

WOODHULL & CLAFLIN'S WEEKLY.

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

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The truth shall make you free.—Jesus.

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

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

MR. HOOK PUTS HIS FOOT IN IT AGAIN.

Editors Weekly:—I ask you to give the following reply to an editorial found in the WEEKLY of March 18th, under the caption of "Fraudulent Materializations," a place in your columns. It is due to Mrs. Stewart and her many friends that you comply with this request. The many exaggerations and misrepresentations in the article should not pass uncorrected. The article purports to be a report of a seance given by Mrs. Stewart in Chicago, Sept., 1873, at which you were present, and by your assistance she was exposed. Since then she has been permitted by your silence to continue her nefarious avocation with increasing interest. Realizing that this is the result of a wanted neglect on your part, it now becomes necessary, yea, important, that the public should know what restraining influence has caused this long delay, in response to which the following, as an apology to the public, is introduced: "We have refrained from taking any position which might be called a warfare against any class of mediums, knowing too well what are the influences under which all mediums may be brought; for to be a medium presupposes a variety of influences and conditions against which the individuality of mediums, let it be as strongly honest as it may, cannot always stand."

I can readily perceive the strong incentive that the knowledge of the above would have to restrain an honest, sympathetic mind, and to such minds, under ordinary circumstances, must prove a successful barrier; but in this case, it should be remembered that, by the silence, a wily woman has been enabled to gain as a materializing medium a national reputation, placing her at the head, if not in advance, of all others, and that hundreds of our most worthy and intelligent citizens have been by the deceptive influences of this illiterate and unsophisticated woman made to believe in contradiction to your wonderful and prophetic vision (to which I shall presently refer), that the time for "materializations" has truly and surely come; and further, doubtless by spirit agency through your mediumship, it has been revealed that her seance-room is crowded day after day with honest, earnest investigators, among whom are judges, lawyers, professors, doctors, in short, the advanced minds in the country. Feeling keenly that you are responsible to the public for permitting this bogus medium to practice her machinations by which the dear people have been imposed upon, makes it necessary that something more should be offered in this direction. For this purpose we find the following: "If there is a class of people entitled to the enlightened consideration of a considerate people, that class is the so-called mediums. We have always recognized this, and have never in any way pursued so-called frauds." Of course those acquainted with mediumship will comprehend the sentiments so truthfully expressed in the above quotation, and will, doubtless, be astonished to find that one understanding this so well is guilty of pursuing vindictively, with gross misrepresentations, one who is classed with our most reliable mediums, and of whom you know so little.

Your prejudice against materialization is fully expressed in the following quotation referred to above, viz.: "That a fully materialized spirit is as yet an impossibility, because the conditions in which it is possible to fully materialize do not yet exist. Materializations are produced by natural means under the guidance of law, and we have been shown what that law is." Oh! how thankful we should be for this important information. But alas! how humiliated must those scientists feel who have declared to the world that the question by scientific research has been settled in the affirmative, to say nothing of the thousands of the best minds of the old and new world who have openly acknowledged that materializations of the full spirit form to them is a fixed fact demonstrated beyond the peradventure of a doubt. That the over zealous may not again commit this error, will you be so kind as to state at about what stage in the world's progression will the conditions for materialization ripen. Doubtless you

feel grateful to the spirit world for having selected you as the chosen one to whom the important knowledge to an anxious people is revealed; will you in return please condescend to tell the "world and the rest of mankind" who the messenger is that was commissioned by the spirit world to point out so clearly the law? Truly we should be glad to know, and in the meantime must say, "from such egotism Lord deliver us."

The medium whose "fraudulent materializations" were by your assistance discovered at Chicago is supposed to be, you say, "the Mrs. Stewart whom Mr. Pence of Terre Haute had for some time vouched by an offer of \$1,000 to any one who would demonstrate that her materializations were fraudulent." That there may be no further doubts as to her identity, I declare that she is the same, and further, she never was, under our supervision, detected, nor do we believe that she ever of her volition practiced deception. For the hundredth time she passed successfully the critical examinations made by a committee of ladies (skeptical and prejudiced) who were privileged to examine her person, wardrobe and cabinet in any way desired. During each examination, a standing offer of \$500 as a reward should they detect fraud, was constantly held over the heads of the committee by Dr. Pence, the only request reserved was that a lady friend should be present for the obvious purpose of detecting any imposition that a dishonest committee might attempt. A precaution that should have been observed at Chicago.

From the following quotation it would seem that you accepted the invitation to attend the seance under protest, viz.: "those who were managing the seance urged us to attend and superintend the preparations. We objected and said that they would be sorry if they pressed us; that we had no wish to interfere with their arrangements, but if they insisted we would do as they wished." So after all you did not want to expose Mrs. S.; oh, no! Will you inform the public who managed the seance and why you objected? Knowing, as you have explained, that all materializations are fraudulent, a curious people may conclude that you were willing that this bogus medium should continue to deceive them. Verily, it has that appearance. And further, explain why the managers should be sorry? Was it because they did not want her exposed? If so, they too were unfaithful to an important and sacred trust; your refusal may be predicated on the sentiment expressed in my first and second quotation, but for the committee we have no excuse.

That you have strong sympathies for bogus mediums no one can doubt, particularly after being told that it was through this restraining influence that Mrs. Stewart was permitted to continue her deceptive practices for two and a-half years; and we are ready to believe but for the interference of your especial friend, Prof. Cadwallader, the professed sympathy would not have been changed to malice, in evidence of which we reproduce the following we have taken from your article, viz.: "We have been led to refer to this matter at the present time by a communication which we published last week, signed by Mr. Cadwallader (Professor, if you please,) et al. We know Mr. Cadwallader (professor) to be an honest, conscientious man, one who would not lend himself to anything of this kind if he were not thoroughly satisfied that he is right, and neither he nor those with whom his name appears was at Terre Haute to expose Mrs. Stewart. They were there at great expense to themselves to obtain satisfactory evidence that materializations are a fact, and their observations were conducted as friends to the medium, and not as expositors of frauds." We now regret that we did not have your endorsement of the Professor previously. Had this been known in time his request to address our citizens from the rostrum in Pence's Hall might have been granted. His commanding appearance secured the admiration of many, and we might have known, to be sure, that he was no ordinary personage. The perfect symmetry of person, the beardless face and fair complexion, and above all his long, silky hair of a golden hue, which extended far down between his shoulders, gave to him an attractive appearance; in fact his demeanor throughout was so angelic that some fanatical people were made to believe that Mrs. Stewart had materialized the Nazarene.

We readily acknowledge the force of your decision with regard to his purposes, but how you obtained the history and object of his ten associates is beyond our ken. We admit they did not expose Mrs. Stewart, and this may be evidence

to you that this was not their intention or purpose. We might say much in regard to the other signers of the card, in which the public are told that they only suspected fraud, but our reply is growing lengthy, and we will pass to your statements of what took place at the expose, in which you say that "it is unnecessary to go into detail, but suffice it to say that the seance ended with a complete exposition of its fraudulent character, and the production to the astonished gaze of all present of all the paraphernalia with which she had produced several different spirit forms who were recognized by some of those present as their friends from the spirit world," and in the closing remarks, referring to the above, you say: "In the present state of this case we do not see how those Spiritualists from Terre Haute who were present and saw the exposition at Chicago can any longer be parties to this fraud, which by their silence they become, nor how they can stand by and see the promise that she would never practice deception again, made them at Chicago, daily broken."

In reply, I request that you answer, in a truthful manner, the following interrogatories: First.—Describe all the paraphernalia found, and explain how it is possible that she could personate spirit forms so accurately as to be recognized by friends. Second.—How many representations appeared, and how many recognized, and who were the recognizing parties? Third.—Was it the full form or only the face that appeared? Finally, who were the Spiritualists present at the seance? Remember that the questions refer to the one seance. It will not do to confound this with others, unless you are prepared to show that the paraphernalia found was used to practice deception. Having noticed worthy points, each in their order, I will close the review by assuring you that the unprejudiced who have witnessed the manifestations in Mrs. Stewart's seances to any considerable extent are astonished at your foolish report, the result, doubtless, of prejudice and malice you hold against all materializing mediums, clearly manifested by the language found in your report.

Since writing the above, my attention has been called to the publication in your issue of the 25th of my private letter. I do not object to this betrayal of confidence, neither am I now surprised that the honor held sacred by others should be ignored by you. I should not notice the letter were it not proper that I should explain the following which appears in the letter, to wit: "I have done battle for you and your cause!" This is even so, though I never have endorsed the radical and extreme measures advocated by you. My request, that in publishing the report of the expose, that you would not be hasty, was based on the supposition that anything indicating fraud, however trivial it might be, would be exaggerated and misrepresented by prejudice, which supposition has been proven correct in the course taken by you.

I now re-indorse all that is said in that letter, and pass to the consideration in as brief a manner as possible certain statements found in your three and a-half column article which the letter called out: In your comments you intimate that the committee know that Mrs. Stewart is a fraud, but, Beecher-like, work to cover up her fraudulent materializations. In all candor and seriousness, let me ask a just and discriminating public: Is it reasonable to suppose that were this true we would continue perseveringly and persistently our investigations at a great expense of time and money, receiving naught in return but scoffs and sneers of the bigoted skeptic, and the annoyances of the repeated charges of being dishonest confederates, made by unprincipled newspaper scribblers, as an example of which the attention of the reader is directed to your article, and this reply? Such a supposition is preposterous to the reasonable mind, and to this class we appeal with assurances that we have a higher and more noble purpose in our work than that of imposing a fraud in a sacred matter on our unsuspecting friends and the public. But to the subject: You deny prejudice against anybody, and say "we care only for the truth, and that we always love." This assurance voluntarily made requires no comment; your article sufficiently answers to the truth or falsity of that declaration.

We now call attention to the paraphernalia reported to have been found at the expose, and I particularly request the readers to make a note of this wonderful discovery, "false faces, false hair, false moustaches, rings, bracelets, laces, and whatever else of 'properties' for make up that were required to present a goodly number of Spirits, and to have successful materializations." Will it not appear strange that the thorough

At 9 o'clock

search of her person, which you admit was made previous to entering the cabinet, should fail to reveal some of the articles mentioned, to say nothing of the goodly number omitted in the list. Nor is this all to be explained away. Your statement that the articles were "concealed in her person, where none but a woman can conceal them," is to us simply absurd and disgusting, and must be so to all who have witnessed the manifestations to any considerable extent. It should be remarked (and this may relieve you to some extent of this absurdity) that at the time referred to she was in the incipient stages of development; then the manifestations consisted of showing hands and faces which appeared at the window in the cabinet door, whereas since the 24th of March, 1874, the full materialized forms are exhibited, among whom are recognized the persons whose faces previously appeared. Your wise suggestions demonstrating the only sure test by which materialization can be proven has not passed unnoticed: it is—"The only test is to secure the medium while the spirit is present, and to secure the spirit so that a confederate is impossible." Can it be that you are so ignorant of the laws governing materialization that you do not know that such a test is an impossibility?

Now that the public may know the full statement of the facts as reported, for I was not in the room at the time the raid was made but entered immediately thereafter, I found the company greatly excited, the cloth cabinet demolished, and the medium terribly frightened; she was menaced with arrest and imprisonment; under that threat, the defenceless woman, trembling with fear, was willing to make any concession that gave hope of relief from the besiegement. I was the only person present from Terre Haute, and declare your statement that Terre Haute spiritualists were in attendance, to be false. There was none, until I came in, to whom she could appeal for sympathy, excepting her husband who with the odds against him, was powerless. I was present during the examination, at the close of which, at my suggestion, she was conducted by her husband to a private room and soon left for Terre Haute. Now, with your list before me, and in contradiction to which I furnish the following which I assert is all that was produced to us to wit: one small piece of linen, the size of an ordinary handkerchief, in which was enclosed one or two pieces of paper, silver lint; this neatly folded, was found in the seam of the under-dress, and a small bunch of hair which might have been used to represent chin whiskers; this was found in her back hair. This comprises the entire list, and is what I referred to in the admission made in my private letter "that on this surface at that time it looked as though all was not right." Had there been, as you state, "false faces, false moustaches, rings, bracelets, lace, curls braided in the hair," etc. produced, I must have known it. That the committee for two and a half years should remain in profound ignorance of this discovery is passing strange, particularly when it is known that during all this time it has been the business of the opposition to bring to the surface everything that could possibly militate against Mrs. Stewart. After the medium withdrew from the room I instituted a thorough investigation, and learned of those present at the beginning of the seance that the raid had been pre-arranged by you and the two or three others aiding you previous to entering the seance-room, and was made on the cabinet at the appearance of the first face.

I shall now close by a brief history of the committee, with Mrs. S. We learned of her husband, incidentally that she possessed mediumistic powers, but refused to let them be made public because of the persecutions that would follow, and for the further reason that she was subject to the control of evil, designing spirits. These objections were overcome, and the first seance was given January 1, 1873. For several weeks they were private—her powers increased rapidly, and she finally consented to make them public. We were constantly annoyed by this class of spirits referred to; they frequently broke up the private seances, and we were occasionally forced to prematurely close the public seances through their disturbing influences. The medium, when tied securely with a rope around the neck, the ends of which were passed through openings made in the cabinet and securely held, and while under that test condition they would get control and cause her hands and face to appear at the aperture after replacing her in the ropes as secure as before—a feat that we defy any sleight-of-hand performer to accomplish.

During the seven months that Dr. Pence's reward was offered, he was continually threatened by this class that they would compel the medium to secrete paraphernalia which would cause her exposure and a forfeiture of the reward. Fearing this, the doctor was in the habit of having a select committee of friends to examine her before the committee selected by the company would take charge of her. With these precautions he felt perfectly secure. So perfect was this control that, under these influences, she conducted the domestic affairs about her house under an unconscious influence; so perfect did they personate that it was impossible to detect the entrancement. We felt greatly relieved in knowing that since they have come out in full form this annoyance has ceased, the band explaining that they had added additional forces, and were able to hold them off, and I now affirm that neither the private or public committee ever found anything in their examinations, and reaffirm what I publicly stated at the examination, that I do not believe that she ever would, if left to her volition, attempt a fraud. We know Mrs. Stewart to be a good, reliable and truthful woman, possessed of extraordinary and wonderful mediumistic powers; and you should remember that thoughtful people will believe their senses in preference to any assertions that you or others may make; and if there are those who foolishly suppose that falsehood, sneers and scoffs, or any threats that they make, will drive her and the Committee from their duty, let them be undeceived, for be it known that a covenant is made between the Committee and her noble band, each to the other, the character of which is that they will protect us and the medium against diabolism on their side of life, and we in return, knowing that we are in the

right, with truth on our side, are determined to protect her and her noble band to the extent of our ability against the same class belonging to this side of life. I have much more I would like to add, but the great length of this reply admonishes me that I must close. Yours, etc.,

TERRE HAUTE, March 20, 1876.

JAMES HOOK.

THE BELLS OF SHANDON.

With fond affection
And recollection
I think upon those Shandon bells;
Whose sounds so wild would
In the days of childhood
Thus fling around me their magic spells;
'Tis thus I ponder
Where'er I wander,
And grow the fonder, sweet Cork, of thee,
With thy bells of Shandon
That sound so grand, on
The pleasant waters of the river Lee.

I've heard the bells chiming
Full many a clime in,
Tolling sublime in the cathedral shrine,
While at a glib rate
Brass tongues would vibrate;
But all their music spoke naught like thine.
For mem'ry, dwelling
On each proud swelling,
Of the belfry knelling bold notes free,
Made the bells of Shandon
Sound for more grand, on
The pleasant waters of the river Lee.

I've heard bells tolling
Old "Adrian's Mole" in,
Their thunder rolling from the Vatican;
And cymbals glorious,
Swinging uproarious,
In the gorgeous turrets in old Notre Dame.
But thy sounds were sweeter
Than the dome of Peter
Flings o'er the Tiber, pealing solemnly;
O, the bells of Shandon
Sound far more grand, on
The pleasant waters of the river Lee.

There's a bell in Moscow
While on tower and kiosko
In St. Sophia the Turkman gets,
And loud in air
Calls men to prayer
From the tapering summit of tall minarets;
Such empty phantom
I freely grant them,
But there's an anthem more dear to me:
'Tis the bells of Shandon
That sound so grand, on
The pleasant waters of the river Lee.

MATERIALIZATIONS.

Mrs. Parry was engaged in giving a seance at Rockford, Kent County, a few evenings ago, and everything passed off as per programme until the spirit put forth its hand from the cabinet and boldly slapped a Mr. M. Lockwood on the ear. That was exactly where he missed it, for he instantly seized the hand and called for the light. A light was brought, and strange to relate, the spirit was found to have vanished, while there stood Mrs. Parry hitched to the other end of the arm tugging and pulling at it as if it was her own. She got it, but gives no more seances, and the cabinet, having proved utterly untrustworthy for spiritual purposes, now does duty as a wood box.—*Detroit Post.*

RADICAL SPEAKERS IN CALIFORNIA.

SAN FRANCISCO, Feb. 19, 1876.

EDITORS WEEKLY: The way opened here by Victoria Woodhull for the utterance of radical thought on social subjects is well followed this year. There are a half dozen radical lecturers now speaking in this State. First in point of earnestness and unyielding adherence to principle, is your old friend Laura Kendrick, and Benjamin and Marion Todd. About eight months ago these three commenced a series of meetings in a small hall on Market street, Mr. Todd opening the course, followed by Mrs. Kendrick who spoke two months, the audiences being so large it was necessary to take a larger hall. The meetings for the last four or five months have been held in Social Hall, on Fourth street, during most of which time Mrs. Todd has occupied the platform, speaking morning and evening, on marriage, stirpiculture, divorce and kindred subjects, the audiences continually growing in numbers and interest. Some of her hearers are occasionally shocked by the plainness of her speech, but notwithstanding her boldness, she is increasing in popularity. Mr. Todd at present is in San Jose.

All of the radical meetings were so well attended that Mrs. Kendrick thought she might venture to engage a hall on her own account, and inaugurate a new series of meetings. Her hall is expensive, and as the admission fee is only ten cents, she will have to draw full houses to make it pay; but she has the ability to do it, and all earnest reformers will be glad to hear of her success.

Lois Waistbrooker, another outspoken radical, has lectured here several times, speaking mainly on finance and labor reform. She is now lecturing in the southern part of the State.

Mrs. Belle Chamberlain, an inspirational speaker of great power, and whose utterances are as radical as those of any of the others mentioned, is also traveling southward after a series of well attended meetings in this city.

J. L. York, an iconoclast, yet a builder, an advocate of science in religion as in other human affairs, has taken Mrs. Chamberlain's place, and will continue to speak before the society—"the Spiritual Union"—during the month of March.

He is an able man, but is most liked for his genial nature, his lively style of speaking and his evident honesty. Free Thought is his hobby, if he has any, but in that he includes almost everything. He has just returned from the north, having traveled all over the settled portions of Oregon, Washington Territory and British Columbia.

Our Lyceum for Self-Culture continues prosperous, and is serving to develop a number of young debaters who are taking strong ground against the shams of society and in favor of common sense views. The leading speaker and most prominent thinker is Geo. W. Lewis, a young man of fine natural abilities, considerable culture, and much mental activity united with great industry. He has improved wonderfully within two years, and the more he knows the more modest he becomes. He was formerly very dogmatic and tenacious in the maintenance of his opinions, but seems now less intent on sustaining Lewis, than in ascertaining and upholding the truth.

J. L. Hatch, formerly of Boston, is taking a leading part in all healthful reforms here—industrial, social and religious. Mrs. Frances Rose Mackinley, although seldom seen in public, is living her own life, surrounded by creature comforts and congenial friends. Mrs. Anna Richardson, who was praised in the WEEKLY for daring to have a love child in defiance of custom and law, has joined, with Mr. Richardson, a society known as the "California Industrial Community," and the couple, with their "wonderful baby," are living on the rancho selected by the community as the principal theatre of its operations. She is a woman who lives her principles wherever she is. Dr. J. H. Swain, a profound thinker, a humanitarian and a great lover of justice, is also a member of the community, but remains in this city for the present. In time, as the facilities for giving employment at the communal home are extended, all the members will probably take up their residence there.

There are in this State also two noted speakers, who do not call themselves radical, although they claim to be reformers. They aim to be "highly respectable," and within the limit marked out by themselves, they are perhaps doing a good work—Mrs. Tappan and Miss Jennie Leys. All of your readers know them, by reputation at least. Miss Leys is rusticating at Riverside, where she has been for more than six months, "waiting for the materialization of Jesus Christ through her organism."

Mrs. Tappan gave a dozen of her liquid discourses here. ("Liquid" means fluent, not watery). She has an easier flow of fine language than any woman who has visited us since Victoria came; but, except in that one particular, there is no room for comparison between the two women. Mrs. Woodhull is earnest in her eloquence, calm in statement, clear in logic, convincing in reasoning, occasionally denunciatory, at times vehement, often electrifying, full of pathos, magnetic in manner, tenacious of the right, condemnatory of the wrong, now rousing her hearers to indignation and anon melting them to tears, but in spite of all her moods, ever the same truthful, sympathetic, loving woman; heaven bless her, woman's best friend. Mrs. Tappan never shocks the proprieties, never awakens deep feeling, never calls forth earnest endeavor, but gently lulls into a quiet enjoyment of the passing moment, charming with the sweet music of well chosen words, leaving her hearers barren of thought. Her smooth sentences fall like gentle showers—a tepid bath of rosewater words—after which the people exclaim, "How beautiful!" D—n such beauty, I say. Give me words that mean something, though they be as rough as the ragged edge on which Beecher hung. I am angry with myself to think that I, too, have been momentarily charmed by sweet words that mean nothing. Yours, for the honest thinkers and earnest workers everywhere. W. N. SLOCUM.

MATERIALIZATIONS.

EDITORS WEEKLY: As you seem to doubt that materialization is not yet an accomplished fact in spiritual phenomena, I hereby send for publication a detailed account of manifestations taking place through the mediumship of my wife (Mrs. Emma Backus) which are produced under conditions that preclude the possibility of fraud.

We have a cabinet of the usual construction, with an additional door immediately in the rear of the medium, which can be opened, unknown to her, at any stage of the seance.

The medium is secured by tying her hands behind her back, with a small cord made from shoe-thread, and thoroughly waxed with shoemaker's wax. She sits on a stool in the cabinet near this side door, and is tied with the waxed cord to a strong wooden bar secured to the wall of the cabinet with screws. Her feet are fastened to the floor with straps similar to skate straps, which are also fastened to her feet with waxed cords. While in this position hands are shown at the opening in the front of the cabinet, about six feet distant from the medium. Immediately on the show of hands the door is opened and discloses her secure in the fastenings. We also blacken her hands with lamp-black when she stands near the opening. In this position her blackened hands and the white hands of the spirit are shown alternately in rapid succession, precluding the possibility of any artifice or deception. Arms are shown to the shoulder, frequently striking the outside of the cabinet with considerable force, showing them to be composed of solid material; but no drapery or clothing of any kind appears.

When tied with the waxed cord to the cabinet a large dinner bell is rung violently, and thrown out of the opening. A piece of iron weighing about 40 pounds is also lifted and thrown out of the cabinet with apparent ease. The doors are repeatedly opened from the inside while she remains tied. At any time during the seance the visitor is permitted to open the side door to catch the fraud, if any exists.

When the medium is released, the cord is found to adhere

so tight to the wrist that in taking it off the cuticle sometimes comes with it. The knots cannot be untied, and must be cut. No one can doubt that the fastenings remain undisturbed throughout the seance.

We also blacken the handle of the bell, when it will be rung and thrown out of the cabinet, and on immediately examining the medium's hands no blacking is found on them.

TERRE HAUTE, March 14, 1876.

J. R. BACKUS.

"There will be no liquor sold on the premises, but cigars and tobacco may be sold in the restaurant."

To G. W. MADOX:

My Dear Brother: I was both grieved and surprised on reading the above quotation from your "Co-operative Hotel" notice in last week's WEEKLY.

Can it be possible that a man so good, so much interested in the elevation of humanity, would allow America's greatest curse, tobacco, to be sold, or even used in a house the object of which is the good of humanity?

And I was also grieved that the WEEKLY, a paper devoted to the highest interests of humanity, should have silently printed the fourth item of your notice.

In love, your friend,

Vineland, March 15.

SEWARD MITCHELL.

IS IT TRUE?

Rev. H. W. Beecher said, in a recent sermon, that the school directors and teachers in New York and Brooklyn employ women to teach upon certain conditions, naming them. Now, Warren Chase comes forward and indorses Mr. Beecher's statement, giving corroborative evidence in the case. He has been in Washington, in club rooms, in other places where our law makers congregate, and he knows whereof he writes. He instances a U. S. senator who boasted of having secured clerkships for seventy women, and had been intimate with every one of them.

Are these things so? Where are the Brooklyn and New York school teachers? Why do they not rise and each ask "Is it I?" By implication every woman teacher in the two cities is a Magdalen.

And what of the men charged with crime? If guilty, let honest men be put in their places; if innocent, let Mr. Beecher's congregation and the rest of the world, know the fact. The senator is a moral idiot. A man possessed of one iota of decency will not boast of his baseness, especially when women are implicated; so his words are as worthless as the braying of a beast.

Is it likely that cultured women who seek occupation that they may be self-supporting, will give their confidence to a man, simply because he has given them employment? If it is true, the pity is that it is true. And moreover, it proves, beyond question, that society is corrupt to the core. Where is the remedy? Let us have it.

H. F. N. BROWN.

NATIONAL CITY, Southern California.

A VOICE FROM THE SOUTH.

Editors Woodhull & Claflin's Weekly:

I had the pleasure of making the acquaintance of Mrs. Woodhull and her sister during her visit to Texas, and heard Mrs. Woodhull speak at Galveston and Houston about the last of February. I was agreeably disappointed in Mrs. Woodhull, both as to her appearance, her deportment, and the character of her speeches. I had formed of her altogether a different opinion from what I found her to be. Certainly she must be inspired, or she could not talk as she does. I know of no one, man or woman, who is her superior in intellect, and in general and universal information, or her equal as a speaker, and more capable of using the strongest arguments to support her opinions. I firmly believe her to be a good and pure woman, actuated by the purest and best of motives; and it affords me pleasure to find that our people, with some exceptions of course, appreciate her. I believe if she were to travel through our State a great change would be brought about for the better in the minds of the community; but strange to say, and a pity it is, the ladies, those for whom she specially pleads, and whose good seems to be her chief end and aim, and heartfelt desire, are most opposed to her—the married ones especially, who of all others, should know for themselves that she does, speak the truth. For my sincere belief (and I am 50 years of age, and have been a close observer of the ways of the world) is, that 999 out of every 1000 married women are, by our laws and usages, the veriest slaves that ever lived on the face of God's green earth. Yea are even worse than slaves. I have been a married man; I married my wife when I was very young, barely 21 years of age; I married her because I loved her as I did my own soul; my love was fully reciprocated by my dear wife; we loved each other to the last lingering moment that she breathed. During her last protracted illness I waited on her constantly, and kindly, and continuously, day and night for four months, and for 25 days preceding her death, I slept not on an average one hour out of the twenty-four; and I love her memory. She was a good woman, a good mother, a good Christian, a good wife, and a good neighbor, and I know she is happy in heaven at God's right hand. Her last words were "My dear husband, meet me there."

I promised her I would, and I will always pray that I may so live that when time is no more for me here, that I may again rest my head on her pure bosom in a better and brighter clime than this. We lived together 26 years, and at no time would I ever have forsaken her if there were no laws binding us together; so that it is not because of my own personal experience of the married life that I say Mrs. Woodhull has spoken the truth.

I am now living a lonely, and I must say an unhappy life, since the loss of my dear wife; but the fear of living one still more unhappy than that I am realizing or enduring, prevents me from binding myself, by our man-made laws, and running the risk of a life-long union of misery, and therefore

from even attempting to marry again; because, I tell you, as God is my judge, that the grave would be more welcome than to become the subject of a life-bound contract to a wife with whom I could not live in love, and peace, and happiness.

Yours truly,

THOMAS R. HILL.

LETTER FROM PARKER PILLSBURY.

Editors of the Weekly:

This is written in storm and tempest—typical of the times. Storm sweeping across the sea and land, whelming America and Europe, if not reaching round the world!

And the moral and spiritual elements as convulsed, at least in our country, as the material air, earth, seas or skies!

Grant in the Presidency; Lant in the Penitentiary.

"Right forever on the scaffold;

Wrong forever on the throne!"

Schenck home from England to be whitewashed. Dana rejected as his successor, though his appointment was greeted with general joy. Barrabbas versus Jesus, again and again.

Not an honest man, apparently, in the government at Washington. Not one Lot in all that Sodom, though plenty of Lot's wives, if not daughters.

New Hampshire declares for Grant-ism, if not for Grant, a "third term;" will have no objection, evidently, to Grant himself, with his Babcocks, Belknaps, and brothers and brothers-in-law, if the party bell-wethers so appoint.

Congress is still tinkering away at the financial problem; as many minds as members; more bills than brains brought forward and considered, and fortunately, generally abandoned. Three sessions already given to the subject; and three times three more such might only make matters worse! The people, meantime, only taxed and plundered and punished.

Verily, we needed a Revolution in 1776; but we need one a hundred times more in 1876. And revolution has long seemed our only remedy for present ills.

There is democracy as it was, and republicanism as it is; but one brought us where we are, and the other keeps us there. If both do not prove the doctrines of total depravity, and the need and justice of everlasting punishment, those terrible doctrines should forthwith be renounced forevermore.

John P. Hale once said in the United States: "If the people only knew how we are here spending our own time and their own money, they would come in a body and scourge us out of the Capitol." That was near thirty years ago. What might not that senator say to-day, were he there?

Who does not wish a Cromwell? Is it conscience, or cowardice that so seals all senatorial lips, as that no one utters, as with Apocalyptic inspiration, "Cesar had his Brutus, Charles the First his Cromwell," and Jean Paul Marat his Charlotte Corday; and if that be treason let political inanity and tyranny in the name of republicanism make the most of it!

PARKER PILLSBURY.

CINCINNATI, Ohio, March 20, 1876.

(From the Independent, Henry C. Bowen, Editor and Sole Proprietor, February 10, 1876.)

WHEN LOVE WENT.

BY SUSAN COOLIDGE.

What whispered Love the day he fled?

Ah! this was what Love whispered:

"You sought to hold me with a chain—

I fly to prove such holding vain.

"You bound me burdens, and I bore

The burdens hard, the burdens sore;

I bore them all uncomplaining,

For Love can bear a harder thing.

"You taxed me often, teased me, wept;

I only smiled, and still I kept

Through storm and sun and night and day

My joyous, viewless, faithful way.

"But dear, once dearest, you and I

This day have parted company—

Love must be free to give, defer,

Himself alone his almoner.

"As free I freely poured my all,

Enslaved I spurn, renounce my thrall,

Its wages and its bitter bread!"

Thus whispered Love the day he fled!

PERSONAL LETTERS.

MAXWELL HOUSE, Nashville, Tenn., Feb. 7, 1876.

Mrs. V. C. Woodhull:

I am inclined to think that you are mistaken in giving Nashville only one night for your lecture. Had you stayed one night more you would have had what you expressed a desire for—a full house of mothers and daughters. Can't you return and give us a repetition of the best common sense address I ever listened to. Respectfully,

E. F. M.

ATLANTA, Ga., Feb. 15, 1876.

Mrs. V. C. Woodhull:

As I thought, you missed it by not remaining with us over Sunday. I am sure that you would have had a packed house. I never heard many regrets at the departure of a stranger from their midst as came to my hearing on account of your departure. Many of our best citizens, men that have never taken any interest in the great progressive movements of the age, were pointed in their expressions that you were the most vilely traduced and slandered person within the scope of their knowledge, and were loud in their praises of your course. Remember me kindly to sister Tennie and your amiable and venerable mother, and come back to us as soon as you can. Yours, fraternally,

E. F. TABER, M. D.

MEMPHIS, Tenn., Feb. 11, 1876.

MY DEAR E.: Yours with Mrs. Minni's came a few days ago, and yours of February 7 came just this instant. I would have replied to your idea of forming a Union of Women, but I have been so busy, and the Woodhull has driven everything else for the nonce away. She is simply grand! she is great, and add another, good, to them. She has wonderfully improved since I heard her in '72; then she was at bay with the world, and threw her gauntlet down and dared it to battle. The battle has been waged, the most unequal battle ever fought on earth.

On one side, the church, the press, the prejudiced world; on the other, a woman! And the woman has whipped the trio! Never was so tremendous a revolution! I will send you the *Appeal* with its plaudits. The theatre was crowded from pit to dome; she held them spell-bound for two hours. I saw men and women weep, so passionate were her pleadings for the downcast. The preachers are cut; they abuse her yet. No wonder; she preached to a crammed house, they preach to empty benches. She to deeply interested crowds, they to a listless few. But those who did not hear her are crazy to hear her. If you see her, beg her to give us one more lecture. She could get a jammed house of Christians, despite these preachers. If you possibly can, see Mrs. Woodhull when she goes to New Orleans. You will love her; you can't help it. Tell her to stop here as she returns, and lecture. Hundreds are crazy to hear her. Oh, if we had a thousand such women, we could revolutionize the world. I told her she would find one noble woman in New Orleans, if no more. I do hope you will be able to hear her. With true love, your

E. A. MERRIWETHER.

NASHVILLE, Feb. 7, 1876.

Mrs. Woodhull, Maxwell House:

DEAR MADAM—Having just listened to your intelligent lecture, I cannot refrain from expressing the sincerest gratitude for the benefit derived from it. And instead of giving you one corner of my heart I freely and cheerfully tender you one-half. The other half to my dear mother, whom you have this night taught me to love more than ever, and you may rest assured that your lecture has done more for the morals of the young men of Nashville than all the Whittles and Blisses in the country could do.

Formerly I have traduced you (but because I did not know you); now your name shall always be held sacred by me; and may God give you health and strength to carry on your good work, is the prayer of your unknown friend and convert.

W. H. H.

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 interchangeable currency bond as against the high gold interest bond. The Sun has a corps of able correspondents, comprising the most eminent political economists of the age. One page devoted entirely to agriculture. Miscellany of the choicest selection, adapted to all classes of readers. The latest general news and market reports. Terms \$1.75 per year, postpaid. Sample copies and terms to agents sent free on application. Address Indianapolis Sun Company, Indianapolis, Ind.

THE Spiritualists of Rockford have lately organized (for lectures, etc., each Sunday) on a free platform. Our cause seems to be in a very prosperous condition. Our lectures are attended by crowds of the most intelligent and thinking people in the city, and our last Convention was the best our Society has had in Northern Illinois since it was organized. Not one word was uttered during the whole Convention against a free platform. They nearly all admit that the question of most interest to humanity is the Social Question. Lecturers desiring engagements can address either Col. E. SMITH, A. H. FISHER, or FRED. H. BARNARD, the Committee appointed to provide speakers for next six months.

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 Clyde, Ohio, April 9th; in Painesville, Ohio, April 16th; in Geneva, O., April 23d; in Akron, O., April 30th; in Alliance, O., the first two Sundays of May; and in Salem, O., the last two Sundays in May. Address accordingly.

LOIS WAISBROOKER can be addressed at Eureka, Humboldt County, California, during April. Will take subscriptions for the WEEKLY.

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

THOMAS COOK, on his return to Chicago from Ohio, April 15th or 20th, will immediately start west through Illinois, Missouri and Kansas to labor on the rostrum, in public or private, and desires to answer as many calls as possible in the West until the first of June. He would be glad to speak in Kansas City, Leavenworth, Topeka, Lawrence and other western cities. Where the friends are isolated so that no lectures can be gotten up, he would be happy at least to call and become acquainted. Address No. 578 Milwaukee Avenue, Chicago, Illinois.

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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 life-time 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, APRIL 8, 1876.

The articles on re-construction, by S. T. Fowler, are crowded over by the subject of materialization.

Brooklyn Academy of Music.

Thursday, April 6th.

Victoria C.

WOODHULL

SUBJECT:

The Human Body, the Temple of God.

Admission—\$1.00, 75 cts and 50 cts.

Reserved Seats \$1.00, secured at Chandler Bros.,

181 Montague st., Brooklyn; 114 Broadway, and 111 Nassau st., (Room 9), New York.

THE PARAFFINE HANDS EXPLODED.

Mrs. M. M. Hardy, the medium through whom the materialization of hands to form casts of paraffine, has recently caused so great a commotion among Spiritualists, especially in Boston—her place of residence—recently gave three seances in this city—one at Republican Hall, the *Sun's* account of which has already appeared in these columns, and two succeeding ones at the private residence of Mrs. Dr. Hull, a prominent Spiritualist and investigator, of this city. The circle consisted of Mr. and Mrs. Austin (the same one mentioned in the *Sun's* account) at whose house Mrs. H. was a guest, Mrs. Lita Barney Sayles, Mrs. Dr. Hull, Bronson Murray, Mrs. Winchester and some thirty others.

As Mr. and Mrs. Hardy were proceeding with Mr. and Mrs. Austin to the residence of Mrs. Hull on the evening appointed for the second seance, Mrs. Austin observed that Mrs. Hardy had dropped something, and called her attention to the fact. Whereupon it was discovered that it was a fully prepared paraffine hand carefully wrapped in wool which, by the way, was a substance that Mrs. Austin had noticed was plentifully scattered over the carpet of the room occupied by the medium, when Mrs. H. found that she had dropped and spoiled her paraffine hand, she became very much excited, and took her husband to task for so carelessly preparing the bag in which she carried it, probably suspended among her clothes, remarking, "You know well enough that it is the only one we have got." The result of the seance of that night was a failure—no hand appeared, but in place of it some exhibitions of fingers and toes through the cracks formed by separating the boards of an extension table. Strange to say, the following day a stocking, cut off above the toes, was found in her room by Mrs. Austin's niece, who also on another occasion, on entering the room suddenly, discovered Mrs. Hardy making a hurried but ineffectual attempt to hide a paraffine glove-cast under the folds of her dress. This seance occurred on the 16th inst.

On the 18th inst. the third and last one was held. By this time the suspicions of the party were fully awakened, and everything was prepared with the greatest care, and the performance guarded with every possible precaution. At the first trial they enveloped the table in the bag, with the seams on the side opposite to the medium, and the aperture tied with a cord, the end of which was held by a person present. A lengthy space of time was insufficient; no hand was produced. The medium was then put in the bag with the seams at her back. A hand was produced this time, but the bag had been turned round with the seams in front, and was all spattered with paraffine. One of the party was deputed to watch her through a darkened window. She saw her work the bag round, and her hand through the seams, but the light was too dim to discover when the paraffine hand made its exit from the bag, but that it did so, none of the above-named parties have the slightest doubt. Another test which was prepared was weighing the paraffine by the chemist from whom it was purchased, and its being reweighed by the same after the pretended materialization and found to be exactly the same to the sixteenth part of an ounce. As the cast weighed at least a pound, this fact proves that it was not formed from the paraffine in the pail.

All of these facts, together with much other detail, have been put in the form of an affidavit, signed by the acting members of the circle, and copies forwarded to all the Spiritualistic papers. Coming to us just as we were going to press, we could make room for no more than this. And so another, and apparently the most indubitable evidence of materialization that has as yet appeared, is exploded, and Spiritualists left to fall back upon other and less tangible facts for proof of spirit existence.

FRAUDULENT MATERIALIZATIONS AGAIN.

"What can the sheaves on the barn floor avail,
Till the thresher has beat out the chaff with his flail."

Thou art wearied in the multitude of thy counsels. Let now the astrologer, the star gazer, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame.—Isaiah xlvii, 13-14.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.—The Acts, viii, 20-21.

But Elymas the sorcerer, withstood them, seeking to turn the deputy away from the faith. Then Saul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord.—Ibid, xiii, 8, 9-10.

In another column will be found a lengthy communication from Mr. James Hook, of Terre Haute, the author of the letter published two weeks ago, over the signature of "One of the Committee." That letter was not intended by him for publication, and for that reason his name was not appended to it; but as he now avows its authorship, we can speak more freely about it. The circumstances under which that letter was written and received, in our estimation, warranted the use to which it was put, and we are perfectly satisfied to let Mr. Hook's criticism of that use go to the world with the contents of the letter, as our justification for its publication. Had we not have received that letter, it is doubtful whether, after all, the editorial would have appeared in the exact form in which it did appear; in fact, when the letter was received it was being revised; but the letter de-

cided us that we were right, and it was published accordingly. Since then our course has been endorsed to us by those whom we serve—those upon whom Mr. Hook goes so far out of his path to make an exhibition of his powers of sarcastic ridicule. If he can stand it, let us assure him that they can do so much better.

But we do not intend to permit ourselves to be led into any personal controversy with Mr. Hook or anybody else. Our motive in speaking of this business as we did, at that time, was not a personal motive at all. If we are not understood upon this point we can afford to wait until we are, for our justification, as we have done in many other things. We have no personal ill-feeling, ill-will, or ill-wishes against any medium in the world; on the contrary, there is no class of persons who deserve the sympathy of the public so much as they do. If a person be a medium, no other person is capable of being his or her judge; since it is impossible to tell where the personal responsibility leaves off, or where that of the controlling influence begins. All the fraudulent manifestations ever produced may, so far as we know, have been produced by the medium at the instigation of the spirits; but if they were so, does that make the manifestations any the less fraudulent in their character? We have always claimed that it is against the evils of the world, and not against those through whom they come that we wage our warfare.

Those who are familiar with the WEEKLY know well enough that we have frequently proved logically, in its columns, that in the absolute sense there is no such thing possible as free agency and consequent personal responsibility; that there never was an act committed, with the capacity to commit which the individual committing was not endowed at birth, and which was not called out at the time, by the influences by which he or she was surrounded. So, when it is assumed that we have attacked Anna Stewart, the assumption is not true; we have attacked the manifestations for which she is the medium. And if she had been instigated and assisted to perform these manifestations by her committee, it would still be no business of ours to attack either her or them, but still again to represent the manifestations to be what they are. As for the motive which has prompted her to produce them, we only know what she told us herself, and that was, that it was the only way she had to make a living, and she was compelled to do it. If this were true, even then, according to our philosophy, she would be less at fault than the system of industry which forces a woman to such an alternative to live. So all we know of Anna Stewart is what we saw, which we have already related, and what she told us, a part only of which we have as yet said anything about. We did not set ourselves up to be her confessor at all. We were appointed to do a certain committee work, and we did it faithfully and fearlessly. Nor was any promise extracted from her under any threat by us. She begged that the *expose* should not be published, and so far as we were concerned, we assured her it should not be, if she did not attempt to repeat her seances. She has repeated her seances which, we have said we have not the slightest doubt, are of the same character as the one we observed at Chicago, and we have said what we have about the repetition. If this be, to be "guilty of pursuing vindictively with gross misrepresentation one of whom you know so little," then are we guilty, and are willing to stand so charged until tried and acquitted or corrected by "the Powers" which alone can try this case, but which will try it and all similar cases, soon, as by fire, and to prove of what manner of workmanship they may be.

Nor have we any prejudice, nor have we ever expressed any prejudice against materialization, as asserted by Mr. Hook. We have said the conditions do not yet exist which make it possible for a spirit to fully materialize, and we say so still; and Mr. Hook's attempt to ridicule our reasons for this assertion, fail to touch us. Two years ago last September, when the spirits whom alone we obey and serve, directed the preparation of the speech "The Elixir of Life," we were very deeply interested in the then comparatively new phenomena of materialization. Startling as were many of the propositions propounded to us in that speech, none were so strange as another made at the same time, incidentally to the others, which was that all the so called materializations, were not what they purported to be, and we were advised not to waste our time on them, but to devote it to prepare the only way in which the real return of the Spirit can ever be accomplished. That was fully explained to us by the Spirit then, and we are more fully convinced of its truth day by day, as the laws of the relations between Spirit and matter are unfolded to our comprehension. Let others say what they may, we know that our sources of information and instruction have the good of the world at heart; and we know that through us they have moved the thought of the world in the direction of the real materialization as it has been moved by no other Spirit.

The spiritual body can never be constructed until the elements that are required to compose it are developed to the spiritual level. Nor will these elements be taken by the returning spirit direct from the body of a medium, as it is now assumed that they are, but which would not be so assumed, if a little consideration were given to the proposition before it was made, since, how can a medium furnish the material out of which another body, equally as heavy as her own, can be constructed and still have any body left? It is a physical impossibility, simply. A body,

whether of a medium or any one else, consists of so many pounds of certain elements. They cannot yield up these elements save by the laws which govern the exhaustive processes of all bodies; but the matter that passes from the body into the atmosphere, by these laws, is spiritualized to the standard represented by the spiritual development of that body, and so far as spirits can make use of that matter, they can produce manifestations, and no farther. The reason that the elements contributed to the atmosphere from some bodies can be, while that from others cannot be, used, is because the former represent a higher order of spiritual development than the latter, and for this reason are mediums through whose means the spirits can communicate or manifest themselves.

The laws that govern these things are not unknowable; they are evident to anybody who will take the time to inquire into them. Nor are they exceptional, but rather are common to all organic constructions. There must be an adaptability of the matter used, to the purpose for which it is used, or else there can be no result. Matter to be used by spirits to rehabilitate themselves must be of that character that can be molded by their will. The matter of the bodies in which we live is still our master; we are compelled to yield obedience to its power and laws; are still its slaves to a great degree. The matter that spirits can control to construct bodies must be that which has been reduced to subserviency to the spirit, and which has therefore transcended the laws of its own existence by yielding to a higher law.

By this it must not be understood that we deny that the spirit body of spirits is not discernible. The spirit sight of thousands is so opened—the material conditions in which the spirit eye is enveloped, have been so far overcome—that spirits are seen and are as palpable to that sight and sense, as if seen through the medium of the material eye. We have ourselves seen spirits habitually, from our earliest years, and they are as real existences to us as are any people still in the form. We have repeatedly seen the spirits of Demosthenes, Bonaparte and Josephine, and they have repeatedly spoken and been heard by the spirit sense as audibly as we hear common conversation by the material ear. During our last lecture trip, the former two, with Alexander of Macedon, have always accompanied us on the rostrum, and from them, largely, came the power that has so moved the audiences that have been addressed. These spirits have been the actual movers, in behalf of the Congress of Spirits whom they serve, in all the labors through which we have passed. We believe in and rely upon them. They have never deceived us. We have not, perhaps, at all times understood their full meaning, but that was no fault of theirs. And now when they instruct us to proclaim to the world that the professed materializations of the present are fraudulent, as those which we have taken the trouble to investigate have been proven to be, we do not hesitate to do it, any more than we did to proclaim Mr. Beecher when commanded so to do; and we know in the present case, as they have done in the former, that they understand what they are about, and will justify their position, and prove their words to be true.

So it must not be assumed that we are opposed to Spiritualism. We doubt if there be any person in the world more grown into and grounded upon the fact of spirit existence and communication than are we. But we wish it to be fully understood that we are opposed to all the jugglery and deception that is practiced in its name. Dark circles, cabinets and all other contrivances to make deceit possible are an abomination to the spirits who have the elevation of the world at heart, and ought to be banished from the ranks of Spiritualism to those of legerdemain where they belong, and where, too, they will have to go, soon. These things have been the stumbling-blocks that have prevented Spiritualism from moving on to do its legitimate work of preparing the way for the real resurrection, through the perfecting of the physical bodies of its mediums. In the blind allegiance that has been given to physical tests of spirit life, the possibility of proving that life has been lost sight of. Years ago we warned Spiritualists of this, but the prejudice and bitterness felt toward us by some of the then leading lights of Spiritualism, has prevented the large majority [of Spiritualists] from giving heed to the warning. And even now, as we write this, the spirits show us an immense balance, on one side of which are placed all this external Spiritualism, and it goes down together with all its workers, and the spirit adds, "They have been weighed in the balance and found wanting." True Spiritualism is going to shed all this sort of stuff. The Terre Haute performances, in spite of the determination of "the Committee," are to be shown up for what they are; those that have been going on at Memphis are already exposed, let Dr. Watson say what he may to the contrary. We saw the persons who were at the seance, and they informed us that the *Appeal* report of it was true to the very letter. Nor will the proposed machinations at Ancora, N. J., organized to catch the anxious seekers after spirit evidences, who will throng to the "Centennial," escape, any more than could the paraffine exhibitions of recent notoriety in this city, as detailed by several people whose devotion to Spiritualism cannot be doubted any more than can their veracity. In their blind zeal Spiritualists may attempt to cover up these deformities that have attached themselves, vampire-like, to the body of Spiritualism, but

that will not save them. They are doomed. Let us warn them to flee from the wrath to come upon all such attempts to desecrate the holiest ties of human sympathy by feeding them with a sham; which ask for bread and are offered stones. If to say this, as we are commanded to do by those whom we serve, is to fall under Mr. Hook's charge of "egotism" then are we there.

In regard to Mr. Hook's statements and questions we have only to refer him and the reader for our replies, to our former article, from which we have nothing to take away; to which there might be much added. He may be disgusted at some portions of that statement; we confess that we were at the facts which made the statement possible. Mr. Hook, rather than to attempt to defend himself and his medium by dodging the point at issue—whether she was or was not exposed at Chicago—by asking questions, had better explain how it happened that the diakka instructed Mrs. Stewart to construct her underskirts with blind pockets, in which her paraphernalia of sundry kinds could be and were bestowed. Was that skirt prepared for that especial seance, or was it not the self same skirt that she was in the habit of wearing during her seances at Terre Haute previously? and were not the gauze, the tinsel and the hair, which Mr. Hook admits, used by her previously for the same purposes for which she used them at Chicago? and when Mrs. Stewart said that the manifestations that she produced at Chicago were of the same character that she had always produced, did she tell the truth or not? and when she showed us how she had represented a certain "Spirit," by putting the whiskers on, was not that the same spirit which she showed in the cabinet, and the same which she had produced repeatedly before she came to Chicago, as she said? Mr. Hook stood there and heard her make these declarations, after the great fright of which he speaks was all over; and yet he speaks of Anna Stewart as being "vindicatively pursued with gross misrepresentations." While, as we said, it is not our province to make these articles of a personal character; while it is our province to speak plainly of all things that relate to any of the individuals to the frauds that are being practiced, we may be permitted to say that such strictures and others similar, contained in his letter upon our course, would come with better grace from another quarter. In a brief seance, Mr. Hook was shown a fraud of which he had been cognizant, or else that had been imposed upon him, which months of his own investigations had failed to discover. When Mrs. Stewart was asked if Mr. Hook was aware of the character of her manifestations, she said that she did not know, but at the same time declared that Mr. Stewart was not aware of them. How did she know the one and not the other? If she were the truthful woman she is represented to be by Mr. Hook, could she not have said that he did or did not know? She did not claim that there were any "diakka" about the affair at all. She said that she performed all the manifestations herself for money-making purposes. Then why does Mr. Hook endeavor to shoulder the responsibility upon the diakka? Mrs. Stewart is a woman of strong character, quick and keen, and eminently capable of conducting just such a fraud successfully; and she has been very successful, we admit. There is no question that she is mediumistic; enough so to come into rapport with the sympathetic among those who go to see her; and in this way she adds mental evidence of spirit individuality to the improvised spirits whom she presents from time to time.

In this connection we wish to call attention to Dr. Pence's article in favor of Mrs. Stewart in the *Banner* of two weeks ago, in which he gives her credit for honesty because she refused to be silent when her hands were found blackened by the contact which the "spirit" had with the hand of one of the audience, who asked to see her hand after the seance was ended, and who remarked that he "wouldn't say anything about it." The theory upon which this circumstance is explained by Dr. Pence is, that the lamp-black was communicated to the hands of the medium by the spirit as it dematerialized through the body of the medium; that is, as the spirit body departed into the medium's body; and the *Banner* makes no comment upon this way out of the dilemma. All mediums for materializations are provided with explanations for the most common methods of applying tests to mediumship. The spirit who shakes hands with its audiences must expect sometimes to get its hands blackened, and some favorable excuse must be at hand to ward off the suspicious circumstances.

We wonder that the *Banner* can be caught with such chaff as that; but we wholly agree with the *Banner* in its statement in last week's issue. Fraud detected at one time is only presumptive evidence that fraud has been committed at other times by the same medium. But the medium's own confession in this case seems conclusive about all that had gone before the Chicago *expose*, and is strong presumptive evidence of what has occurred since. If Anna Stewart deceived Messrs. Pence, Hook and Connor previous to the *expose*, may she not have done the same since? We learn from a recent communication from Mr. Cadwallar that anything like test conditions are absolutely denied, and that Mrs. Stewart refuses to be even searched. Then, how can "our investigations be so strict, thorough and persistent as to be entirely independent of the good or bad character of the medium?" as the *Banner* suggests. But let us ask the *Banner* people if they had at one time thoroughly and unmistakably proven a medium to be a fraud, and she had confessed it, and declared she would

never repeat the deceit, would they then consider it necessary to continue their thorough and persistent investigations with that medium? This is the point at issue now with us: Mrs. Stewart was exposed and admitted the deception. Is it necessary that we see her now to convince us that she is still a fraud? And if so, how often is it necessary to repeat an exposition to prove a fraud? Shall we go day after day to the same medium and believe that although she was a fraud yesterday and admitted it, she may be genuine to-day, and is therefore entitled to another trial? Will the *Banner* lay down its rule upon this point, so that the people may know when they are at liberty to conclude that a medium is really a fraud? In regard to tests, materialization differs from all other manifestations. A medium may give a communication purporting to come from a spirit, which may be wholly true or false, and still there may be no doubt of her mediumistic power, but a medium may dress and "put up" herself to personate a spirit and have no claim at all to mediumship.

No one can be more desirous than ourselves for the inauguration of the resurrection day; and when it shall come perhaps it will be found that few have done more than we have to hasten on the time. We know that it is near, but we also know that it has not come. We are anxiously watching the signs of its appearance, and we trust our lamps are trimmed and ready for its coming. Of this time no one knoweth the hour or the day, for it will come "like a thief in the night." It is to be the great as well as terrible day of the Lord, in the which every one's works will be tried of what sort they are. It will be the end of the one dispensation; the inauguration of another when old things shall pass away and all things become new. The momentous character of what is now made the subject of such imposition, is scarcely dreamed of by even the most thoughtful; but if it were really understood, thousands would join with us and help to clear the debris of the present, out of the way, so that the glorious dawning to the world may not be delayed thereby.

COMMUNICATIONS.

NEW LONDON, Ind. March 20, 1876.

Editors Woodhull and Claflin's Weekly:

In response to a request in your paper dated March 18, also in response to my own sense of truth and right, I feel it my duty (though it is repugnant to me to be the accuser of anyone), to testify to the facts in connection with the so-called "materialization seance," held in Chicago by one Mrs. Stewart, while the National Convention of Spiritualists was in session in that city, in the fall of '73; but in advance, I want to say that I have been an investigator of Spirit Phenomena from its first spread over the country as rappings, and that it has been my good fortune to witness it in nearly all its phases.

I have stood the storm of slander and prejudice on account of my belief, almost alone in my section of country for a quarter of a century, and with such an experience it could not be supposed that I would lead myself to the persecution of any one in its advocacy.

The evening preceding the *expose*, my wife and I attended one of Mrs. Stewart's seances, at which Mrs. Strattan assisted in the examination of Mrs. Stewart, both before and after the seance, and immediately after the seance she told me that her suspicion had been aroused upon discovering that her clothes and hair had been re-arranged, and that quite a number of pins were sticking here and there on her clothing, that she, Mrs. Strattan, knew were not there when she entered the cabinet. It seemed to me that all the faces that were shown were the same; I especially noticed the same heavy dark eyebrows on all. Nearly all who attended seemed satisfied, many having recognized friends and relatives.

I was so much disturbed in my mind that I concluded to visit her again the next afternoon, at which time she was exposed. I saw the cabinet torn from over her; saw her making frantic efforts to conceal the paraphernalia in which she was enveloped; heard her confess it was all a fraud, and that her materializations had all been frauds; and at the request of Mrs. Woodhull, she explained and exhibited to the crowd how she had rigged herself to represent the different characters. Mrs. Stewart seemed to be in great agony on account of the detection and dread of exposure through the press, and she begged Mrs. Woodhull not to publish her. Mrs. Woodhull then told her upon her solemn promise never again to attempt to practice deception, she would promise not to make the affair public. After those mutual pledges, Mrs. Woodhull and her sister both spoke very kindly to her, and seemed very sorry for her. All that I have stated occurred under my own personal observation.

In conclusion, viewing the position taken by the WEEKLY in regard to fraud and corruption of all kinds, and that Mr. Hook (one of Mrs. Stewart's committee), was a party to the pledge given by Mrs. S., and the fact that they, not Mrs. Woodhull, have violated the pledge, it seems to me that Mrs. Woodhull is not only released from her pledge, but in view of the position occupied by her, compelled either to publish them or be in some degree accessory to the fraud.

Yours for the truth, SAMUEL E. STRATTAN.

CLARION, Iowa, March 14, 1876.

Dear Weekly: As you wish to communicate with those present at Mrs. Stewart's exposure at the Convention of September, 1873, I will state that I was present, sitting near the cabinet. Mrs. Stewart professed to be ignorant of the fraud, and very thankful for the exposure. Were I giving the details I should vary slightly from yours. As my standpoint was not yours, the difference is easily accounted for. She frankly acknowledged her fraud and promised never to practice it again.

I will further state that I went from Iowa to that Conven-

tion more to witness materialization, perhaps, than to attend the Convention. Previous to Mrs. Stewart's *expose* I had paid my dollar to the Bangs' and got no proof. Afterwards I visited Miss Alley, who, my friends there assured me, was no fraud. I paid my dollar again, got no test worth naming, and came home disgusted with professional materializers. Some of them are making money in their profession, and that seems to be the object in all professions. Why then is it not as legitimate and honorable as others of similar type? Sham is the order of the times in which we live, and no sham pays better than sham spirit manifestations, as every one is interested in that direction. Hurry up the new dispensation, please, and oblige, HARRISON BROOKS.

Editors Woodhull and Claflin's Weekly:

We see by the last paper (March 18) that all who were present at the *expose* of Mrs. Stewart, during the sessions of the Convention in Chicago in September, 1873, are requested to communicate with you. As we were present and witnessed the *expose*, we send you our names. Yours, for truth,

EMILY R. BRADWAY,
CORNELIA B. STEVENSON.

MAQUOKETA, Jackson Co., Iowa, March 14, 1876.

STEPHEN H. VINCENT.

Many Spiritualists will remember that, some seven or eight years ago, there was a very promising young medium boy of about twelve years of age in this city, and at that time possessing remarkable mediumistic gifts. He suddenly disappeared and remained unheard of until quite recently, when he returned from Mexico, where he has been taught to perform many of the wonderful tricks which pass for Spiritual manifestations. We spent an evening at his rooms—303 West 21st st.—a week or so since, and among other things, witnessed his trunk trick. This trunk is a very heavy wooden one, strongly bound with iron bands, and upon examination, presents a perfectly solid and substantial appearance. Heavy blows upon any part of it fail to discover any weak places, or to reveal any means by which a person confined in it could possibly obtain egress. It is 35 inches in length by 20 deep, and 16 wide—just large enough to admit the body of Vincent in a cramped up position.

This trunk is placed in a small corner room of the second story of the house, on one side of which is the sitting room, and the other the hall and stairway leading to the front door, the room being directly over the front hall, and having one window which overlooks the street. In the room there is nothing whatever save the trunk. When he is ready for the performance, the Committee search the room, examine the trunk, and having first enveloped Vincent in a bag, which is tied with the utmost care possible, they put him into the trunk and close and lock it, the lock being a common pad-lock—not the usual trunk lock—and take the key away. They are then at liberty to tie the trunk about with as much rope as they please. When done, they retire from the room and close the door, and in thirty-five seconds Vincent, having released himself from the trunk, will open the door and exhibit himself. Upon examining the trunk it is found precisely as it was left. The Committee having satisfied themselves that the trunk has not been opened, again leave the room with Vincent in it, and in about the same length of time, he will call for the Committee, who find him back in the trunk again just as they first secured him, the keenest examination failing to disclose his method of egress and ingress.

While confined in this room and in the trunk, he also produces flowers in profusion, shows hands and faces, and many other spiritual tricks, all of which would pass for genuine spiritual manifestations, and yet he says that they are nothing but tricks which were taught him by an old Mexican Indian Spirit; and the same spirit also tells him that all the manifestations similar to those which he performs, are also tricks taught the mediums by Juggler Spirits. He is soon to "travel" to give exhibitions, the first part of which are to be of genuine spirit manifestations, and the latter, of these tricks which he calls by their right name. We advise those who are interested in witnessing, as tricks, what they have been accustomed to consider as genuine spirit manifestations, to attend his "seances," and judge whether there be any difference between the two kinds.

LIFE-SIZE LITHOGRAPH.

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

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].

THE GARDEN OF EDEN.

The paper edition of this oration is exhausted; but we have prepared a 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.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the Daily Statesman, Dallas, Texas, March 9, 1876.)

It is a great pity that every mother, father, daughter and son in Austin, able to think reasonably, could not have been present last night to listen to the lecture of Mrs. Woodhull. It was a moral discourse, surpassing anything related to it that has ever been delivered in this city. If the world could think and act as she taught upon this occasion, man would become so ennobled as indeed to make of him the "Temple of God." She would teach man to be pure, and she believes the way for the world to become purified and man ennobled is for the mothers of the earth to cultivate the acquaintance of their children, to make them their confidants, and to teach them from childhood their true origin and the dangers that await them in society. And this is the great social question, about which, through ignorance, she has been anathematized. She would lift mankind into a higher sphere, out of which there would come a noble freedom of love, which would purify the races of the earth, and thus she defines her theory of free-lovism. She claims that mankind should never become enchained by ignorance and vice, and that daughters should be reared to protect themselves against marriage contracts with men not as pure as themselves. Her discourse was elegant and pure, and she held her audience so enchained that the ending of it was met with universal regret. She will lecture again to-night, on special request, her proposed theme being "Woman's Curse," and we express the belief that there was not a husband or son who listened to her through her discourse last night who is not anxious to have the wife or mother hear her.

(From the Herald, Dallas, Texas, March 16, 1876.)

MRS. WOODHULL'S LECTURE.

Fields' Theatre was filled last evening to listen to Mrs. Woodhull's lecture. Without going through the formalities of an introduction, Mrs. Woodhull stepped upon the stage and began to speak. Her tone at first was nervous, but gradually she overcame this tremor and for an hour she held forth to an audience that seemed to not only understand, but thoroughly appreciate the greater part of what she said. Mrs. Woodhull possesses a powerful voice, and it is of wonderful flexibility and modulation, and under perfect control. Of the lecture, it is hardly necessary to speak at length. That the theories advanced by Mrs. Woodhull, however impracticable they may seem when applied to a heterogeneous mass, are sound and pure, no one will deny. But it is to the utter impracticability of these theories, doubtless, that Mrs. Woodhull owes so few followers; for surely could they but be put into practical use, the world would be far better, purer and nobler. At any rate, no one could possibly be the worse for hearing it, while many a father, mother, sister and brother might learn from it a most valuable lesson.

MRS. WOODHULL'S LECTURE.

There was a large number in attendance at the Theatre last night. Mrs. Woodhull came before them, held her listeners enthralled by her powers of oratory, by her beauty, by her finished address, by the statements of undeniable truths that struck conviction to the heart of every intelligent person within the sound of her voice. What she said may have grated harshly on the ears of some; but it was because the knife of facts and figures cut away the diseased cancer of ignorance or willful blindness that has been eating into our hearts, and as yet no physician has been found skillful or daring enough to probe the fester to the bottom. We wish that every mother in our city could have heard her last night, listened to her as with a mother's love, a mother's experience, and the deep feeling that must be felt by every true mother, plead in piteous tones for the more perfect enlightenment of the rising generations. Her heart was in her voice, and deep down into the sanctum of every breast sank the barbed arrow of self-condemnation as they listened to her words, and felt that she too plainly exposed the injury and neglect our children sustain from those who love them best, through a false delicacy. Many gentlemen were there who are thankful that they embraced the opportunity to hear, and who emphatically stated that, if she would remain another night, they would be only too glad to have their wives, mothers and sisters attend. There were men there, too, who went out of a prurient curiosity, expecting to hear that which would pander to their depraved tastes; but we will venture to assert that those same men left the hall feeling that they had received a just and merited rebuke, and who will hereafter speak of the lady who addressed them last night in far different terms than what they did previously. Mrs. Woodhull has done a great work here. She has dropped good seed that will fall on fertile ground and bring forth the perfect fruit. And wherever she goes, and in whatever city she visits, she will receive no more hearty welcome than in Dallas, should she ever return here.

(From the Statesman, Austin, Texas, March 10, 1876.)

Mrs. Woodhull's second lecture at the Opera House last night was more largely attended than the first; fully one-half were ladies of the elite of Austin. In the most thrilling, glowing sentences she depicted the thralldom of woman, owing, as she claims, to the sense of false modesty which prevails; and exhorted the women, as mothers, to emancipate themselves, to rise to a true sense of their dignity, and to endeavor to rear a "race of gods and goddesses." She hails with joy the approaching millenium of free discussion, through the medium of the press, of truths which have heretofore remained as a sealed book. The auditors were held spellbound by her simple, unaffected eloquence, and bursts of applause were frequent, demonstrating the fact that her words carried conviction to the hearts of the hearers.

(From the Waller County, Courier, Hempstead, Texas, March 16, 1876.)

VICTORIA WOODHULL.

The lady whose name heads this article lectured last Sunday evening to one of the largest and most respectable audiences ever assembled in the city of Hempstead to hear a lecture on any subject.

MRS. WOODHULL IN THE SOUTH.

Mrs. Woodhull was called back to Giddings by a committee of gentlemen and ladies who, being so well pleased with the first lecture, tendered her an ovation which should cause her to feel proud of the conquest won. She leaves the Lone Star State for her home in New York City, laden with laurels nobly battled for and cheerfully given. Mrs. W. is accompanied on her southern tour by her beautiful and talented sister and mother, the appearance of the latter of whom is that of a courtly lady. When speaking of her talented daughters, her eyes will flash with the old-time fire, as she tells of the noble blood that flows through their veins.

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.

DR. CHAUNCEY BARNES writes that he is still in San Francisco, Cal., organizing circles for all kinds of mediumistic developments, and for practical work. He claims to be blessed with many beautiful gifts—rappings, table movements, trances, spiritual telegraphy, prophecy, diagnosing disease, healing by laying on of hands and with "the balm from God's medicine chests." He contemplates returning to the East in April, stopping for a while in Chicago, and going thence to Philadelphia.

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

MRS. S. A. WAKEMAN COOK, 578 Wilwaukee Avenue, Chicago, Ill., Psychometrist and Developing Medium, will give her attention to answering letters addressed to her, or will go into whatever town, hamlet or county wherever she may be sent, or called to go—taking, pecuniarily, whatever those whom she visits or aids in their development may be inspired to give, letting each one measure their own pockets, and be their own judges of their capacity to give. There can be no new era until all things have passed away. I feel that I cannot belong to the new era so long as I make merchandise of the Holy Ghost (the Spirit of all Truth.)

CLAIRVOYANCE.—Mrs. Rebecca Messenger, diagnosing disease, or reading destiny, if present, \$1.00; by letter, \$2.00. Send age and sex. Address her, Aurora, Kane Co., Ill., P. O. Box 1,071. (303.)

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.

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

NOTHING is more harassing than ulcers or boils. Fortunately they can be quickly healed by the use of GLENN'S SULPHUR SOAP, which purges the sore of its poisonous virus or proud flesh, and thus removes the only obstacle to its healing. Depot, Crittenton's, No. 7 Sixth Avenue, New York City.

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

READ THE FOLLOWING INDORSEMENTS.

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

NEW YORK, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY, 135 BROADWAY, New York, Dec. 8, 1874.

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

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

DUN, BARLOW & Co.

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

DENSMORE, YOST & Co.:

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

ANSON STAGER.

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

HENRY HOWARD.

MORRISTOWN, June 23, 1875.

DENSMORE, YOST & Co.:

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

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

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

All kinds of copying done upon the Type-Writer. Satisfaction guaranteed.

DENSMORE, YOST & Co.,

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

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CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.
Chap. 1.—Rival Claims of the Saviors.
Chap. 2.—Messianic Prophecies.
Chap. 3.—Prophecies by the figure of a Serpent.
Chap. 4.—Miraculous and Immaculate Conception of the Gods.
Chap. 5.—Virgin Mothers and Virgin-born Gods.
Chap. 6.—Stars point out the Time and the Savior's Birthplace.
Chap. 7.—Angels, Shepherds and Magi visit the Infant Savior.
Chap. 8.—The Twenty-fifth of December the Birthday of the Gods.
Chap. 9.—Titles of the Saviors.
Chap. 10.—The Saviors of Royal Descent but Humble Birth.
Chap. 11.—Christ's Genealogy.
Chap. 12.—The World's Saviors saved from Destruction in Infancy.
Chap. 13.—The Saviors exhibit Early Proofs of Divinity.
Chap. 14.—The Saviors' Kingdoms not of this World.
Chap. 15.—The Saviors are real Personages.
Chap. 16.—Sixteen Saviors Crucified.
Chap. 17.—The Aphanasia, or Darkness, at the Crucifixion.
Chap. 18.—Descent of the Saviors into Hell.
Chap. 19.—Resurrection of the Saviors.
Chap. 20.—Reappearance and Ascension of the Saviors.
Chap. 21.—The Atonement: its Oriental or Heathen Origin.
Chap. 22.—The Holy Ghost of Oriental Origin.
Chap. 23.—The Divine "Word" of Oriental Origin.
Chap. 24.—The Trinity very anciently a current Heathen Doctrine.
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Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost.
Chap. 27.—The Sacrament or Eucharist of Heathen Origin.
Chap. 28.—Anointing with Oil of Oriental Origin.
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Chap. 31.—Christianity derived from Heathen and Oriental Systems.
Chap. 32.—Three Hundred and Forty-six striking Analogies between Christ and Orishna.
Chap. 33.—Apollonius, Osiris and Magnus as Gods.
Chap. 34.—The Three Pillars of the Christian Faith—Miracles, Prophecies and Precepts.
Chap. 35.—Logical or Common-sense View of the Doctrine of Divine Incarnation.
Chap. 36.—Philosophical Absurdities of the Doctrine of the Divine Incarnation.
Chap. 37.—Physiological Absurdities of the Doctrine of the Divine Incarnation.
Chap. 38.—A Historical View of the Divinity of Jesus Christ.
Chap. 39.—The Scriptural View of Christ's Divinity.
Chap. 40.—A Metonymic View of the Divinity of Jesus Christ.
Chap. 41.—The Precepts and Practical Life of Jesus Christ.
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Hornellsville.	8.30 "	1.50 "	Hornellsville.	7.40 "
Buffalo.	12.05 A. M.	8.10 "	Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
London.	5.35 "	5.55 "	London.	5.55 "
Detroit.	9.40 "	10.00 "	Detroit.	10.00 "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	1.00 A. M.
Chicago.	8.00 "	8.00 "	Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
Denison.	8.00 "		Denison.	8.00 "
Galveston.	10.45 "		Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
Columbus.	5.00 A. M.		Columbus.	6.30 "
Little Rock.	7.30 P. M.		Little Rock.	
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
Omaha.	11.00 P. M.		Omaha.	7.45 A. M.
Cheyenne.			Cheyenne.	12.30 P. M.
Ogden.			Ogden.	5.30 "
San Francisco.			San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
Quincy.	11.15 "		Quincy.	9.45 "
St. Joseph.	10.00 "		St. Joseph.	1.10 A. M.
Kansas City.	10.40 P. M.		Kansas City.	1.17 "
Atchison.	11.00 "		Atchison.	1.17 "
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Ticket offices 526 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 Ag't.