot be attained by yielding to the demands of custom when we feel them to be demoralizing to our finer sensibilities; and the nature that can come so boldly to the front must be true and pure. What an exalted womanhood it portrays to thus create its exterior conditions in harmony with its interior conceptions!

May the underlying principle which this attempt externalizes, reveal and manifest itself more universally.

MISS SABRA A. STRANG.

ORANGE, Clinton Co., Iowa.

REPLY TO THE QUERIES OF HENRY A. C. STURGES IN No. 268.

To the Editors of the Weekly:—

First proposition.—Correct.

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

The knowledge of truth that has cost an individual perhaps years of study and research to gain may be imparted to the comprehension and appropriation of another in a few hours (more or less), and so far as that truth is concerned in its relation to, and use by, the second individual, it may have the same organic value as the first, if the mind be as well developed otherwise as the first.

Ideas are living entities to the individual so long as they remain a truth in the mind; when that ceases then they remain only as a shadow or as an imagination.

In the structural growth of the body each minute cell is an entity; in use and function each organ an entity; in aggregation, the whole an individual entity; so the mind grows by structure and function, the aggregation of the whole making the intellectual entity.

I presume that electricity is in the brother's vocabulary. What are its constituent elements?

L. M. ROSE, D. M.

DETROIT, Dec. 18, 1875.

MRS. VICTORIA C. WOODHULL.

Dear Madam:—In answer to your kind invitation in the WEEKLY, please find subscriber's name, and record it as that of one of those who seeks the truth for its own sake, be the consequences what they may.

About two years ago I listened to your lectures at Jackson, Mich. Previous to that I had heard of you only through your enemies; but it turned out as I expected. I was delighted to hear my feelings and principles so ably advocated, and to find myself enlightened on many points.

Your interpretation of the Bible I consider of the highest importance to humanity; so much so, that my aversion for the old book is overcome, and I read it now with much interest. All hail! true and noble woman! you shall yet turn the hated whip into a good fairy's wand.

I like to compare you to the great and good Cabot who, years ago, led us across the Atlantic to establish the Icarian community at Nauvoo, Ill. I was then but a young man of 20, and left friends and home as one of the French communists, who pledged their all for the good of mankind. That this pledge was not lightly taken, they have proved by many years of heroic struggles that will yet be crowned with success. While at Nauvoo it was my misfortune (perhaps not) to become accidentally separated from them. In this, however, I was not to blame; neither were they.

I have had much to endure on account of the truth, and prospects of peace in my family toward me have not improved since the appearance of the WEEKLY whose principles I circulate and defend on all occasions. These family hamperings are deplorable; they have sadly interfered with my efficiency, but

"After the storm
Clear sky must come."

I feel much interested in your remarkable propaganda which must (or it would be useless) ultimate in the formation of a new communistic community. They are all doing well, indeed some are exceedingly prosperous.

Are Mrs. Woodhull and her friends inferior to the Oneidians? I think not. It only remains to be seen how many would pledge their all for the "sake of the truth," to be able to follow it.

I will now conclude, and say that I am an engineer of much experience in designing and building machinery and structures; I have also given much thought and work to communism, and (should you think it desirable) could suggest a scheme that would prove a success in the creation of a happy community, based on your principles, and of which the WEEKLY would be the trusty and necessary messenger, and thus assure its own existence, in the same manner as the Circular of the Oneidians.

Meanwhile, dear friend, be cheerful; better days are dawning. Do not recklessly sacrifice your health and life, but remember that

Spring-time has come and will not last;
You prepared the soil in season;
Reaping-time is coming fast,
To neglect which would be treason.

Yours truly,

JAMES THIERRY.

RESPONSE.

Do I love thee! Do I love thee!
And you ask if I will tell thee,
Darling! sweet one! how I love thee.
Dost thou not know love is dumb?
Ask the clover in the meadow;
Ask the daisy and primrose
If they love the falling shadow,
When the summer day is done.

Ask the young and budding flower
If it loves the summer shower;
Or the dew that loads its petals,
Wilted by the noonday sun.

If I tell you; if I tell you
That I love you; that I love you,
Will my yes with rapture fill you?
If it will, then, come, love, come;

Come and clasp thy arms about me;
Whispering darling, do you love me;
Pressing closer, closer to me,
'Till our spirits interlace.
How my yearning soul will greet thee!
Fluttering, panting, love to meet thee;
How my eager arms will fold thee
In their loving, fond embrace.

Dost thou hear my spirit saying,
Come, oh come, I'm waiting, darling;
Oh, I'm watching and I'm calling,
Canst thou hear me through the space?
List! I hear thy spirit speaking,
'Love its own sweet mate is seeking;
Spring-time darling 's fleeting, fleeting,
Here I am, love, haste, oh haste."

PROTEST.

TAXATION WITHOUT REPRESENTATION DIRER TYRANNY NOW THAN A CENTURY AGO.

VINELAND, N. J., Jan. 1876.

Whereas I have natural self-governing rights, and by the spirit and the letter of the Constitution of the United States of America have all a citizen's rights; and whereas both classes of these rights are ignored, and their exercise prevented by other citizens and their oppressive regulations, among which is the annual robbery, called tax, effected by the threat of spoliation and usurped power to seize;—Therefore, I solemnly protest against the tyranny that grasps my property at will without my consent, and while compelled to "stand and deliver" by a power base as any bandit, I only submit beneath the raised weapon of ready confiscation.

Servant of justice,

MARY E. TILLOTSON.

ATLANTA, Ga., Feb. 10, 1876.

Editors Woodhull and Claflin's Weekly:

DEAR SIR:—The peace and quiet of our hum-drum life were disturbed yesterday evening by the arrival in our little city of Mrs. Victoria C. Woodhull and Miss Tennie Claflin. Mrs. Woodhull was advertised to lecture here on the evening of the 9th, and our people were on the *qui vive* to hear what this noted social reformer had to say. At an early hour the elite of our city, and members of our Legislature, which is now in session began to gather at De Give's Opera House. By eight o'clock a full audience had assembled, comprising the intelligence of the State, and a few minutes afterward Mrs.

Woodhull came upon the stage, with Bible in hand, and read the 16th verse of the 3d chapter of 1st Corinth: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." For nearly two hours she kept that audience spell-bound by the magic of her voice, while she portrayed to them the many ways in which the temple of the living God is defiled, and gave many statistical facts concerning the rapid march that disease, insanity and crime, are making upon the human race. She appealed in glowing words of inspiration that must have burned into the soul for reform. Never was a speaker more intently listened to, or an audience more thoroughly imbued with the facts presented in regard to social reform than this one last evening. Cheer upon cheer arose from them, though the words must have cut deep as they fell from the lips of a woman who dared tell them of their short-comings. To-day, on our streets, Mrs. Woodhull's name is on the lips of everyone, in words of praise, wishing her God-speed in her glorious work, until the temple of the living God is made a fit habitation for Him. If she were to lecture here again, the Opera House would not hold the audience that would come out to hear her. From every quarter the press comes loaded with grateful remembrances and mentions of her visits, and she is winning for herself, and the great work she has undertaken, golden opinions from every section; and many warm friends wish her God-speed in her undertaking. Respectfully,

F. F. TABER, M. D.

A VOICE FROM CHICAGO.

Dear friends of the Weekly;

God speed the New departure, and well we know He will in his own good time and way. I acted upon your suggestions, and reached Chicago on Thursday evening. By Sunday I got organized enough to take an outlook upon the spiritual status in Chicago. I find upon investigation abundant evidence of disintegration and decay. The world-be leaders—they who assume to have a fee simple upon the spiritual world, and its ammuensis here—are in hot water; whilst the people are hungering for the bread of life. The first society of spiritualists have been rent in twain, and while a part are in attendance upon the ministrations of John Collier of England at Snow's Hall, a considerable number were to-day endeavoring to organize under the ministrations of E. V. Wilson. Wilson remarked to me as he took my hand, and inquired how the cause East was: "We are all broken up into factions." As strong and ponderable as he is I felt that in this effort he would be like the Cincinnati speculator of whom a friend said: "He has come to the end of the rope, there is no knot on it, and he will slip off." But failure and disappointment, as are prophesied, will inevitable attend those who do not accept and enter into the fullness of a new departure or dispensation. But all we can do, is to do all we are inspired to do, then leave "the dead to bury the dead." I never felt a deeper and more intense inspiration to labor in the Master's vineyard, than I now feel since I am safely landed here; for truly the harvest is ripening, but the laborers are few." I send you all, greeting, my earnest sympathy in the new departure to unfold the fullness of the gospel or Bible truths.

THOMAS COOK.

CHICAGO, Jan. 18, 1876.

Dear Weekly—I find the following from the Religious Alliance, copied into the *Inter Ocean* of the 17th ult:

"These children are seldom born of the miserable beings who speculate on their helplessness. Some are born of young beggars, but more are the illegitimate offspring of youthful folly—children born in city and country hospitals and in hidden resorts—children whose mothers are forced by society to deny their young, and who consequently become the lawful prey of thieves and beggars."

The Alliance, as quoted by the *Inter Ocean*, very pertinently says, that the majority of these children are those whose mothers are forced by society to deny their offspring.

Would it not be well for those papers to ask themselves the question: Who and what are responsible for the conditions in society that force women to the unnatural necessity of crushing the highest and noblest feelings of their being—a mother's love for her offspring—that they may conform to the urgent demands of that society?

If it is free thought and free thinkers, Spiritualism and Spiritualists, Communism or Communists, or even Woodhullism and Woodhullites, let them know, and they will probably correct the abuse. But, on the other hand, if these evil results are the natural consequences of present customs and institutions against which these classes rebel, then is it not high time that they should be put aside to give room for something better.

G. A. SCHILLING.

(From the St. Louis Republican.)

"CHARACTERISTICS OF AMERICAN WOMEN."

REVIEWED BY EMILY R. STEINESTEL.

Under the above caption a very able article, written by Dr. C. L. Bernays of the *Anzeiger des Westens*, appears in one of the most popular German periodicals published in Europe. As it is of interest to every well balanced female to know what is thought of the sex, I will make some extracts from the article bearing directly on the question of female emancipation—while Burns' lines float through my mind:

"Oh, wad some power the giftie gie us
To see ourselves as ithers see us."

The doctor writes: It is twenty years and more since a demand was made by certain eccentric women for equality of political rights; but since the ballot has been given to the colored race, partly for the promotion of abstract justice—a sort of compendium between slavery and freedom—and partly for less laudable party reasons, almost all the intelligent and reasoning portion of our American woman are in favor of it, and the century will not close without witnessing the achievement of this greatest of all innovations.

Our ladies say justly if an illiterate, uncultured, intellectually subordinate negro is capable of casting his judgment into the machinery of a self-governing people, then certainly they are entitled to the same privilege. * * * * It is unimportant what my opinion may be on this subject, nevertheless I am in favor of political equal rights of the sexes for

two reasons, inasmuch as it is feasible and good for the United States:

First, it will conduce to the elevation and moderation of politics, elevate the man, and moderate the excesses of public life.

Secondly, women, after their emancipation, will be situated, or, by this act, will place themselves in a position where they will be obliged to grant a man the right to criticize their errors and sins in an unvarnished and honest manner. This is impossible in their present passive situation, when with shackled movements they are justified in retorting to any reproach, such as, "we are what you have made us, give us our freedom and make us self-responsible beings!"

I had heard that among the many females employed in cutting and arranging the United States currency, (amounting from five cents to hundreds of dollars per package) in the treasury department, there was never any stealing; while among the males thus employed, although so much discretion had been exercised in their selection, there were large and small sums embezzled daily.

You have heard of the revelry and bacchanalian nights, and doubts loud and deep expressed in regard to the virtue of these women employed in the treasury, but no one distrusted their honesty.

This fact was mentioned to me while in a little town in Kentucky, where I was paying off an Illinois regiment, and my cut money gave out, and I could not complete the payment without "pacing," at least a hundred of the sheets, on each of which twenty of the 5 cent notes were printed; I happened to notice a number of boys and girls playing near our headquarters, and called them in. There were five boys and six girls. I promised each of them a brand new 10 cent note if they would cut those sheets for me.

They cheerfully consented. I separated them, gave the boys 50 and the girls 50 sheets. When they had finished, my clerk counted the money, and out of the parcels cut and arranged by the boys, only one in ten was correct, while in those prepared by the girls, not one five cent note was missing!

In the evening I related this incident to the planter at whose house we were quartered, in the presence of his little daughter, one of the girls before mentioned. She asked the amount purloined (one dollar and forty-five cents), hastened away and in the company of her girl playmates sought the little thieves and made them restore the money. Every one of the boys had taken a few cents. Beaming with happiness she came to me with the money saying, "We got it all back but five cents, and mamma put that to it."

Dr. Bernays thinks that if women once have their hands on the public helm the ship of state will not be so liable to get on to the shoals; they will force the men to act honestly, and save their own native integrity by not countenancing trickery on the other side. The public morals will be decidedly improved, and public life become purer through the influence of woman. Still, the doctor says we will, in time, be somewhat inoculated by the lax principles of his own sex; but he is willing we should suffer by this, if a universal advantage is gained thereby. He is anxious for us to be "equal," but promises to put us through "a course of sprouts" and tell us our faults and point out our defects with a freedom that will astonish us, simply because we do not expect to be treated as a "public body," though we aspire to its rights. He further declares the American ladies now pass all their time in preparations for and attending concerts, theatres and places of amusement. He does not mention churches and prayer-meetings, but I am sure that it is our American ladies that support after they build all the magnificent structures in which they worship. For American woman cannot do without religion, even if they do, as he says, ruin their husbands by their extravagance, and would ruin more frequently if it were not for the miraculous energy of the men.

There is still a greater wrong to be taken into consideration, and Dr. Bernays gives the statistics to prove it, that human propagation is lamentably decreasing, and if it were not for the constant immigration, the United States would soon be depopulated. He draws a veil over the manner this is brought about; nevertheless the fact remains that American ladies object to large families. The result is a broken constitution and delicate health, although the principal objection to bearing children rests in the idea that it breaks the constitution, destroys the graceful, symmetrical form and the gazelle-like movement for which American ladies are renowned. But he says every sensible and decent human being will agree with him in thinking it is a miserable sacrifice to offer on the altar of vanity—this deviation from and abuse of nature's laws that has heretofore been the basis of respectability, and nature's badge of honor to womanhood.

"Without exception all American ladies conduct themselves with dignity, courtesy and confidence everywhere. They harmonize costume and toilet by adapting it to their 'style,' in other words study dress effect. They all write elegantly, compose well, and conduct an extended correspondence," and he adds further that they possess a wonderful faculty of fitting themselves to the changes of fortune that occur so frequently in this country, and under the most adverse circumstances retain their ladylike peculiarities and manners, and always endeavor to make the best of it, by never surrendering to misfortune. Possessing neither the depth of character of the German women, nor the effervescent spirits of the French women; cold, superficial, they are but made so by education; ornamented human beings, through the fact of the stereotyped treatment they receive from the gentlemen. But Dr. B. declares they will become true, thorough women by the power of freedom and the ballot. He further blames the tyrant, fashion, that plays the despot in no other country more than in America, for many of America's peccadilloes. Not only does this tyrant rule in large cities, but also in the remotest corners of the land. The perpetual migration of people back and forth from state to state and city to country, carries the most absurd fashions into the very backwoods. No sooner are a pair of patent "calves" perambulated on Broadway, New York, by some fashionable lady than great loads of these wonderful articles are shipped into the far West. A new agricultural machine, a new novel, a new piece of dress goods, or improved pump, &c., anything that may appear in the East, in six or eight weeks after, may be found in the stores of Nebraska, or even New Mexico. If it is fashionable to wear beards in Boston, the very last backwoods man will grow one. If the Yankee ladies consider it proper to have only two children, all the other ladies in the country will do there utmost to pattern after their Eastern model, etc. He says he never knew an American to carry the same pocket knife over three months, or the same watch over three years. Everything new must be had; if he cannot afford the best quality, it must at least have the latest "style" in appearance, and in this respect the ladies take the lead. If it is fashionable to wear the hair short, immediately every head is shorn, and when the next mandate calls for long braids they are furnished at the hair-dresser's, without the least care whether people think they grew on the scalp to which they are attached or not. The skill of our dentists is lauded, but it can be attributed to the constant demand on their ingenuity by ladies who have their healthy teeth extracted because there may be some blemish of color or shape, and others are inserted to please and suit. Still, whatever is artificial or imitation is presented for just what it is, and the doctor crowns the American people with the noblest of all crowns—honesty. It cannot be denied that he is correct in one respect, and that is our spasmodic way of doing things generally. We rush en masse at an idea that strikes the popular vein; for instance, the whole nation becomes fired with religious enthusiasm. Certainly the nation has got one of those maddening praying spells just now, and every idle fellow that is out of a situation will start up a revival somewhere, and the people resolve him for their gospel

for the time-being until they are disgusted with his illiteracy, or his "yarns" are exhausted, or perchance a new opera or some circus attracts the "spirit" in another direction, and the religious "straw-fires" are burned out.

One thing, though, it were well to say to the doctor, and that is, if he is in favor of giving us the ballot because it would make better mothers, wives and daughters of us, I think he is just a little in error. If we would attend political meetings and keep posted, as we certainly ought, to become unbiased voters pro and con in all things pertaining to public life, we would want to become editors, judges and office holders, etc., etc. And then indeed our country would become depopulated, for we should have no time left to attend to maternal duties, and scorn to become wet-nurses. And as we crowd you out of the public arena where would you go? Nature, methinks, never intended you to perform our duties for us.

Yes, I concede the ballot and its attendant associations would develop our intellectual capacities, but while one out of ten women would retain the charm of domestic manners, the other nine would develop an Amazonian bravado that would tear down the invisible, but hourly perceptible, barrier that keeps the rudest man in his place when in the presence of a lady, a woman, be she clothed in cotton or velvet. The respect pantaloons always grant petticoats.

SELECTED.

"Before I trust my fate to thee,
Or place my hand in thine,
Before I let thy future give
Color and form to mine,
Before I peril all for thee,
Question thy soul to-night for me.
"Is there within thy heart a need
That mine cannot fulfill?
One chord that any other hand
Could better wake or still?
Speak now, lest at some future day
My whole life wither and decay."

In the trial of Landis for the murder of Carruth they tried to prove that he was not only insane when he shot his victim, but has always been insane. If satisfactory testimony is offered to this effect it will be casting a reflection on the tripod. The idea of an insane man editing even a New Jersey newspaper is mortifying in the extreme.—*The Capital*.

This is nearly as good as the Englishman who wrote in his paper that "there is a very large river in the United States called Mexico, which empties into the Gulf of Mississippi." Platt almost beats that. Try it again, Don, and perhaps you'll succeed, quite. But he isn't crazy any more.

"The minds of the people are awakened. They see and feel political independence is but one-half of government, that it cannot save them from idleness, pauperism and serfdom more galling than slavery. They see that the other half of government must be gained by which their present industrial serfdom will be abolished. Political government cannot give us industrial independence. That means simply a reorganization of industries under the control of the people through their chosen representatives. The objective points is the just equalization of the profits of industry among the producers of wealth. Private control over public wealth must cease. Private control over created wealth must be limited to the narrowest limits. All wealth produced must belong to the producers of it. The system of working for wages must be cast aside, and co-operative production under governmental, i. e. popular control, substituted by a gradual, natural process. To thousands of the people, this is a dream. They are not prepared for the transformation, but it will come, just as political independence came a century since. *Labor Tribune, Pittsburgh, Pa.*

When Labor Reform will take this position it will be on the way to a practical solution of the difficulties that beset industry.

"SHE OUGHT TO BE SUPPRESSED!"

Were the words used by a gentleman (for he turned out to be one after all) on the 22d of January. Why do the laws of our State allow such a woman as Victoria Woodhull to travel through the country and corrupt its morals? was further asked. No one replied. At an early hour of the evening of the lecture this same man was at the door of the Opera House eager to see and hear the subject of his recent conversation. After the lecture was over, with tears in his eyes, he said, "My God, this the woman whom we have been decrying! I never heard an effort such as this. I will give five dollars to have it repeated Sunday night, and twenty-five if my darling daughter could listen to it every Sunday evening for a year. My lips shall never utter anything but deep regard for her again." This is a sample of the revolution wrought in Chardn by Victoria Woodhull in one short hour.

A CHARDONIAN.

An eminent physician of a Western city says he has cured ninety-nine out of every hundred cases of scarlet fever by giving the patient warm lemonade and gum arabic dissolved in it. A cloth wrung out in hot water and laid upon the stomach should be removed as rapidly as it becomes cool.

Jan. 25, 1876.

Editors Weekly—I wish to correspond with those who are wide-awake and ready for something practical in Communism. Address R. R. Parker, Union City, Branch Co., Mich.

BITS OF FUN.

The best thing out—an aching tooth.

A new name for tight boots—a corn crib.

A bad habit to get into—a coat that is not paid for.

When is a horse not worth a shilling? When it is worth less (worthless).

"The rich," said a Dutchman, "eat venison because it is deer. I eat mutton because it is sheep."

We suppose Tweed will smoke the "Boss" cigar in Cuba.—*Chicago Tribune*. Yes, if they Havana.

What requires more philology than taking things as they come? Parting with things as they go.

What is mind? No matter. What is matter? Never mind. But what is mind? Oh, its immaterial!

"That's a great victory for 'the right,'" said a friend of Spilkins, the other day, alluding to the French elections. "Yes, over the 'left,'" replied Leander.—*New York Commercial Advertiser*.

"Talk about extravagance in dress of women!" cries Martha Jane, exultingly. "What do you say to Tweed's six million suit, I'd like to know? He isn't a woman! I guess."

A FAR West contemporary propounds the conundrum, "Can you understand what a boon we were to this sparsely-settled region?" Boon—boon? No, unless it is a bab-boon. If not, ask us something easier.—*Boston Commercial Bulletin*.

She was brushing his hair, and he enjoyed being fussed over amazingly. Rolling up his eyes, he said: "My dear, why was Columbus, when he landed in America, like me now? She couldn't tell him, and he explained: 'Because he was tickled at being fust over.'"

YOUNG man, if you should see your girl gazing intently at your feet, don't shift them about uneasily, or draw them up and sit upon them, under the impression that she is overwhelmed by their immense size. She is merely taking their measure mentally for a pair of slippers, on the toes of which she intends to work a blue dog with a green tail and scarlet ears.

JOHN HENRY, reading to his wife from a newspaper—"There is not a single woman in the State penitentiary." There you see, now, don't you, what wicked creatures wives are? Every woman in the penitentiary is married." "It is curious," said she; "but don't you think, John, dear, that some of them go there for relief?"

AN Ohio editor sat down the other day and commenced a powerful editorial headed, "How shall we Rise?" After writing half a column, he left his chair for a few minutes, and when he returned, he sat down pretty emphatically on a bent pin placed there by the "devil." He soon ascertained "How to Rise," but he finished the article in the manner he designed when starting out, notwithstanding. Then he made the "devil" rise.—*Norristown Herald*.

A DISCRIMINATING WITNESS.—Jake was called upon in the Recorder's court to give testimony in favor of the good character of Pete, who had been on a Christmas bender.

"Jake," said the Judge, "do you know Pete, the prisoner?"

"Oh, yes, sah, I kno's him better'n any nigger in Atlanty."

"Is he sober and industrious?"

"That 'pends 'pon de 'kashion, Judge; sometime he's sober, and sometime he's 'dustrious, sah."

"When is he sober?"

"Mos' generally when he ain't got no money, Judge."

"When is he industrious?"

"Jis' 'bout the same time, sah!"

"Suppose he has money?"

"Den he's putty lierble to be de drunks' and lazies' nigger dat de good Lord eber put bref into—dat's the truf."

Pete was incarcerated the next minute.—

Atlanta Constitutionalist.

EDITORIAL NOTICES.

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

Editors Weekly—Please announce that I will send copies of the report of the mass meeting at Cooper Institute, containing the addresses, resolutions, etc., in full to any friends in any part of the country who desire to learn our views on labor and finance, and who will send for them to W. A. A. Carsey, 402 West Fifty-first street, New York City.

INDUSTRIAL SCHOOL AND CO-OPERATIVE COLONY.

Having our plans fully perfected, location selected, and one of the most beautiful and attractive sites secured,—on which to establish a thoroughly practical school, and a co-operative colony of advanced and progressive associates—we would announce to all who are desirous of co-operating with us in such an enterprise, that we will send them a circular containing full information, in regard to plan, location, terms, etc., if they will send us name, post-office address, and a postage stamp.

MRS. L. M. HEATH,
West Newton, Pa.

ALL persons suffering from the Asthma, should send for Dr. R. P. Fellows' Great Indian Asthma Remedy. Mrs. Ellen Dickinson, of Vineland N. J. speaks of it in these terms, "I have suffered with the Asthma, for thirty years during which time I have tried all known remedies to no purpose, but now after resorting to Dr. Fellows' Asthma Remedy, I am perfectly relieved." Sent to any part of the globe on receipt of \$1 per package. Address Vineland, N. J.

WARREN CHASE will lecture in Ottumwa, Iowa, March 2, 3, 4 and 5. Address for February, Independence, Iowa; and first week in March, Ottumwa, Iowa.

SPIRITUAL CHURCH OF THE GOOD SAMARITANS, recognizing the Jesus Christ principles as their foundation, will meet at the hall in the rear of Charter Oak Hall, San Francisco, Cal., Sundays at 11, 2:30, 7 P. M. Services by Rev. Dr. Chas. Sey Barnes and others.

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

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

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

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

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

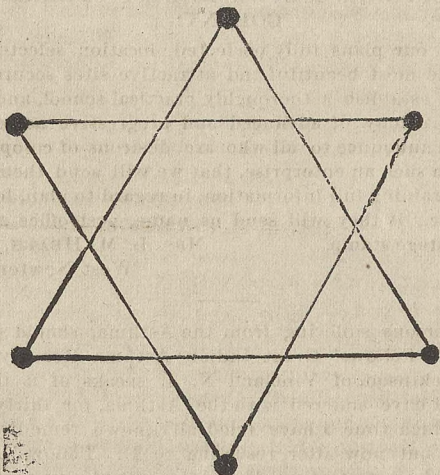
NEW YORK, SATURDAY, FEB. 26, 1876.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

THE TWO ALTERNATIVES.

And now lest he put forth his hand and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from where he was taken. So he drove out the man.—Genesis iii-22, 23, 24.

The dead shall be raised incorruptible; and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and the mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.—I Corinthians xv-52, 53, 54.

For this we say unto you by word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.—I Thessalonians iv-15 to 17.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed is he that hath part in the first resurrection; on such the second death hath no power.—Revelations xx-5 and 6.

And the spirit and the bride say, Come, And let him that heareth say, Come, And let him that is athirst, come. And whosoever will, let him take the water of life freely.—Ibid xxii-17.

Let those who have discarded the Bible, as a book of no account, say what they may, it is the only one ever printed that treats upon those things in which, of all things, everybody is the most deeply interested, in a manner that at all grasps the whole compass of the subject. Life and death are the two factors of the controlling power of the human mind; and these two factors, together with the causes of both, are the basis upon which the Bible is constructed. How shall the former be gained; how shall the latter be destroyed, and how shall they who have suffered from the latter be restored to the former, are the problems to which almost its whole space is devoted. Nor is it going too far to say, without asserting its truth or falsity, that in no other book is there any competent idea offered, of what the ultimate condition of life is to be. Until the birth of modern spiritualism the people knew that they lived and were to die, and that was about the extent of their convictions. It is true that they pretended to have a belief in a heaven and a hell, but if asked to state what those very important places might be, the answers were such as to convince the questioner that they had a mere belief, seldom amounting to a conception or a conviction.

But what has Spiritualism done to really advance the standard of the knowable about these things? Can it be said—will any of its "great lights" attempt to say—that the ultimate condition in which conscious individuality shall become immortal, has been demonstrated? Will they say that they can show a natural process by which men and women are to develop into the immortal state? Will they assume that they have any other ground than the assertions of the spirits that the ultimate condition is a spiritual condition, and not spiritual and material combined? And do they assert when physical death is passed that the released spirit has done with earthly things, never more to desire or to be compelled to return to them? At what finality has Spiritualism arrived? It will not do to say that progress admits of no finality, because that is to say that there is no conscious individualized immortality; that as progress goes on we are to progress out of organized individuality into, we know not what. Have we or have we not arrived at perfection in form? If we have, what is that form to be? And if not, what will be the form in which our individualities shall become immortal? Has Spiritualism decided any of these things; is Spiritualism the last development of truth that there is to be made? If not, what is to come after Spiritualism?

The advent of modern Spiritualism has, undoubtedly, as nothing ever did before it, changed the whole face of belief in the condition after death. Before it came the after-death condition was one of unconscious sleep to the majority of the people, from which they were to be roused by the trumpet calling to resurrection and to judgment. It is safe to say that no intelligent person now believes that death is an unconscious sleep; or that the spirit is in a comatose condition, waiting the call of God. All believe in spirit life; and many who make no profession of Spiritualism believe that spirits can and do communicate. Hence we say that the whole current of thought about the after-death condition has undergone a change in the last quarter of a century, and that that change is due to modern Spiritualism. We must not be understood as questioning the truth, the good, or the utility of Spiritualism. We admit all these and claim, perhaps, more for it than the most orthodox of them all have ever thought of claiming. But with all this, we want to know if Spiritualism, as defined by those who pretend to be its rightful custodians, includes all issues in which the spiritual part of man is interested; are all the issues that are germane to the welfare of the race germane to Spiritualism as defined by them? And if not, whether it may not be possible that something may arise which will be of greater consequence than even Spiritualism?

In all ages of the world there has been at least a belief entertained, perhaps it would be nearer the truth to say that there is a fixed conviction, about the re-appearance upon the earth, in a physical form, of the so-called dead. The doctrine of the resurrection from the dead is as old as the records of the race, and almost as universal. It has found a place in nearly every religious faith of the ages, and forms an important part of present religious creeds. In its earlier developments Spiritualism, almost alone of all religious issues,

seemed not to recognize that there is to be anything simulating to the resurrection. It has always made its chief glory to depend upon the beauties of the spirit life, and has left it to be inferred, at least, that the progress maintained in that life is away from, rather than in the direction of, material things and earthly localities. The "seventh heaven" and some far-off planetary locality have been the worlds to which the ascending spirit is to mount at each round of progress, and with each, to be farther removed from earthly care and sympathies. Overcoming the attractions to the earth, they are to fly to other globes and link their destinies with the untrammelled souls of other worlds. These, we say, have been the teachings of the leading lights of mundane Spiritualism.

But what has been the logic of Spiritualism itself? Instead of supporting these ideas has it not been precisely the reverse of this? Its first manifestations in our esteem, as well as all its more recent developments, have been the most singularly confirmative evidences that, instead of growing away from earth, spirits are coming nearer to it; or at least, that the earth and spirit spheres are constantly approaching each other. The first manifestation of what was recognized as of spirit origin, was the first evidence to the world that the two worlds had grown so near to each other that it had become possible for the inhabitants of one to speak to those of the other across the gulf, before too wide to be over-reached. And it is only necessary to consider the character of the later manifestations to be convinced that the progress has been wholly and strikingly maintained in the same direction.

Have spiritualists stopped to think what all this means? While singing of "That beautiful shore" have they considered the meaning of the persistent effort made by spirits to return to this? Do they imagine that that effort is a result of a purely unselfish purpose to teach those still in the flesh that there is an active life upon the other side of the dividing gulf? Their doctrine upon this point does not indicate that there is so sudden a loss of selfishness as such a conclusion would indicate; but, on the contrary, that spirits carry with them the traits of character with which they are endowed when leaving this sphere. Moreover, has it not always been taught that the chief interest of the spirit world is centered in the earth, and that its powers are directed to influencing earthly things; in fact, has it not been claimed repeatedly that the spirits have had an active if not a dominating part in all the strides of progress which the world has made; in all its revolutions in religion, government and science? And still again is it not true that it is claimed that the rapid progress in all departments of life made since the advent of Spiritualism, is due to the fact that the spirit influence has been more intimate with, and had more effect upon, the world, than before that time? Most certainly will Spiritualists admit all this; but will they also admit the necessary logic?

And what have they to say of materializations? What does this newest phase of manifestations mean? Is it not demonstration clear as mid-day sun that the two worlds are coming actually together. Admitting what most Spiritualists believe to be true, that there have been actual materializations of perfect bodies, and that these have grown from very small beginnings, what is to be the outcome in a few years more, if the progress continue? After spirits have demonstrated that they can materialize perfectly, are they going to drop it there, and, turning away from earth, direct their attention to establish the earlier teachings of spiritual philosophers? Now is it not a fact that those who taught these earlier doctrines of Spiritualism see that the stern logic of events has already proved their theorizing false, and that it is useless longer to bandy words upon sustaining them? And is it not also a fact that the developments of materializations are unrefutable corroborations of the bible doctrine of the resurrection? What is it to be resurrected from the dead if it be not to come again to earth in fleshly bodies; in bodies having the same organs and functions common to human bodies? And why do they not admit that the resurrection so vividly described in the bible, is now actually begun? Is it because they do not wish to admit that the "old and worn-out bible" was wiser than all of them; that the seers and prophets of two thousand years ago knew more of what should come than the great lights of the present knew, just before it began to come? Is it true that all this hesitation of Spiritualists to acknowledge these things is because they do not want to admit it? It seems so to one who looks on from an independent position.

Then what are the alternatives presented to Spiritualists? They will be obliged to abandon their earlier cherished doctrines and accept the facts; that are to come, or else they will renounce spiritualism as wholly of the devil and fall into the bosom of the denying church. But few, however, and they of the kind who are more bigoted and intolerant than the church itself, will deny the light they have received. They will soon accept the necessities of the situation and acknowledge that the best thing that they can do is to aid the spirits in their unconquerable desire to rehabilitate themselves with flesh, and will turn to look after their own physical conditions, and to make them pure and clean; to fill the atmosphere in which they live, with influences that will invite and not repel their anxious friends; to harmonize themselves and their relations so that their influence may be fit for spirits to come in contact with; to bear and rear their children in such a way that they shall be fit companions for "the angels;" in short, they must

and will come to accept the inevitable social facts to which we have been claiming their attention for the last four years and to admit that inharmonies between the man and woman through whom matter is being raised up for the future bodies of the spirits, are not only hindrances to their own spiritual advancement, but that they stand barring the progress of the spirits. We say that this is the necessary logic of the facts that Spiritualism and Spiritualists themselves have given us to consider, and confess that we have waited patiently for some one to acknowledge that these things are so, until "the time" is so near at hand that it must needs be spoken, that those who have recognized them, and failed to make it known, may be called to judgment.

VERIFICATION.

It will be remembered by our readers that we have long since claimed that the periodical wasting away of woman's life is a disease. But it is not known to them that we were conscious of this a long time before we announced it to the public, and that we called the attention of numerous physicians to what we believed about it, and endeavored to induce them to enter upon an investigation of the subject. Whether that to which we are going to refer is a direct result of our efforts or not we cannot say at the present time, but since it is admitted to be a new thought in the medical world, it is fair to suppose that what we have been agitating for three years or more is really at the bottom of the investigation which has been made by the medical scientists, and which has resulted in a complete verification of our previous discovery.

This waste is now pronounced by high authority in medical science to be "an abnormal function," and to be placed, side by side with any other hemorrhage from the interior of the body, as bleeding of piles or at the nose. We are not prepared now to present the whole case as laid down in a late medical publication, but we are justified in saying that it establishes all that we have claimed of this function, and goes, with its deductions, even far beyond anything that we have any more than hinted at. This verification has been published widely, having appeared in all the medical journals of the country of which we have any knowledge, and is, therefore, fully before the whole medical world, because every physician of any note takes one or more medical magazines. The recognition of this discovery is in itself sufficient to create a revolution in our present social customs and ethics, and if every physician who knows that the truth has been at last spoken would perform his duty to those who trust him with their lives, it would not be a year before this revolution would be openly acknowledged to be under full headway, as it has really been secretly for a year.

Let us say to our friends, who are anxious to have the whole truth, to be patient. Things are moving rapidly enough. When we began the exposition of the Bible Mystery, of which the fact in question forms a most prominent part, we had no hope that the medical world would come to our assistance. But it is true, nevertheless, now, that if there is to be odium attached to the declaration that woman's curse is a disease, it must be borne by medical authority as well as by us. But the chief value of this verification does not lie in what has been done already, but in the results to which it is certain to lead. The fact that has been verified was the first one to be made clear to us, and from this, further investigation led us, as it will lead the medical investigators, to the discovery of other facts that will verify and demonstrate the possibility of immortality in the flesh, which to us is just as clearly to be the necessary outcome and culmination of creative evolution as that day succeeds to night, or that the human is the necessary culmination of the animal. It is to be by no miracle, but to depend upon the evolution of matter, and of mind and spirit in their control of matter.

But for the immediate present, let us say to our friends who have caught a glimpse of the great truth that lies concealed behind this fact that is now verified, take courage; and to those who have not yet seen a ray of this truth, that this verification by medical scientists of what we have been saying so long, is only the beginning of what shall end in complete demonstration of immortality through the normal use of what is now declared to be abnormal waste. When this shall come, there will also come an acknowledgement that the seers and prophets of ancient times knew more about the secrets of creation than any modern scientists have as yet discovered, and with it an appreciation of the Bible as the Book of Books, for in it the whole story is told in words so plain, when once the key is had, that he who runs may read.

WHO PAYS THE PUBLIC EXPENSES?

Nothing is more deceitful than appearances. In almost every sense the actual is precisely the opposite from the seeming. In no case is this more forcibly illustrated than in the apparently evident answer that is made when the question is asked, Who pays the taxes? Go to the assessors' offices and turn over their books, and there will be found the names of all the property-holders in each district, with their property assessed at so much. Go to the collectors' offices and there will be seen, in tax-paying season, man after man, representing the wealth of the city or town, paying his taxes. Of course they hand the money to the

collector, and hence when the answer is returned, it is, The rich men pay the taxes.

But it is no more true than it would be to say that the boy whom the merchant sends to the bank to pay his note is the payer of the note. There may be isolated cases, perhaps we may say exceptional cases, where, if the individual property is considered for the present time merely, it may be said that wealth pays the tax; but we will consider this hereafter to see how deceptive is even this.

Taking the aggregate of wealth in the country, it is true that it does not contribute a farthing toward defraying the expenses of government, local, State, or national. The fact is that the aggregate of wealth increases every year. What makes it increase? Labor, simply. If it were not for this; if there were no labor; if people lived upon accumulated wealth and there were any taxes paid, then it might be said that wealth pays taxes; but otherwise not. If wealth pay the expenses of government then it would decrease every year by the amount so paid. Labor not only pays all the taxes, but it also adds the increase of each year to the aggregate of last year's wealth, the holders of the wealth really being the channels or the agents for labor. All wealth is the result of labor. The men who hold it never add a dollar to their possessions. Even the man who should pay taxes on United States bonds out of the interest which he receives from the government would pay money that came straight, though through many hands, from the daily laborer.

It is the people who do the work; those who are paid by the day for their daily labor, from whom all this money comes. Doesn't this seem clear? If there are any rich men to whom it does not seem so, let them discharge their laborers and stop the work that is going on upon their property, and then see where the money would have to come from to meet the demands of the government. But labor does even more than this; a thousand times more than this. It not only pays all the expenses of maintaining the government—the interest on the public debt, salaries and contingencies—but it feeds, clothes and houses every man, woman and child in the world who do not labor enough to do it themselves. Every "gentleman" who smokes his half dollar cigars, and drinks his five dollar champagne, and sports a ten, twenty, or fifty thousand dollar mistress, or wife, as the case may be, does so at the expense of labor, for it is from this source that the substance comes by which these expenses are defrayed. We repeat, if the rich do not believe this, let them discharge their laborers and see to what they would come.

Is it any wonder, then, that the bond-holders and the money-lenders are unanimously in favor of retiring the "greenbacks" and of issuing more national currency? Not at all. If there were \$1,000,000,000 more national currency issued, they would draw from the industrial classes \$60,000,000 or more per annum as interest, because if this currency were issued, the banks would have to deposit that much in bonds with the Treasury, on which they would draw \$30,000,000 from the government, and then they would loan the currency for as much more. Now, if this billion of dollars were in greenbacks instead of bank currency, all of this immense sum would be saved to labor. It is not to be wondered at, that manufacturers are compelled to reduce wages or close their shops, when they are obliged to pay to these bond and bank men from twenty to fifty per cent. interest, or discount, to get money with which to carry on their business. And yet they do not seem to know what is the matter. It is a notorious fact that manufacturing States are strong gold-coin and bank-currency States, while their interests should make them quite the reverse.

The only reason that there is any need for a protective tariff is because the interest on money is so much higher here than it is in other countries which compete with this in manufactured goods. Let the manufacturers exert their influence with Congress to have the national bank Act repealed, and the government to issue "greenbacks" enough to pay off the bonded debt and stop the immense interest, and to supply them with "greenbacks" without interest, on good security, as it does now the postal system without security, and the conflict between labor and capital, which increases in severity every day, would be half solved. It is this God-accursed interest that is the vampire, sucking away at the vitals of industry, and that is gradually, but nevertheless surely, sapping the life of the middle-men as well. If there is not a change made, the time is not far distant when the bond and bank men will own this country and also, virtually, all the people. For how can labor and those who stand between the laborer and these two classes, hope to hold their own against their rapacity, when labor can only increase wealth less than three per cent. per annum, while the insatiate maw of bonds and money is not satisfied unless they increase at the rate of at least ten per cent. Here is the first issue for the laborer: Greenbacks in place of bank notes, and no interest. When these are obtained, then there will be another demand to be made. In the meantime, laborers, remember that you pay the expenses of every man, woman and child who does not work.

TO OUR OHIO READERS.

There is a bill pending before the legislature of Ohio, providing for the taxation of church property. Every one who favors such a bill should send in a petition, with all the names that can be obtained, asking that the bill pass.

THE GARDEN OF EDEN.

The paper edition of this oration is exhausted; but we have just received the pamphlet edition, which, to meet the extraordinary demand that has been made for the paper, we will furnish in lots of ten at \$1, or more at same rate.

LOCALITIES OF COMMUNITIES.

If the heads of Communities everywhere in the world will send their locality, address, and any other information they may desire to give that would be interesting to inquirers; we shall be glad to insert them in the WEEKLY, to meet a demand that is growing and which we cannot answer in detail. We would say that we do not desire to accredit any Community as being in successful operation, because we might mislead when we do not know. Hence, whatever may be sent us will be published over the name of the sender, save the name and to whom inquiries should be addressed.

THE DAVID EDGAR FUND.

Up to the time of this writing, eleven persons have subscribed to this fund, proposed by Mr. Edgar, of Greenville, Pa., to help us sustain the WEEKLY for one year, in case it shall require to be assisted. Heretofore, with the exception of the very generous responses that have always been made to appeals for aid, we have relied upon our own exertions to bridge over any specially depressed time. When this proposition was advanced, it seemed as if a load of anxiety was to be lifted from our minds, and we still believe that there are enough interested in our work to complete the proposed twenty. Eleven have signified their willingness to help us bear the burden. Who will be the twelfth, the thirteenth, and so on to the full twenty?

A REQUEST.

As we are soon to begin the preparation of an elaborate statement of the ultimate truth of the New Departure, so far as it is known to us, we desire that all persons who have any singular, exceptional, or hitherto inexplicable sexual experiences which they think may relate to this truth, should write them out in detailed form. These communications, if desired, will be held strictly confidential, so far as the writer's names are concerned, but we propose to incorporate such parts of them as have bearing upon the truth, with the statement. This statement is designed for those only who have expressed a desire to receive the whole truth, together with all its responsibilities, and will contain in an appendix, a list of such persons' names with their residences, through which they may come to know each other.

LIFE-SIZE LITHOGRAPH.

We have just received the first edition of life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$3; but we have arranged with the publisher to furnish them in large quantities at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.

In reply to many letters asking for "dealer's terms" we would say that the lithographs may be ordered by express by the half dozen, dozen, or more at 40 cents, the usual price, less the postage. In explanation of the delay that has occurred in sending lithographs we would say that the third edition has been delayed, but will be received within a day or two, when all orders will be filled.—[MANAGING EDITOR].

DR. R. P. FELLOWS.

By reason of the flattering testimonials which the success of Dr. R. P. Fellows secures him, we take pleasure in calling attention to his advertisement under Business Editorials.

THE Northern Illinois Association of Spiritualists will hold its fifteenth quarterly meeting at Grow's Opera Hall, 517 West Madison street, Chicago, beginning Friday, March 11th, and continuing three days. When we say Mrs. Juliet H. Severance, Miss Susie, M. Johnson, and Capt. H. H. Brown are among the engaged speakers, our friends may know that there will be free discussion upon any subject in which the welfare of the race is involved. Mrs. Severance, more, perhaps, than any other person in the Spiritual ranks, is representative of the important branch of the higher life, regarding diet, being a living example of its beneficent effects. Once at the gateway leading to death, she is now the picture of robust health and strength. Let all who can attend this Convention.

NEW BOOKS.

FOOT NOTES; or, Walking as a Fine Art. By Alfred Barron, "Q" Wallingford, Conn. Wallingford Publishing Co. 1875. Large 16mo, 330 pages. Cloth, \$1.50 post paid.

This is really a charming book; such an one as will prove a relief when the wearied mind or exhausted body seeks to recuperate itself. Until one reads this book he can never know how much can be made out of the commonest things; nor how much beauty and poetry can be gleaned by the wayside in any country town. It is written in an easy, flowing style that entices the reader from the moment he takes it up, and he never thinks of being surcharged with heaviness so long as there are any pages to be turned over. It is a unique, genteel, graceful, poetic, indeed, an inimitable book, and under cover of simplicity and freshness, teaches many a profound lesson in philosophy. It will prove to be a valuable addition to any library.

Orders sent to Woodhull & Claflin, box 3,791, N. Y. City, will receive prompt attention.

SOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. T. Evans, author of "Mental Cure" and "Mental Medicine." Colby & Rich, publishers, 9 Montgomery place, Boston.

This book is an effort on the part of the author to establish the superiority of the soul over the body, as a fact. He adopts the theory that it is the intention, both of the Creator and of nature, to develop the soul until it shall master the body, so that it shall control all physical ills. The author is evidently a transcendental Spiritualist, and his book will find no favor with the Materialistic class of mind. With him the soul is the living motor power of the universe and not a reflection of the action of matter. The book is worthy a place in any library; and may be studied with profit by even the best informed.

CORA A SYME FUND.

Amount previously acknowledged.....	\$321 95
183 six months' subscriptions reported.....	274 50
Subject to appropriation last statement.....	\$47 45
RECEIVED SINCE.	
John Orth.....	\$0 50
James Thierry.....	2 00
J. P. Lennert.....	1 00
	3 50
	\$50 95
Appropriated 36 six months' subscriptions.....	54 00
Overdrawn.....	\$3 05
May we not hope that the friends of the deserving poor will keep some money in this fund?	

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the Herald, Atlanta, Ga., Feb. 10, 1876.)

THE EDITORIAL.

MRS. WOODHULL'S LECTURE.—The idea running through Mrs. Woodhull's lecture, at De Giv's Opera House last night, made a powerful impression on the very respectable audience of intelligent gentlemen and ladies who heard her. The difficulty connected with the lecture was the reconciliation of the subject with feminine delineation of it.

A scientific professor discussing the theory, that she elaborated, before a college of students, would seem a very fit advocate of her views. And certainly if the lecture had been delivered by such a person before such an audience, its utterances would have been, and must have been, pronounced strikingly philosophical, full of well-considered reflection, and worthy of careful thought.

The difficulty of accustoming one's self to the discussion of the delicate theme by a woman before a mixed audience of both sexes is hard to get over. That over, the impartial critic must own that Mrs. Woodhull spoke a deal of prominent truth, and grappled with live problems in a strong manner.

And as the audience poured out of the Opera House the current of comment showed that, while men were reeling under a sort of sense of unfitness in the fact that the source of the lecture was feminine, yet there was irresistible and universal recognition of the further fact that a large amount of home truth had been uttered.

Mrs. Woodhull grappled with the great social problem of human procreation, and how to check the progress of disease and vice. She dealt largely in statistics of crime and sickness in illustration of her views. She contended that the production of a nobler race of people depended upon an intelligent understanding of the great laws of nature and a conformity to those laws. There was no mincing of words in her lecture in the portrayal of disagreeable things. She proved herself the possessor of a strong intellect with unusual powers of fluent and forcible expression. She showed herself well posted upon statistics of human experience.

Occasionally she took the breath away by her freedom of discussion, and by a flashing suggestion of inferential more than expressed latitude of opinion. But before she got through she impressed her hearers with her undoubted belief in her utterances and with her conviction of her mission as a social reformer.

We again repeat that had her lecture been heard from a professor in the curriculum of the university, we are frank to say, it would have been deemed orthodox and correct. Coming from a handsome woman in the rostrum before a social audience, it kept a Southern hearer in a sort of a whirl of revolutionary protest, due to a very audacious innovation upon deep-rooted prejudices.

[THE REPORT.]

A fair audience assembled at the Opera House last night to hear the lecture of Mrs. Woodhull. When she appeared on the stage we saw a handsome woman, handsomely dressed. There was a quiver in the voice that betokened at first thought a dash of diffidence and timidity. As the lecture proceeded it seemed to be more like a tremor of tears in the pleadings of a woman for a place in the hearts of the people,

one who had suffered, one who had deep feelings of philanthropy and affection, and who did not wish to be cast out from the affections of her kind. The concluding portion of her lecture, in which this feeling was stated, was of a moving and melting character. Her picture of her trials, her separation from her daughter, and that daughter's brave answer of love and loyalty, of the scene in prison where, kneeling in prayer, she felt that she had had a revelation of the future love of the people, and her appeal for that love, was eloquent and touching. Her manner was very fine. Graceful and forcible in every attitude and gesture, with a voice of rare modulation, controlled with a well-trained skill, she received the undivided attention, and swayed the hearts and applause of her auditory from the beginning to the end.

The matter of the lecture was one of outline and suggestion rather than distinct statement and full elucidation. The central idea was the reform of dissolute lives—the necessity existing for this in every corner of the land established by unvarying statistics. The method of reform suggested was to teach the child by fathers and mothers, but especially by mothers, that the body is the temple of God. In doing this we must be true to nature, state facts just as they exist in nature, give our children information in regard to all matters pertaining to nature, the origin of life, the necessity of purity, the results of criminal indulgence, without the false modesty which too generally prevails.

The sacredness of motherhood was a prominent idea in the lecture. The mother reproduced in the son was a favorite thought, urged with great force and beauty. No one could hear the appeal for purity in connection with that holy name and tie without an obeisance of reverence, perhaps a memory of tears.

She maintained that reverence for the Bible was a cardinal point in her faith, and insisted that by some admission or in some form such a reverence was universal.

There was nothing which would have been considered vulgar or improper in a scientific lecture from a physiological or medical professor to young men. The truths stated as to the prevalence of prostitution and its evil effects were undeniable, the ground taken against it both in males and females, among the married and unmarried, only such as any moral man and woman could take.

There were, here and there, fine touches of humor, but the humor was without the sting of sarcasm—it taught and entertained without wounding. There were sallies of wit, bursts of eloquence in word and act, brilliant passages of genuine oratory. As we have stated, the pathos of the lecture touched its every part as with a gentle and quivering light, whose tremulous plea fell upon the heart already influenced by argument and aroused by appeal.

From the Constitution, Atlanta, Ga., Feb. 10, 1876.

For several days life-size wood cut portraits of Victoria C. Woodhull, the celebrated woman agitator in social theories, have ornamented bill boards. These were accompanied with the announcement that she would lecture here last evening. The fact excited more comment than appeared, and while hundreds shook their heads and thought it would not do to encourage her, others determined to go and hear exactly how terrible were the doctrines which had lifted this woman to such prominence and brought upon herself and sister such an avalanche of abuse.

Shortly after the opening of the doors last evening the curious and interested began to arrive and fill up the house. As they stopped at the window of the box-office they met the not unhandsome face of Mrs. Woodhull, who was acting as her own treasurer and as much at home as when discounting notes at the window of her Wall street bank. Securing a ticket they passed up to the door, where Miss Tennie Claflin, an attractive lady, with bright blue eyes and sprightly manners, was taking up the tickets. The audience was a large one. The members of the Senate and House of Representatives were present in force and were flanked on all sides by some of the first gentlemen in the city in every department of commercial, literary and professional life.

Shortly after 8 o'clock Mrs. Woodhull walked upon the stage in a home-like way. She is a lady of commanding presence, fine carriage, good features and an expression full of force and intellectual energy. She was elegantly dressed in brown cloth, elaborately trimmed with a darker shade of velvet, and she wore few ornaments. Her coiffure was simple *à la Greque* and her style modest enough and never extravagant. She has persuasive eloquence, fiery energy and an earnestness whose genuineness cannot be questioned. She is a woman of great ability, and states her views with singular clearness and force. She was frequently applauded with a will, and when she retired from the stage the demonstration was as enthusiastic as any orator or actor could desire.

(From the Daily American, Nashville, Tenn., Feb. 5, 1876.)

MRS. WOODHULL AT THE OPERA HOUSE.

As had been anticipated the Opera House was packed last night with an audience eager to hear Mrs. Victoria C. Woodhull lecture on "The Human Body, the Temple of God." Dress circle and parquette were jammed, and the galleries were better filled than was ever before witnessed in that thespian temple. The audience was composed of the more intelligent and cultivated citizens of the community, the ladies present being the wives and daughters of business and professional men. After the lecture Mrs. Woodhull received several letters, couched in the most complimentary terms, and specially asking that she might deliver another lecture, but she finds it necessary to leave for New Orleans to-day.

(From the Evening Mail, Nashville, Tenn., Feb. 8, 1876.)

MRS. WOODHULL AT THE OPERA HOUSE.

The lecture of Victoria C. Woodhull at the Opera House last night on "The Human Body, the Temple of God," attracted a respectable and appreciative audience. The best of order prevailed during the evening, and the audience seemed to be deeply interested.

(From the Voice and Echo, Johnston [Pa.] Jan. 29, 1876.)

Victoria C. Woodhull delivered her famous lecture on "The True and the False, Socially," at the Opera House, on Friday evening of last week, to a select and appreciative audience. She was attired in plain black, without any ostentatious show of rings, pins or chains. From the beginning to the close she entranced her listeners with the most eloquent, rhetorical and convincing speech that has ever been delivered in our city. As the truths, like pearls, fell from her lips they were eagerly caught by her admiring hearers and digested, intellectually, and the praise given her since, will testify that her eloquent display was never excelled by a Phillips, a Choate, or any other person. Would that all the mothers and daughters in our city could have left the false at home and heard the truths fall from the lips of one of their own sex! She certainly has the moral courage to disseminate such facts as none dare dispute. When she visits us again we are confident of an overflowing house greeting the appearance of the "Queen of the Rostrum."

At Saratoga, the other day, a bridegroom stepped off the cars for a moment, and the train went off with his bride. He followed by the next train down, and she, on the other hand, returned on the next train up, and they passed each other on the road. This operation was repeated, each trip leaving them at different ends of the route, until a peremptory telegram kept the bride stationary until her husband reached her.—New York Commercial Advertiser.

BUSINESS NOTICES.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. The remedy with which he treats these diseases so successfully, is his Magnetized Powder, which will be sent to any address, at \$1 per box. Address Vineland, N. J.

CO-OPERATIVE HOMES IN THE CITY.—All persons interested in practical reform are invited to send their names and addresses to G. W. Madox, 29 Broadway, New York city, for the purpose of securing sufficient number of responsible persons who will unite together to rent a suitable house or hotel upon a co-operative plan, and thus lessen the expense of living. If an answer is required, please enclose postage stamps.

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

POSTSCRIPT TO A PRIVATE LETTER FROM AUSTIN KENT.

"It now looks as though I could never write more for the press. I am extremely feeble. I deeply rejoice in Mrs. Woodhull's success, and no one but P. Pillsbury has a better right to rejoice, and in some respects, even he has not as good."

In love, A. KENT.

OILY substances always aggravate skin diseases. Ointments are therefore rather hurtful than beneficial. Glenn's Sulphur Soap, which opens, instead of clogging the pores with grease, has, as might have been expected, widely superseded olerginous compounds as a remedy for scrobutic affections. Depot, Crittenton's, No. 7 Sixth Avenue, New York City.

DAVIS' BATTLE-AXE will contain a most momentous paper entitled "Shakerism and Shakerdom"—Human Life Therein; also "The Possible and Impossible of Community Life on Earth;" also "The Death Struggle of Religious Liberty." Any one of these articles will be worth the price of the paper. Sixty cents a year. A. Briggs Davis, editor, assisted by the most radical pens. Ind. Tract Society, Worcester, Mass., publishers.

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

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

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

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

THOMAS COOK, editor and publisher of the Kingdom of Heaven, Boston, Mass., who is earnestly and devotedly in sympathy with the new departure of unfolding the gospel and prophetic truths of the Bible, has gone West to labor in the glorious cause of love, and may be addressed or seen at No. 578 Milwaukee av., Chicago. He does not stop to ask how much will you pay him, but will go and preach in public or private assemblies for whatever earnest seekers after truth may feel to give him. Let all who will give him a night's lodging or a dinner to help him on, send in their calls, for it is the Lord's wish and he will provide.

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

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 "manifests" fifteen copies at once, and its work can also be copied in the ordinary copy-press.

READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & CO.

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

E. H. JENNY.

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

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

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

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

DENSMORE, YOST & CO.

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & CO.

Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination, however, has shown me so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "
" Hornellsville.	9.30 "	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.	8.10 A. 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.	1.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	1.25 "
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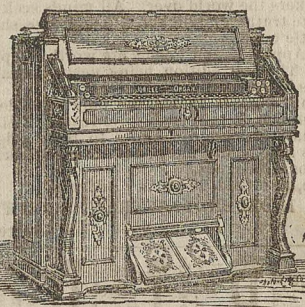
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Express for Philadelphia, 8:40, 9:30 A. M., 12:30, 3, 4, 4:10, 5, 7, 8:30, 9 P. M., and 12 night. Sunday, 5, 7, 8:30 and 9 P. M.

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

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

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

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

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

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

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

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

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

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

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

Ticket offices 523 and 944 Broadway, 1 Astor House and foot of Desbrosse and Cortlandt streets; 4 Court street, Brooklyn; and 114, 116 and 118 Hudson street, Hoboken. Emigrant ticket office, 8 Battery Place.

FRANK THOMPSON, D. M. BOYD, Jr., General Manager. General Passenger Agent.