

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.

SPIRITUALISM THE RELIGION OF THE FUTURE.

Editors Weekly: My last articles were more political than is my habit or taste, but seemed necessary at the moment, and so were written. In one of them I spoke of the National Capitol as ripening apparently for a Sodom cremation. Your types made "convention" of my cremation—another affair altogether.

Had Sodom survived its fiery baptism, and got annexed, in some way, to these United States of ours, our Presidential Conventions might appropriately be held there; but I did not so contemplate in my letter.

My mission, for five-and-thirty years or more, has been rather religious than political; and since the popular christianity proved itself unable to grapple successfully with chattel slavery, and finally was compelled into bloody war in its behalf, it is a most solemn question, what religion shall come in its stead? For it surely should not last.

Roman Catholic Christianity supplanted Judaism; and for three hundred years Protestantism has been seeking to exterminate Catholicism, and might have succeeded in the Western hemisphere but for the support it lent to Southern slave breeding, slave trading, slave hunting and slave holding. In the guilt of all these, the Protestant Church of the United States was implicated, long after the Catholic Church had been seeking to exterminate it, at least from its own domain in the South American and Mexican states and sovereignties.

It was Roman Catholicism that abolished slavery in Mexico in the year 1829. Mexico then included Texas, which contained a vast number of slaveholders from our Southern States with their thousands and thousands of slaves. These incited rebellion and revolt against the government, which led finally to war between Mexico and the United States, and the subsequent seizure of Texas and its annexation to these States, with slavery, of course, restored and secured, and our payment of the war debt of Texas, amounting to ten millions of dollars, into the bargain.

The slave power now felt itself omnipotent in the nation; supported by the State, sanctified by the church. Disgraceful as was our war with Mexico, waged, as all the world knew, in behalf of slavery, and for nothing else under heaven, still the Northern Protestant ministers actually shamed all decency, shocked all modesty, by their loud clamors to be appointed chaplains to accompany the regiments and fleets.

And the war ended. Mexico plundered, and slavery magnified, the church, north and south, with most insulting mockery, everywhere gave public thanks to God that the Protestant cause and faith were victorious.

But the time came when Protestantism saw another sight; when the drum beat at dead of night, commanding fires of death to light, with the contending parties, not now Catholic and Protestant, but both Protestants; and that same church and clergy that so gallantly fought side by side against Catholicism in Mexico, and in behalf of slavery, only half a generation before!

The most astounding phenomena of the nineteen christian centuries were the Protestant Church of the United States defending slavery; sanctifying slavery; dying in Mexico for slavery; drinking together, North and South, the very blood of the slave at their sacramental altars in wine bought with his unpaid toil; and then when occasion called, arming against each other—on one side, fighting for slavery; on the other, for a Union with slaveholders, in a four years' war, the most demoralizing, most bloody, most destructive to life, limb and property, the world has seen in a thousand years!

Such is American Protestant christianity illustrated in the history of the thirty last years. Robbing and murdering Roman Catholics in Mexico, in a most disgraceful war waged wholly for slavery and nothing else, and then turning their blood besmeared weapons against each other to sustain and

prolong another great nation of Protestant slaveholders and their Northern abettors.

And now that the war is over, these saints of the contending hosts, such as survive, are rushing into each others arms, and to each others sacraments, baptisms and love feasts, as though not one hand of theirs was ever stained with brothers blood!

Such in very brief is the religion which Spiritualism, or some sublimer faith, must meet and overcome. Such is the Protestantism the abolitionists encountered in their first attempts against that slave system which has cost the nation a half million human lives and those millions of dollars "than human sinews bought and sold have ever earned!"

Let Spiritualism study well its history if it would maintain triumphant warfare upon it, and supersede and supplant it with something more divine.

PARKER PILLSBURY.

PAINESVILLE, Ohio, March 30, 1876.

GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

MECHANISM OF GROUPS AND SERIES.

This can scarcely be outlined, much less defined. Fourier's style is not clear in general, and he considered even a volume too small for an adequate exposition of this branch; nor would minute details be of much use until the finer shades of co-operative life require to be considered, by reason of success in initial experiments, when it may be found that Fourier's plans need important modifications. It is possible, however, that recently formed communities may have reached a point where Fourier's views on the subject may be suggestively and practically valuable. I therefore subjoin extracts and condensations thereon:

The series of groups he founds on —

The five external senses.

The affections of friendship, ambition, love and familism, or paternality.

Three other "passions," little known and much condemned by "civilizees," viz:

The Cabalistic.—Love of refinement, intrigue, emulation.

The Butterfly.—Love of variety, or alternation in both labors and pleasures.

The Composite or Compound.—A desire to realize two or more pleasures at once; as, for instance, to dine with persons whom you like, where there is a flow of agreeable conversation, uniting gastronomic, intellectual and social pleasures; love of combination or cumulative action.

The three last named are regarded in civilization as vices; but God created them to operate by series of contrasted groups; from them is born true wisdom, the equilibrium of the passions, resulting in unity.

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

Cabalism is for the human spirit so imperative a need, that in default of real intrigues it seeks with avidity the factitious at games, theatre, romance. An artificial intrigue is created when a company assembles by means of cards. The principal property of the cabalistic passion in the serial mechanism is to excite discords or emulative rivalries between groups similar enough to each other in occupation to dispute the palm.—(vi.)

[REMARK.—In civilization and lower forms of social life, the cabalistic passion shows itself in cliques, rings, sects, parties, and their accessories of backbiters, swindling and slandering. These cliques and rings to-day—not the people—control this and other governments, regardless of "forms of government," for which, Pope says, "fools contest."] Civilizees, with instinct of falsity, have chosen for the pivot of their social system a group essentially false—the conjugal couple; false by the number (limited to two) by the absence of freedom, and by the divergencies and disagreements of tastes.—(vi. 57.)

A passional series is a league of divers groups graded in ascending and descending order, united passionately by identity of taste for some function, as the culture of a fruit, a special group undertaking each variety of work in connection with the object with which the series is occupied. If the series is

devoted to the culture of the hyacinth or the potato, for instance, there should be as many groups formed as there are varieties of these articles adapted to the soil of the locality.

A single series (in a phalanstery or community), would be useless; there must be series mechanised and interlocked to the member of at least 45 or 50.

The passional series utilizes disparities of character, tastes, instincts, fortunes, etc. A series is fed only by contrasted and graded inequalities. Discords are so necessary in a passional series that each of its groups must be in full antipathy with two contiguous groups, and in graduated antipathy with the sub-contiguous, as in musical tones.

Three conditions are indispensable to the success of a series, viz:

Compactness, or nearness of varieties of any given plant cultivated by contiguous groups. This is necessary to secure activity of the cabalistic passion.

Short Sessions.—Long ones fetter the butterfly (variety) passion.

Division of Labor.—The civilized mode compels one person to fill all the functions of a given labor, thus fettering the play of the composite passion. vi, 52-54.)

Minimum for sub-groups, three persons.

Minimum for full groups, seven to nine persons.

A series operates on a group as a group does on the respective individuals composing it; and should contain at least five groups. A full series comprises twenty-four groups.

The individuals comprising a group should be as follows, viz:

Transition	1	"Ambigu"
Superior Wing	2	Bachelors
Centre	3	Adepts
Inferior Wing	2	Novices
Pivot	1	Chief (vi. 60.)

To attain passional success, to mechanise the passions, we must have in operation fifty or sixty to five hundred series, thus abridging their seances and enabling each society to figure in a large number of series, fifty to one hundred, if he can. It is a *sine qua non* to interlock one with another.—(ii, 143.)

We insist on the stupidity of the civilization which, pretending to have studied man, has neglected to analyze groups, their contrasted properties (iii, 344), their ranges in divers degrees (iii, 352). It is a blunder of the same magnitude as if, in agriculture, we had omitted grains, and wheat, barley and oats were still disdained, despised, as coffee was for several thousand years until goats, by their intoxication, had disclosed its properties. The learned world has this character of servility, of persisting in a prejudice because some master was imbued with it. Aristotle did not mention coffee; twenty succeeding centuries concluded that coffee and its bean were not worthy of attention. Plato made no analysis of groups; therefore groups are not worthy of study. Thus civilized genius forms its opinions; yet it claims to have perfected reason!!!

In all descriptions of passional series * * * * * the accords of passion and sympathy, the rules of which seem to civilization an undecipherable scrawl, are, on the contrary, a mechanism accessible to geometrical methods. Civilizees, in this as in all other problems, see nature only in a simple mode; they believe all sympathies to be permanent; they are, however, permanent, occasional, periodic, etc. This calculation is one of the new worlds of science, to which the genius of civilization has been unable to obtain access, but which has about it nothing impenetrable, notwithstanding popular supposition to the contrary. All nature is an immense mechanism of sympathies and antipathies, very methodically ruled and very penetrable to genius, provided the person possessing it studies as preliminary the two theories of passional attraction and association with which our great minds have never dared to occupy themselves.—(vi, 65.)

The mechanism of equilibrium in the series absorbs individual cupidity in the collective interests of each series and of the entire phalanx; and absorbs the collective claims of each series by the individual interests of each member in numerous other series.—(vi, 315.) [I think this is what F. calls "engrenage," or interlocking.]

In great industries, re-union not distributed in passional series is subject to two radical vices:

W. J. Lawrence

Mediocrity of product for want of industrial attraction.
Waste, for want of guarantee as to management.—(vi, 475.)

The contrasted passion series is fed exclusively by the disparities which disconcert civilized methods. It operates as does the laborer who from heaps of dirt draws the germs of wealth. The waste, filth, dirt and general refuse which pollute and infest our houses, become for him sources of fortune. It is the same with our passion series for which our present [social] policy has no use. We are about, thanks to the lever I have named, The Contrasted Series, to transform into precious materials all these leavens of social madness. The more numerous are they, the better will the series be graduated, contrasted and aptly interlocked.—(iii, 31.)

[REMARK.—Which suggests Huxley or Tyndall's remark, that "dirt is matter in the wrong place." But as such material dirt never should have existed in any place in actual forms, so there is much passion dirt for which no form of society will have any use. I refer to such as is not merely misdirected, but owes its origin and form wholly to sexual unions that are merely lustful or enforced. Such "passion dirt" must be incapable of utilization, having its origin in a "sin against the holy spirit (of love) which cannot be forgiven either in this age or the age to come," but the results of which will become less and less obvious in generation after generation of that social harmony which can be born only of freedom; or, as Swedenborg has it, "there is no regeneration but in freedom."

YES, "WHO PAYS THE EXPENSES?"

Editors Weekly:—In your issue of March 18, "J. W. T." in criticising a previous article, and defending the National Banking system, states "so much error" and so little "truth," "that I am constrained to reply" to those parts which are unsupported and "unwarranted assumptions." His first is in substance, that if we should increase our currency one billion dollars they would not be "worth the paper they were printed upon." From what data does J. W. T. draw this "assumption?" From official figures we find that the total circulation of all kinds outstanding in 1865 was \$2,003,874,179.25; in August, 1875, we had only \$764,908,217, showing that the currency had been contracted; \$1,238,965,962.25; also showing that we have had more than "one billion more currency" than we have now; but can he recall a time when it was not "worth the paper they were printed on?" If not, what reason has he for assuming that they would so depreciate now or in the future? I assume, that if that amount of currency (a non-interest bearing debt) was afloat, instead of being locked up in unproductive interest bearing bonds, it would be compelled to seek productive enterprise, set the wheels of industry moving as in 1865, giving employment, food and clothing to our laborers.

Again, J. W. T. says: "It is generally conceded by the best financiers that the national banks have already more currency than they can profitably, and at the same time safely float." This "float" means to loan, and the "best financiers" are the national bankers, who know how to "float" or loan money so as to have it pay them well, and double their fortunes every four to eight years. All over the West and South the "floating" rates are from 10 to 24 per cent per annum, and if national banks are retiring their circulation, it is because the people see nothing but bankruptcy in these rates, and refuse to borrow and invest in productive enterprises.

But right here is the point with such as J. W. T. and the national bankers: Money must reap its reward, "profitably and safely float," whether labor be rewarded or not. Laborers may starve and freeze, be made "tramps" and "thieves," the nation driven to bankruptcy and ruin by the enforced idleness of its wealth producers; but money must be well protected and rewarded, it is so much superior and of so much more importance than humanity! J. W. T. also assumes that the national banks "pay back to the government and to the people in extra taxes fully as much as such benefits are worth." Now, what are the facts? The national banks pay a tax on their average circulation of half of one per cent semi-annually, making one per cent per annum. Would not the people be glad to borrow currency at that rate?

Horace Greeley, in speaking of this stupendous fraud, at one time said: "If the government can afford to loan \$300,000,000 to bankers for nothing (or a tax of one per cent), it can afford to loan the people \$300,000,000 at three per cent per annum;" and I add, with that interest pay some of the expenses of running the government and stop taxation. Another fact is, that the bankers do not pay the government or the people anything—not one dollar in taxes. This has been clearly proven many times in the WEEKLY; all that they pass over to the government as taxes is wrung from the labor of the people in the 10 to 24 per cent interest charged to those who are compelled to borrow the money that they (the national banks) get from the same people, in their collective capacity, at a tax of one per cent.

I will intrude upon your valuable space only to reply to one more "unwarranted assumption" of J. W. T., which I quote as follows: "By comparing the average price of greenbacks in gold with the volume of such greenbacks in circulation during the last twelve years, we find that an increase of the same has always caused them to be worth less on the dollar, while a decrease of the greenback has always enhanced their value."

In September of 1864, gold was quoted at 275; it is well known that the issue of greenbacks continued to increase until after the close of the war, and that gold fell to about 150.

According to the reports of the Comptroller of the Currency, we have over \$13,000,000 less greenbacks afloat now than we had one year and one month ago, and are thirteen months nearer the day fixed for resumption; yet gold is 114%, 114%, against 111%, 111% then. How will J. W. T. account for these facts?

All that is wanted to bring our greenbacks to par with gold, is to have the government receive them for all dues,

and not discriminate in favor of gold. This is no assumption, for we have proven it, as the "demand notes" that were issued during the last war were made receivable for duties on imports, and remained at par until they were all drawn in and cancelled.

Our financial legislation since the close of the war, managed by and in the interests of "the best financiers," has been such as to call forth the following severe criticism from the London (Eng.) *Economist*: "It was said by one of the masculine writers of the seventeenth century, in discussing the evils entailed on Ireland by bad and stupid laws, that if such laws had been adopted by the devil in the government of his dominion, the kingdom of Satan could not have lasted a year. We should hesitate to apply so strong a description to the American policy since the war, but we have no hesitation in saying, that that policy, in its violence, ignorance and greed, has, in its economical results, left little to choose between the United States of 1875 and the Ireland of two hundred years ago." Very truly, A. W. ST. JOHN.

CARTHAGE, MO., 1876.

A LOVER'S PRAYER.

BY HELEN M. COOKE.

(LOTTIE LINWOOD.)

Touch gently now, oh happy sleep;
The dear beloved's soulful eyes;
His glowing visions guard and keep;
Shut in my light of paradise.
And from his tender poet-face
Smooth out each lineament of care;
And over all his features trace
The beauty of my worship there.

Breathe on the lips I love so well,
Round which such wondrous sweetness clings
Whisper the words I dare not tell;
Sing him the song my spirit sings.
Lay thy soft hand upon his heart,
Oh envied sleep! and make it strong
To meet my deathless love in part,
And cherish it from every wrong.

NEW YORK, 1876.

PERSONAL LETTERS FROM TEXAS.

Editors Weekly: An incident recently came under my observation which shows the perverse depravity of men and the wild delirium to which their passions are allowed to rise, and above all, the injustice of society in its dealings with the parties to it, so vividly, that my soul is chilled with horror and filled with indignation. I feel moved to write for your columns the facts as I learned them, and at all other times to do all that in me lies to lift woman out of the power of man, and to make him bear the ban which society attaches to the commission of such deeds, from which he now goes "scott free." In quite the early part of my public work I was called to give a course of lectures in a thriving country village in Connecticut—the State designated as "the land of steady habits." While there, I met a mother who carried in her arms a blooming infant, scarce twelve months old; its eye was bright, its complexion fair, and as it laughed and caroled in its baby glee every one stooped to kiss and admire it. As time passed on, I chanced again in the social circles of life to meet this mother who now led by the hand a shy, timid child, for the baby girl had grown to be some five or six years old. She was somewhat delicately formed, and had an expressive face, and although she seemed frightened when observed or addressed by a stranger, a few gentle words won her confidence, and as she grew to be familiar, she would come and twine her arms about your neck, and as you attempted to interest her in the recital of anything comprehensible to her childish intellect, her little cheek would dimple with smiles, or her eyes be brilliant with tears, as the theme was either grave or gay; quick to laugh when mirth was in the ascendancy, rapidly reacting, easy to cry when her sympathies were touched; tender, sympathetic, confiding, teachable, always looking up to her elders with confidence and trust. Men or women were to her the embodiment of all wisdom, and upon them she looked with great reverence. Like a flower that could only blossom in the sunlight, she was only happy in an atmosphere of love, and in such her young mind expanded and absorbed its necessities, giving out in its turn sweets which, if she had been properly guarded and directed, could not have failed to have blessed the world. Some weeks since, while sojourning in a city not outside the limits of the State in which this young and promising child was born, I met a policeman in uniform who rudely hurried along the walk a young and fragile girl, apparently not more than fifteen years of age, with a pale and forlorn countenance, and beautiful brown hair which hung in a mass of dishevelled ringlets down her shoulders. As they turned a corner of the street, men jostled them on the walk, and called out to the officer to know where he was going with his "young cub." I turned about and heard girls who had homes and protection, and whose only boast might be that they were better dressed, and mothers, too, who should have felt different, saying "the outcast," the vile thing, "she is not fit to live," and other similar epithets which aroused my indignation. I had gazed into that girl's woe-begone face, and saw the look of agony as the officer of the law hurried her along, and I knew she was a victim of man and of that society of which he is a pampered favorite. I inquired to know the "head and front of her offending," or why the officer had taken her into custody. A woman replied, "her appearance tells what is her offence; why she has been in the stable all night where the men took her, and did with her as they pleased, the miserable thing." "But where are the men, her associates in sin," I asked? "Alas! none knew or cared. It was enough that this young and helpless girl was to be arraigned for what she had done. The authorities cared nothing for the men who had degraded her. But what men? There were men (or things having the forms of men) who enticed this girl into a saloon, and through some means yet unknown induced or forced her upon a billiard-table. To gratify their beastliness a dozen or more of them abused her person, until she lay in a dead swoon, and then,

like the cowards they were, afraid to stand the consequences of their acts, sneaked away, leaving their victim to her fate; but one more humane than the rest, who was an ostler, lifted her in his arms, and carried her to his stable, the only available shelter he had for her, and made her a resting place of robes and blankets, and brought her wine and refreshments. At daylight, when she had so far recovered as to be able to move about, and as he was casting about to see how he could aid her, a policeman who had been informed of her whereabouts took her under arrest. And this was the prattling infant I had caressed, the promising child I had admired and loved! My heart sickened within me, and my soul cried out, "how long, oh! how long will it be before this christian community will make a higher standard of morality for man, and hold him as rigidly accountable for his acts as it does the woman?" The explanation of this sad case is simple. The mother had sickened and died. The father left her with distant relatives who took no interest in her, and proved recreant to their trust. Through a combination of influences and circumstances she fell, and there were none to reclaim her. Mothers would not do it; society would not do it; and what protection or help had she? Think of it, mothers; for to you belongs this work. To-day all is prosperous with you, and you have homes and can give your daughters protection; but reverse may come quickly, and your own daughter be turned out upon the cold charities of an unfeeling world, to share a fate like to this poor girl's. She was not a prostitute who had sold herself; none had paid her money; but she had yielded to the entreaties of men with whom her fate had thrown her in contact, because she had neither strength nor capacity to resist them. Let women put it beyond the power of men to do these things by making the censure and contempt fall upon them, and by standing together and uniting our efforts to save those of our kind who need our assistance.

E. ANNE HINMAN.

HEMPSTEAD, March 14, 1876.

Miss Tennie C. Claflin:

The citizens of our town are circulating a letter of invitation to your sister to deliver another of her interesting lectures. Some of those who were the most opposed to her have the matter in charge, and my advice would be to throw the responsibility on them of making it a success pecuniarily. Should your sister conclude to return on the invitation (it will be sent to Dallas), select Messrs. Haveman & Co. as the parties to work it up. You will in any event have the hearty support and assistance of your friends.

Respectfully, etc., CHS. F. VERLANDER.

HEMPSTEAD, March 12, 1876

Mesdames Woodhull & Claflin:

Dear Friends: As Mr. Verlander is writing, I thought I would give you an idea of the impression your lecture produced in this little community. The Woodhull friends, next morning, could be counted by hundreds. All the leading young men thank you a thousand times for your most eloquent advice; indeed, the one I pointed out to you at the hall called to get your address, as he had written you a letter to which he had obtained a dozen other signatures. I told him to leave it here and I would enclose it. They all most earnestly request your return, promising a sum sufficient to satisfy you. The ladies, who were "strong-minded" enough to have listened to you, have been most generously envied by those who most unfortunately remained at home. Should you be induced to return, you will have a warm welcome from us of the City Hotel. I will give myself the great pleasure of again addressing you in a few days, enclosing the young men's letter, which they most earnestly hope you will have published in the most popular papers. My kindest regards to your mother, with heartfelt wishes for you and yours.

MRS. M. P. VERLANDER.

City Hotel, Hempstead.

THURSDAY MORNING, DALLAS, TEXAS,

March 16th, 1876.

My Dear Mrs. Woodhull:

I was an attentive listener to your beautiful and inspiring appeal last night at Field's Theater, and want to thank you from the bottom of my heart for the great good you did me, and in speaking for myself I believe I do so for the entire audience and Dallas generally. Indeed I heard enough, before leaving the room, to assure me your sentiments are precisely mine, and have been since I could think for myself. May God speed and bless you in your noble work.

My dear mother was taken away from me when only three years old, and I have had no one to direct or advise me as I should have had, and to-day, at twenty-four, my heart hungers for one I could call mother—such an one as you pictured to us last night.

How I wish I was able to give utterance to my heart as it feels, that I might tell you all the good brought to the surface since hearing you the second time: I say second time; perhaps you recollect your lecture at Bordentown, N. J., in '68, '69 or '70 (I forget which). B. is my native town, and though I enjoyed your lecture I was not so impressed (being much younger) as now.

I am going to read carefully your lectures in pamphlet form, and anticipate much pleasure and good results.

I feel, my dear madam, that I have no apology to offer for thus intruding before your notice, but trust you will receive my words as a slight token of the esteem and brotherly love that I bear you. Truly and most respectfully yours,

GEO. B. HORSFIELD.

AUSTIN, TEXAS, March 7th, 1876.

Dear Lady: From the core of my heart I thank you for your lecture last evening. I am librarian in a reading-room of weekly papers. As I listened to you last night it seemed to me as if it were as tongues of flame issuing from your lips; it was, as it were, molten lava pouring through my veins; the tears poured over my face—me, almost an old woman!

Now, I wish I could make all the mothers in Austin go to hear you. Many women are thanking you. I could write on and on, and tell you of a thousand things that are in my heart, but I must say good-night; we shall never meet, but I shall always pray to the good Father to give His angels charge over you, that your ways may be made more smooth, the hunger of your heart filled, the love of the whole earth poured upon you. I see in the future monuments erected in your honor. I shall not see it, but your child will live to see it. She will raise her hands to heaven in thanksgiving that the day has arrived—"Ah! if my darling mother could only see this."

M. HIGBY,
Librarian of Austin L. Ass'n and Cor. Sec.

(From The American Spiritual Magazine for March.)

MRS. VICTORIA WOODHULL.

This remarkable woman, who has been reported to advocate doctrines subverting the very basis of our social fabric, created more interest than ever any woman did in this city. We called to see her at the Peabody, and told her we always made it a rule if we said anything against any one to tell them of it the first opportunity. Handing her a bound copy of the *Magazine* to see it all, she smilingly said that she was shocked when she heard the construction that was put on the sentiments she had uttered. The press called to see her, and gave lengthy reports of interviews and of her address, all of a very favorable character. We must, in justice to her, say that we presume no woman was ever more misunderstood, or more misrepresented, than she has been. Her teachings were of the most excellent character, and her system of the purest chastity.

THE HARDY SEANCES.

TO THE PUBLIC:—The following facts have forced themselves upon us during the past week spent by Mrs. Hardy in New York, and we shrink from the duty, which as Spiritualists who have become cognizant of these circumstances, is incumbent upon us.

Mrs. Hardy gave her first seance of this course, at Republican Hall in 33d Street, before the 1st Spiritualist Society of New York, upon Tuesday evening, March 12. It was, upon the whole, considered quite satisfactory to the majority present, and the Press gave several good notices of the same; although Mr. Austin has a piece of DRY COTTON WOOL picked out from the mold produced upon that occasion, upon its being exposed to the audience.

Mr. and Mrs. Austin having previously invited Mrs. Hardy to visit them during the week, a seance was held in their house Tuesday eve, when about thirty people were present. A small pine table was previously prepared by Mr. Austin, measuring 18 inches in width by about 4 feet in length with an opening across the centre into which a board or leaf was so closely fitted, that, though it could be removed with one hand, it would require both to replace it. The pail containing the paraffine and water was sustained by one arm of a scalebeam, which was suspended from the frame of the table in such a way, that while the pail was under the table, the other arm, supporting the nicely balanced weights, was outside, and in full view of the audience, passing through a slit in the black glazed-muslin bag which enclosed the table and its contents, and which was of sufficient depth to overlap itself upon the top of the table where it was thoroughly secured by pins on the opposite side from the medium. The seams of the muslin bag were sewed by a lock-stitch machine, and over the table were thrown blankets to exclude the light.

Mr. Austin had some colored paraffine which he desired to use, but it was declined. It was proposed by Mr. and Mrs. Austin to make their seance arrangements before the entrance of Mrs. and Mr. Hardy, but in this matter they failed. No light was allowed in the room, and only a moderate amount from an adjoining one, as the "spirits" complained that the conditions were not favorable. Very soon a slight motion of the outside beam was increased to such a degree as to throw the weights from their place, which naturally attracted the gaze of all to this point, except that of Mr. Austin and two other gentlemen who were intent upon the fact that Mrs. Hardy frequently introduced her left hand under the blanket; and finally the motion became so attractive to her, that she rose many times, and leaned over the table to observe it, but never failed to pass her hand under the blanket at the same time.

The last time leaning over a violent motion to the outside beam indicated the same to the pail within, and on the instant a light "thud" was heard as of some substance dropping inside upon the carpet. The left hand of Mrs. Hardy was withdrawn, and the blanket, previously left rumpled, was now carelessly smoothed out, and it was soon indicated that the work was finished. Upon removing the blanket, Mr. Austin found the muslin pinned differently upon the top of the table, from what he had it, and having in the spot where the left hand had been hidden, a strained appearance;—and the middle board was found displaced. A paraffine mold was lying upon the bottom of the bag, a little under the edge of the bowl.

Wednesday evening, as Mrs. Austin and Mr. and Mrs. Hardy were coming to a seance at the house of Mrs. Hull, Mr. Hardy being quite in advance, and Mrs. Hardy next, in crossing the street, Mrs. Austin, who was last, saw a paraffine mold lying in the gutter where Mrs. Hardy had just passed. She exclaimed, "Why, there's a paraffine hand!" And Mrs. Hardy, returning quickly, crushed it, and both ladies picked up pieces from the fragments. Mrs. Hardy accided her husband for being so careless about "carrying that bag;" he ought to know the top was liable to spring open, and now perhaps there would not be paraffine enough to form another to-night." Mr. and Mrs. Hardy had, just before leaving Mrs. Austin's house, denied, to them and to another lady, that they had any paraffine molds with them.

Mrs. Hull, at this seance used an extension dining-table, with a slight opening in the centre. But the medium failed to obtain a mold;—owing, she said, to the too great thickness of the coverings of the table, which consisted of a linen floor-cloth laid beneath, and brought up securely around the whole, with table-covers above to exclude the light, and which was arranged by Mrs. Hull, Mrs. Sayles and Mr. Murray;—and secondly excused, after our dropping the covering upon her side of the table as desired, on the ground of her "great fatigue of previous night, etc." On this occasion, Dr. Hull, who occupied a favorable position during the materializations of spirit-hands, etc., declared to Mrs. Hull and Mrs. Sayles that he assuredly saw toes three times, when Mrs. Hardy professed that the spirits were showing hands; and a lady who sat by Mrs. Hardy's side felt the vibration of her chair, and saw a movement of Mrs. Hardy's dress and handkerchief (in her lap), at every presentation of purported spirit-hands at the opening. We had also writing upon slates, when Mrs. Hardy desired all pencils to be removed, as the "spirits were able to write without pencils." Present, 30 people. Lights very dim.

On Thursday evening, Mrs. Lane and Miss Lane, her daughter, called on Mrs. Hardy at the house of Mrs. Austin, and both saw the fingers of a paraffine mold protruding from beneath Mrs. Hardy's dress, and which she hastily con-

cealed as soon as she was informed, and declared them mistaken. During this evening, Mrs. Austin having arranged a small table with paraffine and bowl of water, all within a netting or bag, the position of the seams of the bag not being noticed, heard, as did also Mrs. Lane, Miss Lane, and Mr. Murray, a rubbing and scraping under the table, and afterwards saw a mold inside the netting with its thumb detached, and claimed by Mrs. Hardy to have been formed by the "spirits" from said paraffine. Mrs. Austin's niece, who was sitting at the table, upon looking beneath during the after materializations, saw Mrs. Hardy's foot manipulating the bell, etc. Light was abundant for distinguishing each person in the room. Nine only were present.

On Saturday, the 18th, Mr. Murray received a package of paraffine from Mrs. Hull and Mrs. Sayles, which was designed for use at that evening's seance with Mrs. Hardy, at the home of Mrs. Hull, and taking it to an apothecary near by, had it accurately weighed, and the weight, which was 1½ pounds avoirdupois, marked on the wrapper. Mrs. Hull and Mrs. Sayles kept this sacredly until the evening, when it was shaved up in their presence, and before them and Mr. Murray and others was placed in a pail and hot water poured upon it. A table about three feet square was enveloped, with paraffine and water-bowl, in the netting bag used by Mrs. Austin in her seance of Thursday night, but the seams of the bag were placed at the ends of the table and beyond the reach of Mrs. Hardy. No mold was forthcoming; and Mrs. Sayles assisted Mrs. Hardy to hold a slate for spirit-writing, in explanation—to be done, as usual without pencil.

Mrs. Sayles saw Mrs. Hardy carry her hand to her head, ostensibly for the purpose of arranging her hair, both before and after such writing. She saw the form of Mrs. Hardy's hand, through one thickness of table-cover, move as the writing progressed, and return to commence the second and third lines of communication, and motion with each faint tap which announced the writing finished. Mrs. Sayles held the slate six or eight times. The writing was always done across the corner of the slate near Mrs. Hardy's hand, and never out of her reach. Mrs. Sayles once lifted the cover a little quicker than was anticipated, and saw Mrs. Hardy's first fingers and thumb above the slate, which was not, however, supposed to be noticed by her. Mr. Austin and others in reading the writing, saw once a double formation of the letters, and were puzzled. After the close of the seance, Mrs. Hull found and preserves a bit of slate-pencil, one and one-quarter inches in length, having one pointed and one jagged end, and which was lying on the carpet, above which place Mrs. Hardy had been sitting.

The "spirits" desired us to place Mrs. Hardy, instead of the table, etc., in the netting—to which we acceded, as they declared that they could not otherwise make the mold. In tying the netting bag about Mrs. Hardy's throat, Mrs. Sayles strove to leave both seams behind Mrs. Hardy's shoulders, in which she was entirely baffled by Mrs. Hardy, who shrugged the fulness over her right side, and firmly grasped it with one seam in her right hand—Mrs. Sayles carefully before sitting down brought down the table-cover to the floor on the side next Mrs. Hardy, while others looked after the exclusion of the light from the other sides. She found, upon coming again to Mrs. Hardy, that the whole cover on that side was lifted and laid over her lap.

The lights were required so low as to be of no avail in the back parlor, at the extreme end of which she sat facing her audience;—all the light allowed being from two burners in the chandelier in front parlor, partially turned down. No one was allowed within a semi-circle of five or six feet from the table. The mold was soon declared finished; and on being quickly examined (by a novice, as it happened) another bit of dry cotton-wool was found within the orifice of the wrist, which Mr. Austin has with the first in his possession.

This table, etc., was then placed aside, and we resorted to the same table used Wednesday evening for spirit-hand materializations. Mrs. Hardy first seated herself at the end of the table, which was built with a heavy standard, opening in the centre; but soon the "spirits" found it necessary to change seats, until Mrs. Hardy was placed on one side and opposite the opening, when about the usual after manifestations took place. Thirty-five people were present.

After the dispersal of the company, Mrs. Hull and Mrs. Sayles found the paraffine cool enough to roll up, and turn off the water, which they did, laying back the paraffine till Monday morning, when the bits adhering to the pail being also detached and placed with it in the same wrapper formerly used, Mr. Murray took the package and had it weighed on the same scales, when it balanced exactly 1½ lbs avoirdupois, the same as before the seance. He also received the paraffine mold or glove from Mrs. Hull and Mrs. Sayles, and found its weight to be 2½ oz. avoirdupois. The druggist performed the weighing in both instances.

Mrs. Austin was unaccountably annoyed by bits of cotton wool about her carpets while Mr. and Mrs. Hardy were with her.

Upon Sunday, the 19th, Mrs. Austin saw Mrs. Hardy's stockings worn the previous evening at Mrs. Hull's seance; at about two inches above the toe they were cut across the sole and left open.

Each can draw his inferences from the facts we state. We subscribe our names to verify what is attributed to us in this statement.

Bronson Murray, 238 West 52d Street, New York.
Elvina Ann Lane, 66 Park Avenue, New York.
Mattie A. Lane, 66 Park Avenue, New York.
Thos. K. Austin, 418 West 57th Street, New York.
Margaret Z. Austin, 418 West 57th Street, New York.
Jane De Forest Hull, 140 West 42d Street, New York.
Lita Barney Sayles, 140 West 42d Street, New York.
March 23d, 1876. L. B. SAYLES, Scribe.

At a meeting of the N. Y. Association of Spiritualists, held in the Harvard Rooms last evening, the following resolution was adopted unanimously:

Resolved, That the ladies and gentlemen whose names were subscribed to this report read before our conference this afternoon, by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons who, in our estimation, are entitled to our full credence and confidence. P. E. FARNSWORTH, Sec'y.
NEW YORK, March 27, 1876.

BITS OF FUN.

BUGGINS thinks that dynamite is a contraction for die any minute.

"SHE Stoops to Conquer," was written before the days of pull-back dresses.

"How are ye, Smith," said Jones. Smith pretended not to know him, and answered hesitatingly: "Sir, you have the advantage of me." "Yes, I suppose so. Everybody has that's got common sense."

A BACHELOR returning from a hall in a crowded coach, declared with a groan that he had not the slightest objection to "rings on his fingers," but he had a most unequivocal aversion to "belles on his toes."

"Now my little boys and girls," said a teacher, "I want you to be very still—so that you can hear a pin drop." In a moment all was silent, when a little boy cried out, "Let her drop!"

"HAVE you any nice fresh farmer's eggs?" inquired a precise old lady at a grocery store. "No, ma'am," replied the

clerk, "but we have some very good hen's eggs." She took three to try.

JOYCE is writing a drama entitled "The Whisky Ring," in the hope that the audience will "call out" the author.

A COLORED WITNESS in the Johnstown murder trial said he was a Democrat. "I signed de pledge t'ree y'ar ago," he said; "'haved myself an' voted de 'publikin ticket. But I'se a Democrat now. Tuk to drinken', boss, an' got into bad kump'ny."—*Rochester Democrat*.

KNEE-BREECHES are said to be coming in fashion, and Mrs. Fiske—late Burnham—writing for the St. Louis Republican, says she is much exercised about the men's legs. Tut, tut! You just let 'em alone my lady.—*Rochester Democrat*.

THEY haven't caught Tweed yet, but there is a young man locked up in New York city for stealing four cents worth of bread to keep from starving.

"FIGURES will lie," said a young married man the other day, "and don't you bet on the figure of a woman until you know by actual observation just what you have to sustain your judgment. Yes, Sir, I know that figures will lie."

"PIETY," remarked an Arkansas preacher to his congregation the other day, "does not consist in noise. The Lord can see you give to the needy just as easily as he can hear you pray the roof off."

AN Arkansas man ate a pint of sawdust a few days ago on a bet. An intelligent physician who was called in, told him he would have pain in his lumbar region if he stuck to such board as that.

A LADY put her watch under her pillow the other night, but couldn't keep it there because it disturbed her sleep. And there all the time was her bed-ticking right underneath her, and she never thought of that at all.

An elderly maiden who had suffered some disappointment, thus defines the human race: "Man, a conglomerated mass of hair, tobacco-smoke, confusion, conceit, and boots. Woman the waiter, perforce, on the aforesaid animal."

THE Spiritualists are disturbed by dissensions among themselves. Some of the believers are trying to introduce occult philosophy, including a belief in necromancy and kindred things; but a great number, probably a majority, reject the innovation. There is likely, however, to be a schism upon this point. Another trouble is caused by Home, the well known medium, who denounces as impostors the Davenport, Eddys, and all other operators in materialization. Home says that everything done in the dark, behind curtains, or in cabinets may be properly regarded as trickery. This arouses the resentment of a numerous class of Spiritualists, who retaliate by saying that Home is a trickster. The Oneida Community has embraced Spiritualism, and that has revived a discussion of socialism, upon which Spiritualists are divided.—*N. Y. Sun*.

MATTIE STRICKLAND.—We extract the following complimentary notice of Mrs. Mattie Strickland, from the Ripon (Wis.) *Eree Press*, of a recent date:

"Mattie Strickland lectured in the Unitarian church last Sunday evening, on the subject of woman's rights. She is an educated and refined lady, and her lecture was one of the most brilliant ever delivered in this city. Her voice is clear and musical, her language pure and elevating, and her demeanor that of a cultured lady. In appearance she is decidedly handsome and were she to quit the rostrum and go before the foot lights, there would be little doubt of her success. To think that a woman so highly gifted should advocate the damnable doctrines of free love, is lamentable."

EDITORIAL NOTICES.

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.

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.

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.

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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 15, 1876.

Brooklyn Academy of Music.

Thursday, April 6th.

**Victoria C.
WOODHULL**

SUBJECT:

The Human Body, the Temple of God.

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MEDIUMSHIP—THE FALSE AND THE TRUE.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.—St. Matthew xii. 34.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Ibid. xxiii. 33.

O generation of vipers, who hath warned you to flee from the wrath to come?—St. Luke iii. 7.

Why doth this generation seek after a sign? Verily I say unto you, there shall be no sign given unto this generation.—St. Mark viii. 12.

For there is nothing covered that shall not be revealed; neither hid that shall not be made known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in closets shall be proclaimed upon the house-tops.—St. Luke xii. 2 and 3.

Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world? For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.—St. Matthew xiv. 3, 24 and 14.

But now is Christ risen from the dead and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.—1 Corinthians xv. 20 and 23.

For the Lord himself shall descend from heaven with a shout. . . . And the dead in Christ shall rise first.—1 Thessalonians iv. 16.

The last enemy that shall be betrayed is death. For this corruption shall put on incorruption, and the mortal must put on immortality.—1 Corinthians xv. 26 and 53.

Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God.—1 John iv. 1 and 2.

It is impossible but that offences will come; but wo unto him through whom they come.—St. Luke xvii. 1.

GENERAL STATEMENT.

Our readers who have followed us through the editorial columns of the WEEKLY during the last year, know that we believe that the end of the world—the present dispensation—is at hand. We have shown that the fruit of the former, or Jewish dispensation, was the perfect man Jesus. With the yielding of that fruit, the dispensation passed away—died—even to the extent of numbering the years from the beginning of the new. Surely there was an end of time and the beginning of a new time. The old dispensation was, under divine guidance, evolved purposely to produce the desired fruit. The Jews were a peculiar people; specially the objects of spiritual influence, all pointing to the one thing—the man Jesus. It was to “Abraham and thy seed” that the promise was made. There was nothing feminine about that era. But the new promise was to Mary and her seed, and the Christ era has been specially feminine. In this era woman has risen from nothingness into a thoroughly independent individuality, and soon there shall come forth to the world the perfect woman—the fully developed fruit of the present dispensation; and the fruit of the old and that of the new shall merge the opposite powers which they represent, respectively, and from them there shall spring the new heaven and the new earth, and the end of the world or this dispensation will come, when all its powers and principalities shall go down as did the Jews, when out of their decay had risen the beginning of the new era. Indeed, the signs of decay and dissolution are, even now, evidently written in bold and unmistakable characters all over the face of existing things. The body politic, the body religious and the body social are rotten, and the scent of their decay already offends the nostrils of all those who seek not the flesh-pots of the day and age.

Dispensations—eras of time—come and go in their allotted seasons, with the same regularity that is true of all things else; and they yield their fruit with the same unerring certainty. As the seed planted in the earth dies, and as the new germ springs forth from its decaying organization, so do eras die, and so do new germs spring from their decay and become the basis of the new. Seed time and harvest come with every year; they are necessary for the needs of man. Other things come and go in greater lengths of time—in decades and centuries. But the eras of man himself, organized in the great races, come and go with the cycles of the sun, every two thousand years—Adam, Abraham, Jesus, mark the dispensations known to historic lore, and with the transition of the sun from the zodiacal sign of Pisces, into that of Aquarius, will come another era, risen from the seed of Mary. Nothing is more evident than that all things in the universe work together; nothing truer than that if we understand the law of one department, we may learn of all others by analogy. The incubating process of the truth born into the world in Jesus, is seen in the dark ages when civilization, as it were, went down into the frozen winter, in conformity to the going down of the sun into the central period of the sign Pisces—signifying the descent of the fish into the depths of mid ocean. As the sun approached the surface of the water, to be carried on the shoulder of the water carrier, Aquarius, light began again to lighten the mind of man; and now, as it appears on the surface—the end of the sign—the pure spiritual light washed clean of all the mire it had taken on when it descended into the depths of the former sign, begins to illuminate the darkened recesses of the heart, and to show to man the relationship between the Father and His children.

THE JOHN THE BAPTIST.

Ye yourselves bear me witness, that I said, I am not Christ, but that I am sent before him. He must increase but I must decrease.—St. John iii. 28 and 30.

The advent of Modern Spiritualism into the world marks the time when the spiritual body began to gain the ascendancy over the material body through which it had, till then,

been obliged to manifest itself. 'Tis true that, in all ages of the world, there have been exceptional cases in which this ascendancy has been markedly exhibited in individuals. They were the lights set upon the mountain-tops at which the world might gaze, and, if possible, learn of the future by what they prophesied. But the modern manifestations are something more than prophecies; they are the realization of prophecies, and prove that what belonged to a few individuals scattered here and there throughout the world, now comes to be the inheritance of many, perhaps the majority, of the race. The seed planted ages ago in the constitution of man is now beginning to yield its fruit, and thousands shall rise who will inherit the gift of God.

All mediumship is the proof of the independent action of the spirit still confined within the body. In ordinary life the spirit is compelled to use the various organs of the body through which to receive and give communications; but in the extraordinary life, illustrated by mediumship, the use of the physical organs is dispensed with, and the spirit gives and receives communications, coming into direct rapport with disembodied spirits; or what would probably be a better statement of the fact is, that some special organ of the spirit body, having gained the ascendancy over the physical organ, which it inhabits, reduces the latter to its use instead of being subservient to it. Hence a medium may hear spirits converse, or see them, when to others present there would be neither sight or sound to indicate their presence. This being true it is not strange that manifestations of an opposite character should be desired by the seekers after knowledge about the dead; nor is it strange that such manifestations should be supplied. The spirit, still in bondage to the law of the body; still obliged to depend upon its functions for all its interviews with things external to itself, is skeptical to all things that do not appeal to it through the medium of the physical senses. A medium may say to such an one, that a spirit says thus and so, or that such and such a spirit is present, and he will believe or disbelieve, according to the character of the saying and his confidence in the medium. When manifestations first appeared many readily believed; but as the gift of mediumship began to be prostituted to money-making purposes, and mediums began to make manifestations when the spirits failed to furnish them, the basis of belief and confidence was damaged so seriously that other and more tangible evidences were demanded, and they have been furnished to meet this demand, in various ways, up to the latest developments called materializations.

We do not remember ever to have stated what we believe to be the philosophy of all that has occurred which is included under the head of modern Spiritualism; but that there is a philosophy underlying it, there can not be the slightest doubt; nor that this philosophy is a necessary part of the transitional development from the material to the spiritual condition in the race. All new developments in man are foreshadowed by some expression of a need, or to say the least, some want, and this need or want stimulates efforts to discover the means for its satisfaction. In almost all cases the first means coming to furnish this satisfaction, are deficient or imperfect, sometimes being wholly useless, though often when so, illustrating the principle involved and pointing the way to a genuine realization. Therefore we say, while none of the results of mediumship that have been manifested, have been such as to warrant their being called the real coming; the real inauguration of the new dispensation, proving the death of the old, still, all that has been or purported to have been spirit manifestations, may properly be denominated the prophecies of that which is to come. It may be possible even, that what are termed materializations are necessary to prepare the conditions in which the real resurrection of spirits may be effected; as well as to also prepare the minds of the people generally, for the real appearance. Had there been no such preparation; had there been no idea instilled into the public mind that the resurrection of the dead is possible, aye is probable, and a spirit had been really resurrected, it would have been like to the coming of Christ to the Jews; he would not have been received. But now, without saying anything about the fraudulent character of materializations, the public is prepared to receive him who shall first appear, raised from the dead. Before this is probable, however, there will come “signs and wonders that, if it were possible, shall deceive the very elect,” “Then shall the coming of the Son of Man be.”

The signs and wonders that will come near to deceiving the very elect have already raised the hopes of the world to such a degree that thousands are as confident of the reality of spirit existence, as if one had really returned from the dead and testified about it. When these signs and wonders shall be shown to be not the real coming; when their true character shall be unmistakably demonstrated, what a wail of agony will then go up from the souls of those who now feel secure! May not such a wail; such a terrible agony; such an intense desire make the real coming possible, which might not have been had not the unreal gone before; had not the John the Baptist come “crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” The John the Baptist who preceded Christ was beheaded, but he never claimed that he was the Christ. So will the John the Baptist that now precedes the second coming be beheaded, but unlike the former, there are claims set up that it is the real Christ. The fact that the beheading of the false forerunners is being done so rapidly,

is pretty conclusive evidence that the reality is near, even at our doors, and warns all to have their houses prepared, and their lamps burning, to welcome it; warns all to watch, for, of the day and hour when it shall come no man knoweth. And thus the falsities and errors of the past become the stepping-stones to the truths of the future; while the genuine quietly pursues its way, veering neither to the right or left, welcoming all the tests that are required to disarm skepticism, but shivering at all contact with that which is not like itself; that is not pure and true.

NO TEST CONDITIONS PERMITTED.

It is utterly impossible for any thinking person to regard the recent movements in the domain of so-called materialization mediumship, and not come to the conclusion that it is to be put into the crucible under such conditions as to preclude the possibility of trickery, and tested thoroughly. We have no hesitation in declaring our belief that when this is done, that its pretensions will be exploded. We say that absolute test conditions will be required, but they will not be permitted by the mediums. There have been no precautions yet applied that preclude the possibility of trickery. It may be true that there have been manifestations produced for which the uninitiated could offer no explanation, and because none were possible to this class, the claim of reality seems to have some foundation. But who that has seen Houdin, the Fakir of Ava, the Chinese Jugglers, will dare to say that there is any comparison between the inexplicability of their performances, and the bungling manifestations of modern materialization? Yet no body pretends that the unaccountable things of the former were performed by spirit power, and yet if they had claimed that they were they would have had a more plausible pretense than their more modern prototypes. Of course to persons who are unaccustomed to the wonderful feats that have been performed by slight-of-hand, in the light and before the concentrated gaze of an entire audience, without detection, the feats of mediumship seem unaccountable, and they are ready to admit its claim.

The simple feat of the Chinese egg is more difficult to perform or to be conceived of, than are all the tricks that are ever performed by mediums, for it is quite impossible for a person to conceive how an egg which he may bring from his own henery can, before his very eyes, be filled with anything that he may desire, and the egg still present the same unbroken surface that it did before the trick was done; but it is done nevertheless; or rather it appears to be done. Or who, after seeing the trick performed by the Fakir of Ava, of concealing a watch in an orange, would say that modern materializations may not be tricks? The conditions under which the watch trick is performed seem to preclude the possibility of human agency, but it is a trick nevertheless. The Fakir desires the audience to designate some prominent citizen from those present; some one known to everybody. Of this person he asks the loan of his watch which the citizen himself walks up and hands to the Fakir. Next he asks the man of the watch to designate some one to go out and purchase a half dozen oranges, which when done, and as they are being brought to the stage, the Fakir commands the bearer of the oranges to stop half-way down the audience and requests the man of the watch to go to the orange-bearer and select an orange from the half dozen. This orange so selected is then opened before the whole audience by the man himself, and his watch is found inside of it. Now, here are conditions presented in which it seems absolutely impossible that the watch left in the hands of the operator can find its way, by any human means, into the orange from which it is taken; but it has been done, nevertheless, and that, too, without spirit agency.

We hold that it is fair to question the genuineness of the manifestations which any medium may produce, when such medium refuses to submit to any test conditions save those prescribed by herself. And the same may be said of the Terre Haute Committee, when they refuse to allow any conditions save such as are approved by them. Their offer made through the *Banner*, viewed in the light of the facts presented in the following extracts from a communication from Mr. Cadwallader, is seen in its true light:

"I did not intend, neither do I claim to have made in the least degree, any scientific *expose* of Mrs. Stewart's fraudulent manifestations at her public seances; I claim that there are other avenues to knowledge, equally important and reliable, as what is generally termed scientific methods; and when opportunities are offered by managing committees for a full and free investigation of so-called manifestations by the inductive as well as by the deductive methods, then, indeed, is it superior to either one alone. But, remember, no test conditions are allowed by the trio during these materializing seances, not even a simple examination of Mrs. Stewart's person; and in confirmation of this, I will now make a statement of facts—which is the first that I have made public in connection with Mrs. Stewart's seances, although I am defiantly branded by 'one of the committee' as a falsifier; of what, I pray? can any one tell?—and I defy Dr. Pence, Capt. Hook, Mr. Connor or the medium, Mrs. Stewart, to deny it or call me a falsifier. Truth is too precious to me to be recreant to it, and I not only speak it, but live it to the best of my ability. On Sunday evening, January 23d, a materializing seance was held by Mrs. Stewart, at which there were about thirty persons present. The manifestations were of the usual character, very unsatisfactory and, as many ex-

pressed it, 'very thin.' At the close of the seance, just as the medium was about making her exit from the cabinet, Mr. Townsend, a very intelligent gentleman and a reporter of the press, arose from his seat, and after making the statement that he was there in the capacity of a reporter, and in the interests of hundreds and thousands of people who desired a truthful account of his investigations, etc., he made a request of the committee that Mrs. Stewart, then and there, be thoroughly examined; and for that purpose he had brought with him a female friend. At this stage of the proceedings, great was the consternation of the trio, who were present, and after a few moments' silence, the great mogul spoke, and said: 'That the committee had no objection, if the medium had none,' and so the whole matter was referred to her; whereupon Mrs. Pence stepped on to the platform, and held a short colloquy with the medium, which resulted in a positive refusal by her to submit to any examination, alledging that she did not feel well, but at the same time promising that the examination should take place the next evening. We all, of course, bowed assent, and so the matter rested. Mr. Townsend left the next day, assuring us that he was too old a bird to be caught with such chaff, after giving the medium 24 hours for preparation. Many will innocently ask, did she keep her promise? Not she, for during Monday afternoon, it was authoritatively announced by Dr. Pence that Mrs. Stewart would not, under any circumstances, submit to a personal examination again; so ended that farce. The trio have it all their own way, and the audience have to grin and bear it, losing their time and money for the privilege of being humbugged.

While at Terre Haute I was credibly informed that the majority of the most advanced and influential Spiritualists of that city had little or no confidence in the genuineness of Mrs. Stewart's manifestations, as a materializing medium, and did not affiliate with the management of her seances. Do not these well-informed and truth-loving people lend a hand to deception and become accessory to the guilt, by their negative acquiescence in these manifestations, instead of their positive public declarations of what they know of their unreliability and falsities?

Before leaving Terre Haute I received the testimony of a very estimable, moral and intelligent gentleman, who, in fact, was one of the nine signers of the Declaration, and withal an honest and earnest Spiritualist of several years standing, that he was present at Chicago on 'that occasion' already spoken of by you and by 'one of the Committee,' and was fully cognizant of all that transpired at that time, at which time she also made a solemn promise that she would never again be guilty of perpetrating such a fraud as long as she lived."

In this connection, although somewhat out of its proper connection, we will present a letter from Mr. and Mrs. Belden which will tell its own story:

NEWBURGH, Tenn., March 27, 1876,

Woodhull & Claflin:

We ask pardon a thousand times for having delayed so long to reply in reference to the "Stewart *expose*" at Chicago.

Should you need any testimony to corroborate your statements, as already published in the WEEKLY, we are ready and can testify to all that you have stated, as we were there and saw the cabinet lifted off from her, and saw her with a portion of her paraphernalia in her lap endeavoring to conceal it, and saw another portion of it (false hair and jewelry) concealed beneath her hair which she wore, cut short in her neck, and heard her tell you her tale of sorrow as an excuse for her acting such a part, and her promises to abandon it.

We are Spiritualists, and have seen what we believe to be genuine materializations through the Eddys and others, but we think Mrs. Stewart's were the work of Diakka in the form.

O. H. BELDEN,
M. B. BELDEN.

We do not hesitate to say that the people who attend Mrs. Stewart's seances are entitled to place her under their own conditions, provided that they are such as, while precluding the possibility of fraud, will not interfere with the operations of spirits. One thing in particular should be insisted upon. There should be provided for the medium an entire change of clothing, and the change should be made under the supervision of ladies selected from the audience, who should not take their eyes off the medium until she is in the cabinet, her own clothes in the meantime being under guard. This would prevent the Diakka from forcing her to conceal improper things upon her person as the Committee complained that they threatened to do. The cabinet should be placed in different positions in the room so that no accomplice can enter; indeed it should be placed in the center of the room with the audience encircling it; and then when a spirit should be bold enough to walk about the room, it should be asked to take a seat with the audience and remain with them, or else to dematerialize before their eyes. We venture that even these simple precautions would, if insisted upon, be rejected by 'the Committee' and by Mrs. Stewart, as conditions under which the spirits could not materialize, but they should be insisted upon, and she should be judged by them or others equally effective. So long as the Committee have the arrangement of every essential thing, spirits will continue to materialize, but when positive test conditions are imposed, our word for it, spirits will not be able to put in an appearance.

MRS. M. M. HARDY.

Elsewhere we present the full text of the statement from which we last week gleaned the most important points relating to the recent seances of Mrs. Hardy in this city. It has been published entire in the *Banner of Light* and the *Spiritual Scientist*, and is to appear in other Spiritualistic

papers. The position of the *Banner* is that of a partisan. It denominates the statement made by people of unquestionable veracity and honesty of purpose, as an "ad captandum vulgus" document prepared by "would-be exposers," and unhesitatingly endorses Mrs. Hardy, by saying, in a despatch to these same "ad captandum vulgus" writers, that she "was completely vindicated here last night." We shall reproduce from the *Banner* the statement of the seance which is the basis of this vindication. We trust that all these things will receive the careful and unprejudiced analysis of all the readers of the WEEKLY; that they will sit upon the evidence as judges rather than as advocates. It is in the interests of both Spiritualist and Spiritualism that the truth about these manifestations shall be demonstrated beyond a doubt, and it is to the interest of all honest mediumship that the fraudulent should be exposed. We have been frank to state our belief about all these things, and our reasons for this belief, but we do not see why this belief should warrant the charge of "enmity to Spiritualism" that is made against us in some quarters. We should be enemies of Spiritualism if, having this belief, we should hesitate to declare it, and we trust that this view may prevail during the discussion that is now certain to continue until an irrevocable decision is arrived at, about the manifestations that now stand impeached.

Now, what are the decisive points in the "ad captandum vulgus" document? The following will readily appear to the careful reader:

1. The refusal of Mrs. Hardy to allow the use of colored paraffine. Upon what principles of law can spirits produce the casts of hands, from white, while it is impossible to do the same from colored paraffine? Would it not be preposterous to assume that a neutral coloring matter used in paraffine should make the materialization of a hand from which a cast could be made, impossible?

2. If Mrs. Hardy relied upon the spirits to produce the cast, why did she carry one to the seance of Wednesday evening? and why, when that one was dropped in the street and broken, was it impossible for the spirits to produce another, as it is claimed that they did usually?

3. If the paraffine moulds were fashioned from a materialized spirit hand from the paraffine in the pail, how did it occur, upon two occasions, that those pieces of cotton-wool were found to be adhering to them, that being the same substance in which Mrs. Hardy kept the moulds which she is known to have had in her possession?

4. Why did Mrs. Hardy deny having any moulds just before leaving for the seance, and then how did it occur that, admitting the truth of her assertion, she could drop one in the street? and why, if the spirits produce the moulds, does Mrs. Hardy have them about her at all?

5. Why was it necessary to the success of the productions that the seams of the bag in which the medium is enveloped, should be within her reach; and when they were not so, that no mould was produced?

6. If on Saturday evening, the mould weighing two and a half ounces was manufactured from the paraffine in the pail, how could it be possible that precisely the same amount of paraffine could be removed afterwards from the pail that was first put into it?

7. Why do mediums find it necessary to wear stockings cut across the bottoms above the toes, so that they may be turned back over the foot, when they are to produce materialized toes?

Admitting the statement made by those seven persons to be true, is it possible to conclude otherwise than that the moulds purporting to have been the product of materialized spirit hands, were really produced by the medium herself? And yet the *Banner*, with all the nonchalance imaginable, dismisses the issue by saying that, "they make no one strong point," and the statement is published "in deference to the ladies and gentlemen who prepared it, rather than on account of any particular weight contained therein." It would seem rather out of place for the *Banner* to pay any deference to ladies and gentlemen who can so far forget themselves as to write "ad captandum vulgus" documents for publication against "a completely vindicated medium."

In the present status of the case, Mrs. Hardy will be obliged to present rebutting testimony to secure her acquittal. She should answer categorically and deny specifically each charge made by the signers to the statement of the New York seances, and explain the points fully, to which we have called attention. But beyond this even, she will ultimately be required to produce moulds of hands under positive test conditions, such for instance as these: A committee of skeptics should be appointed, who should prepare a box which should be placed under the table, with colored paraffine in it, and securely locked without being seen by Mrs. Hardy. Nor should she be permitted to examine the box or paraffine, but should take her seat at the table, in complete ignorance of the construction of the box and the color of the paraffine. To still further guard against the possibility of collusion, she should be required to change her apparel under the supervision of proper parties who should know absolutely that she does not take anything whatever to the table with her, save what she should be observed to put on. Then the table should be surrounded by the party so that all sides might be under surveillance all the time. If, under these conditions, a mould should be formed inside the box, it would have to be conceded that it was not done by the medium. But we predict in advance, that Mrs. Hardy will submit to no such

test conditions. We have only to refer to our remarks last week regarding Stephen H. Vincent, to show that anything less than such conditions would not amount to a positive test, for it is easy to conceive that Vincent could successfully produce paraffine hands in his trunk under more severe test conditions than any to which Mrs. Hardy has ever been subjected.

We are informed that the signers to the former statement, stung into retort by the tone and treatment of the *Banner*, have prepared a second statement that will contain several points, which out of deference to Mrs. Hardy, were omitted from the first. We have also seen a paraffine mould of a hand, said to be as perfect as any ever produced by Mrs. Hardy, which was obtained under the same conditions to which Mrs. Hardy was subjected in her seances here, by, we believe, one of the signers of the statement, who has learned the trick by watching Mrs. Hardy.

A LETTER FROM ANOTHER OF THE HARDY SEANCE PARTY.
Editors Woodhull and Claflin's Weekly:

As I was present, by the invitation of friends, at Mrs. Hardy's seance of Saturday, March 18, referred to in the signed statement published in the *Banner of Light and Spiritual Scientist*, I am able to corroborate the truthfulness of the same, so far as that evening is concerned.

By permission of Mrs. Hardy, I placed my right hand between the folds of the table during the intervals of the supposed spirit hand materializations, and am able to testify that I was then struck from beneath the table three times by warm human flesh. As an old student of surgery in the Hotel Dieu and Ecole de Medicine, Paris, I know the difference between the warmth of a human body long or recently dead, and that of a living person under various conditions. I can therefore positively assert that the flesh was that of one alive. I should add that a further request I made for the spirits (?) to grasp my hand was not acceded to, and my hostess informed me after the seance that Mrs. Hardy stated she did not desire my presence again in any future sittings.

I have before me on my desk, at this moment, a paraffine cast, taken by natural means from the hand of a friend; it is in every way equal to those produced by Mrs. Hardy, who, if my opinion be worth anything, has an unanswerable case to meet. The categorical facts in the signed statement must be met by point blank denials, supported by evidence equally credible to that by which the charges are supported.

No further manifestations are necessary to prove Mrs. Hardy's genuineness, and no special pleading by her friends can dispose of irrefragable proof. The signed document styled by the *Banner of Light* of an *ad captandum vulgus* character, is a plain, unvarnished tale, marked by dignified simplicity, and can in no way be considered either clap-trap or an appeal to popular prejudices. I am astonished that the editor of the *Banner* should have taken a position more suitable for a defendant's attorney than that of a judge impartially summing up the cases of both plaintiff and defendant.

If the friends of Truth are to be answered by arguments like this, then Spiritualism is not worth much, and to attack the signers of this document is simply to attack Spiritualism in a most vulnerable place, for these ladies and gentlemen are known and esteemed not only as recognized Spiritualists, but as of elevated social position, and what is more, of honesty and discretion. It is also quite as unnecessary to sneer down my friend, Professor Van Der Weyde, a scientist and a gentleman, as Mrs. Hardy's husband is permitted to in the *Banner of Light*. He may be a Materialist and a skeptic, but he has at least a right to give his honest convictions without being insulted. If the editors of the *Banner* had heard the remarks of this gentleman (a brother editor) in the N. Y. Liberal Club last Friday night in reference to this Hardy exposure, and his belief in the sincerity of Spiritualists whom he nevertheless considered mistaken, I am confident he would never have allowed the publication of that portion of Mrs. Hardy's husband's letter in reference to the Professor; or, if he had seen the poignant sorrow which both Mr. Thos. K. Austin and myself expressed when speaking on the same occasion about this miserable business, I am certain he would never have indulged in the reflections which he has deemed it necessary to make on persons seeking the truth and endeavoring to do their duty.

Yours faithfully, CHARLES SOTHERAN.
NEW YORK, April 3, 1876.

SPECIAL! SPECIAL!! SPECIAL!!!

We wish our friends to give their immediate attention to the bills that will be found in what we call, the "West" and the "North" Mail, which include the States of New York, Michigan and the West.

Our friends who have written letters that require answers, will please be patient. The disability of the Managing Editor has been such as to prevent him from attending to any, save the absolutely necessary office business. We would also remind our correspondents, in view of the great amount of correspondence that is accumulating in our drawers, that the WEEKLY is only an eight-page paper which requires only a few short articles to fill. Every week we receive more than matter enough to make three papers. We hope soon to return to our original size, and shall probably have something to say about it in our next number.

We take special pleasure in calling attention to Dr. Philip J. Koonz, No 1 Great Jones st., city. Unquestionably Dr. K. is one of the most accomplished dentists in the world. We have seen specimens of his work done at twenty-four hours' notice, which for beauty of finish and every other

requirement cannot be excelled. Besides, his prices are in accordance with the times. Work for which many dentists charge from thirty to fifty, he performs for from fifteen to twenty-five dollars. His rooms are elegantly fitted up and centrally located, and easily accessible to visitors to the city. Any of our friends who need dental work will find Dr. K. a thorough gentleman and that he will furnish the very best.

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 energy, 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.

SPIRITUALISM IN JAPAN.

From the *Liverpool Daily Courier*.

Mesmerists and mediums may hide their diminished heads. There are two old women in Japan who have the reputation of doing far more than any electro-biologist has attempted. Near the temple Eikon, called the demon Baba, dwells an old lady who casts out evil spirits from suffering people and cures them of all their complaints. When fever is epidemic she is an important personage, and has more work than she can accomplish imposed upon her. Another old woman, rejoicing in the name of Oshakakababa, is a centenarian and very wrinkled. This lady, when she condescends to give her aid, swells out to an enormous size. She says Shaka has entered her stomach, and makes use of her mouth. Shaka a veritable medium, answers all manner of questions, tells the origin and cure of sickness, and relates the doings of the absent and the dead. It is said that she is visited by all ranks of people of both sexes and all ages.

"WHO ART THOU THAT JUDGEST?"—Who can judge men righteously, seeing how they differ widely from one another? Who can tell where to snap the line of real merit as regards moral agents so unlike in their spiritual equipment? Is temperance any virtue to him who has an actual distaste for liquor? Is placidness of speech a test of excellence to one who was born meek and gentle, and whose training educated him into Quaker-like mildness of address? Is the man who was never thrown, because he was never pressed by a devilish passion into a corner and had to wrestle for his life, to be crowned; while he whose whole life has been but a long wrestling match with Satan, and who has been on the ground half the time, is to go unwreathed? What human eye and finger can adjust the scale to accommodate such dissimilar conditions? Who can unravel this tangle of preceding causes and thread out the degree of virtue and of guilt which belongs to each of two men who are in their nature and surroundings so utterly unlike? Jesus was right when he taught his disciples not to attempt to judge men. It is a task to which men are not equal. It must be left to Him who alone knows how to be just. "Who art thou that judgeth another man's servant? To his own master he standeth or falleth."—*The Golden Rule*.

THE rhymer who wrote the line, "Dearer to me is the turf-tossed beach," probably had in his mind the recollection of his bill at some sea-side hotel.

UP-HILL business—Sitting on a wheelbarrow and trying to wheel yourself to glory.

AN Iowa man went into his cow stable the other day and by mistake mixed her up a nice warm mash in a box full of sawdust, instead of bran. The cow, merely supposing that hard times had come and they were all going to economize, meekly ate her supper, and that man never discovered his mistake until the next morning, when he milked that cow and she let down a half a gallon of turpentine, a quart of shoe pegs, and a bundle of lath.

In relation to American marriage laws, the *Sunday Courier* says: "In the course of a journey across the continent, from New York to San Francisco, the same man and the same woman may, as the locomotive rushes them through State after State, be living a life of alternate marriage and concubinage half a dozen times over."

A SHOCKING CRIME.—A Special to the Boston *Herald* dated March 22, says: On Sunday morning last four young lads, all about seventeen years old, forcibly entered a dwelling house in Sandwich, occupied only by a widow lady, and outraged her, one after the other. Then they took the railroad-track and started towards Boston, and were seen this afternoon near Tremont.

Instead of sending missionary carpet-baggers through the South, some attention should be paid to the proper education of the rising generation in the State of Massachusetts and its neighboring commonwealths.

My own affairs are mine and not the public's. I positively decline to say whether these stories are true or false. Some years ago, similar stories were printed about me, and I gladly contradicted them, but I was told that my denials were evasive, and, afterward, that I had jilted a worthy gentleman merely to make good my denials,—in other words, that I lied about it for a purpose; so now I'll say nothing, and, if people say that is proof that the stories are true, why, I cannot help it. They cannot say I encouraged them.—*Clara Louise Kellogg*.

BUSINESS NOTICES.

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

WANTED—A competent lady associate in the conduct of a Radical Magazine. Albert, 205 East 14th street.

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

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.)

BRIGHT EYES, regular features and a graceful figure fail to produce their due effect if the complexion is defaced with pimples or blotches, or the skin is rough or harsh. To remedy these defects use GLENN'S SULPHUR SOAP. Depot, Crittenton's, No. 7 Sixth Avenue, New York City.

THE undersigned has a considerable quantity of substantial furniture which he would like to contribute toward a unitary home, where truth, love, and a helping hand from each to each should be the rule. Address Albert, 205 East 19th st.

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.

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.)

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.

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

The Principles of Government, by Victoria C. Wood-	
hull	\$3 00
Constitutional Equality, by Tennie C. Claflin.....	2 00
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Reformation or Revolution, Which?.....	25
The Elixir of Life; or, Why do we Die?.....	25
Suffrage—Woman a Citizen and Voter.....	25
Tried as by Fire; or the True and the False Socially,	25
Ethics of Sexual Equality.....	25
The Principles of Finance.....	25
Breaking the Seals; or the Hidden Mystery Revealed	25
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Photographs of V. C. Woodhull, Tennie C. Claflin and	
Col. Blood, 50c. each, or three for.....	1 00
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One copy each, of Books, Speeches and Photographs for	
A liberal discount to those who buy to sell again.	6 00

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

READ THE FOLLOWING INDORSEMENTS.

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

NEW YORK, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

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

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

PROVIDENCE, R. I., March 27, 1875.

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