

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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PRICE TEN CENTS.

*The truth shall make you free.—Jesus.*

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

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

CO-OPERATIVE COLONY AND INDUSTRIAL SCHOOL.

VINELAND, N. J., March 14, 1876.

Mrs. M. L. Heath:

MADAM: A prospectus of the Potomac Colony and Practical University has been handed me for examination. I have looked it over carefully, and find in it much to approve, nothing to condemn; but I think some things are not expressed that ought to be understood before your plan can be entered upon, practically. You may regard me as one who is entirely in favor of the general objects set forth in your prospectus. (1.) But I can give no assurance of practical co-operation till I know more of practical details than is set forth in your prospectus. (2.) You speak of calling a meeting of subscribers to perfect further arrangements. I must know the result of that meeting before I could bind myself to become a Colonist, because its action might defeat, or run counter, to my highest convictions of Liberty, Equality and Justice. \* \* (2.) In most efforts in the past, that professed to be in the right direction upon this subject, the inner design was Self. Let this be avoided in your movement, and all will go smoothly. Respectfully,

REPLY.

Editors Weekly:

The foregoing extract from Professor Garter's letter is but a sample of scores we are daily receiving on the same subject, and I beg the privilege of making a general reply through the medium of your columns. Allow me to reply, by changing the numerical order of the subjects of inquiry, by first answering (3):

Knowing that the most fruitful cause of failure in the efforts heretofore made in this direction, was the "inner" selfishness of one, or a few leaders, who stuck their arbitrary stakes, marked out their limited boundaries, promulgated their patriarchal "details," and then invited subjects, or followers, rather than co-operators, to join them, we have carefully avoided this fatal rock on which there has been so much splitting. Believing, from the hearty approval of hundreds of correspondents, that our School System, coupled with a proper, co-operative, Social and Industrial System for adults, would meet the demands and needs of the day, we, in our prospectus, designed to present, or suggest, only a general plan, or ground-work, leaving the detailed filling-up, as well as the location, even, to the joint voice and wisdom of those who were to associate with us. Prof. G. is but one of hundreds who have expressed themselves "entirely in favor of the general objects" set forth in the prospectus, and, like him, "fail to see sufficient of practical details" to pledge assurance of substantial and practical co-operation. In this they all display that caution, prudence, and kind of good, practical common sense that warrants success when they do see, approve of, and adopt the "details" not expressed. If I, and my few personal associates, had professed to possess the wisdom, and arrogated to ourselves the prerogative, to legislate and arrange details, rules and regulations for the observance of the large number whom we invited to associate with us, we would, in my opinion, have displayed a degree of arbitrary egotism which would render us unfit co-operators, and unworthy associates. Now we desire as many as agree with us in the "general objects set forth," to meet us in convention, at the Hill-side Home, Carversville, Bucks Co., Pa., as set forth in Circular No. 2 (which can be had by addressing me at the Home), and assist us in elaborating, designing, planning and establishing the missing link—the details. Let us hold a post-mortem on all defunct methods; study the causes of failure, and devise a remedy; ascertain the defects of old systems, and substitute new safeguards. Let a harmonious "seventy-five," more or less, pick themselves out from among hundreds, and let them agree upon details and a location, Potomac or elsewhere. (Start out harmo-

nously, understandingly, wisely. Then, if our motives are pure, our souls purged of selfishness, and imbued with the high and noble principles of "Love thy neighbor as thyself," and "Peace on earth and good-will to men," we cannot fail, but will continue to grow in beautiful grandeur and God-like symmetry and harmony, until our Home is in reality a "Union Station on the Royal Road, where kindred spirits, in the form and out, can meet and hold sweet communion; where the weary and sick, in body and spirit, can find rest and health; where the blind in error can find light, and where the poor down-trodden and outcast can find guardian angels to whisper into their souls words of cheer and sympathy, and point them to the path of virtue and happiness."

Believing the above statement to be of general interest to your readers, I solicit for it a place in your WEEKLY. Respectfully,

L. M. HEATH.

THE PROPHETIC PRESENT.

STOCKHOLM, N. Y. April 1876.

Editors Weekly—Bro. Parker Pillsbury (see WEEKLY, April 8th), touched the corruption of the higher political life of our nation with a heavy but very just hand. It seems to me that he closed his article too soon, and before alluding to the most hopeless fact in our condition. The people, not all, but I fear a majority of them, are corrupt. From a spirit of political clannishness, bigotry, and more or less real dishonesty, they will vote for one of their party—in church and in State—whom they know to be of doubtful honesty, when the most honest man can be had as well. Seeing and knowing this to be so, I have little hope for good in any possible "revolution." I am old and weak in body and in mind, but I do not forget what it may cost a poor and helpless man to state and repeat such unpopular truths. The people are corrupt. Men lie habitually, and by rule, in their "resolutions" and professed principles, in political gatherings, from the district school-house up to Congress. A strictly honest man stands a small chance to gain an office of value, from the town meeting up to the State and Nation. I do not see more honesty in religious organizations—in the churches. Witness a sample or two in the late Beecher *ex-parte* congregational council in Brooklyn, and the earlier troubles in the Methodist Book Concern. The like happens all about us. Where has justice and integrity fled to?

I believe China is many thousand years in advance of us in political honesty if not in the general morals of her people. With us, men may adulterate nearly every article of drink and provision with little risk. We eat and drink poison daily. Good laws, if we had them, as we have not, could not be executed here; if they could, our prisons could not hold one in one hundred of our criminals. I know men in good standing in church and in society, unrebuked, who are proper subjects for States-prison by such laws as we have. For more than ten years nearly all the people, not all by any means, have been insane in waste and extravagance. All this must stop before we can have a permanent and healthy relief from hard times. Any relief short of this will be spasmodic and be followed by worse times. Twenty years ago a poor man could, in the country, be buried when dead, "decently" for twelve dollars; now, less than forty is not "decent." The change in the rich is not less. If these were my last words, which I think they may be on this matter, I must tell my countrymen, that till the people generally improve themselves, and improve or reject the counsel of some of their unwise radical leaders, a "revolution" may, perhaps must, come; but it will add to the sufferings of the poor, and be more likely to leave our country worse off. All revolutions do not improve the condition of the poor, or of the country. The "destruction of property" will injure the poor vastly more than it does the rich. I pray that my poor brothers may not be driven by their own bad hearts or by unwise counsels to injure themselves. I beg voters to break every tie, in church or in State, that prevents their voting for and promoting the best, wisest and most honest men they know. If this could begin in the towns, it would soon reach Congress. It is 45 years since I took a stand for "woman's rights," defying all prejudices. Since the Boston "W. N. women" virtually sold their vote, before they got it, to a corrupt party for less than a song or a mess of pottage, I have little hope for immediate good in politics from woman. In love to all, both poor and rich.

AUSTIN KENT.

REPUDIATING AND YET FULFILLING THE LAW.

BY WARREN CHASE.

Some of our friends seem to go into extacies over the public repudiation of certain kinds of marriage ceremonies by parties who adopt another ceremony that is equally legal, bringing them into matrimony, and under the law regulating it, as inexorably as the rejected ones, and by which they live, and try to love, as exclusively as those who are married by the God established ceremony of a Catholic priest. Our friend, Susie Gilbert, and her companion, in Indiana, had a legal trial after their self-constituted marriage ceremony and public repudiation of any other party's interference, and the Court decided, as of course it should, that they were legally married, and had married themselves by declaring they loved each other and would live together. Living together as man and wife, and exclusively, had previously been decided to be marriage, even though no ceremony of any kind had been performed, and the property been decreed to offspring accordingly, and that, too, by courts of the highest jurisdiction. Any ceremony, or no ceremony, brings parties who live together as man and wife, under the marriage laws, where there is no legal barrier to such relation, and where they are exclusive in such relations. This is assumed to constitute marriage, and such parties are, under the law in all respects, except, perhaps, that part requiring divorce in case of separation, and the ceremonial marriage afterward, and that has not, to our knowledge, been tried yet or settled by any legal decision. When Leo Miller and Mattie Strickland come before the public with their declaration of love and union in life, they are as fully married, if there be no legal barrier to their marriage, as if they had been married by a bishop and four priests in presence of a crowd of witnesses; the law is fulfilled and its requirements complied with, so what can be the difference to them or anybody else how they get into the meshes of the law that makes her his property? To us it seems useless to repudiate one form and adopt another with the same effect, except so far as it ignores the business and office of the magistrate and the clergyman, and the ceremony as religious. The law and its cruel barbarisms will not be put down in this way. We must expose its wickedness, and get it repealed and removed from the statute books; but while it remains there we are compelled to submit to it or stay out of the family relations which it attempts to regulate, since it assumes control over all parties who live in such relations, no matter how they get there. We cannot see that anything is gained by the air-line or short route. It seems too much like Julia in Byron, who, declaring she "never would consent, consented." We never have resisted the marriage law nor the fugitive slave law, but declare both wicked, cruel and wrong, and work for the repeal.

MRS. STEWART PRO AND CON.

PRO.

Editors Weekly:

Having read your recent editorials upon "Fraudulent Manifestations" with deep interest, and feeling assured you desire to know all the facts you can obtain in relation to the manifestations occurring at Terre Haute, through the mediumship of Mrs. Stewart, I give you the following, and if you deem them worthy, please publish them in your valuable paper.

On the 12th day of February, 1876, I arrived at Terre Haute, and on the evening of the same day I attended a circle at Dr. Pence's. I did not see any of my spirit friends that night.

The next evening, February 13th, I attended a circle with the same result.

On Monday evening, February 14th, 1876, I attended a circle at Dr. Pence's. There were present about 25 persons, among whom was Mrs. M. B. Cary, 469 North Dearborn street, Chicago, Ill., who sat next to me. On this occasion a spirit came out of the cabinet, whom I recognized as my brother John; he came to me, bowed, and shook hands with me in the same peculiar manner he was wont to do when living in the earth form. I looked at him closely, and am positive if ever I saw him in earth life I saw him then; there can be no mistake about it, if I am to trust the evidence of my senses. He did not speak but returned to the cabinet, and, after a time, came out of the cabinet again, when both doors of the cabinet were thrown wide open, and while he was out-

*W. H. Chase*



side of the cabinet I could plainly see the medium, Mrs. Stewart, sitting in her place inside the cabinet.

On Tuesday evening, February 15th, I attended a circle at the same place, but owing to unfavorable conditions no manifestations occurred, and the money was refunded to the audience.

On Wednesday evening, February 16th, I attended the circle, but owing to the bad weather not many visitors were present. At this time my brother came out of the cabinet; I saw him even plainer than I did on Monday night. He came to me and shook hands, and while he was with me I saw Mrs. Stewart sitting in her place in the cabinet, the doors being wide open. At this seance six spirits came out of the cabinet. One, a military officer, dressed in military uniform, with epaulets, etc.; and a lady present said she recognized him as her brother.

A little boy then came out, who appeared to be from five to eight years old, and was recognized by Mrs. Cary as her son; he kissed her and called her "Mama."

My sister came; stood close to me and shook hands. I saw her features distinctly, and she was dressed in black, just as she used to be on earth; and, while she was close to me, I saw Mrs. Stewart sitting in the cabinet.

Then Mrs. Stewart stepped out of the cabinet, accompanied by a spirit, who gave her name as Belle; they walked together on the platform, and some one suggested that they be weighed on a Fairbank's scale which was then placed upon the platform. Mrs. Stewart and the spirit, Belle, together then stepped upon it, and Dr. Forden, of New Orleans, three times undertook to weigh them:

1st weight.....	96 lbs.
2d " .....	75 "
3d " .....	56 "

The spirit, Belle, then said she could not keep control unless she placed her medium back in the cabinet, which being done, Belle came out again alone. She turned to me, and asked if I could weigh her? I told her I would try. She stepped on the scales, when I found I had not weights enough; then, again, she did not appear to weigh anything. After the seance closed, Mrs. Stewart came out of the cabinet; I requested her to step on the scales, and she weighed 125 pounds.

On Thursday morning, February 17th, I attended a private circle, at same place. I invited Mrs. Cary and her uncle, Mr. James Clark, of Chicago, to be present.

My sister came, dressed in black as before, shook hands with me and kissed me. I saw the medium, Mrs. Stewart, sitting in the cabinet when the spirit came out to me. Then my brother John again stepped out, walked up to me and shook hands. I asked him if he could not talk with me? Upon which he went back into the cabinet and closed the doors. He then threw the doors wide open and stood in the doorway, and while he stood there I saw the medium, Mrs. Stewart, sitting in her place in the cabinet. He then spoke and said to me, "James, I am sorry Mr. L. could not have stayed, I should like to have shown myself to him; but the conditions were such I could not do it." While he was thus talking his material form commenced growing shorter and shorter, until his head was on the floor, and while looking at this strange phenomenon, I distinctly saw his spiritual form in full above.

Mrs. Cary, who sat on my left, observed: "There is something I never saw before." I asked her what she saw, I still keeping my eyes on the strange sight. She replied, "I saw your brother's spirit form above his dematerializing form."

He dematerialized fully in our presence, at the same time the doors of the cabinet were wide open, and we could plainly see Mrs. Stewart sitting in her place in the cabinet.

Please allow me to say that Mr. L., above alluded to, meant a gentleman who came to Terre Haute with me, and was a particular friend of my brother John.

Then a lady spirit, very finely dressed, came out of the cabinet, making deaf and dumb signs, whom I immediately recognized. I knew her in 1844, in Columbus, Ohio. She turned her back to me, and showed me her long curly hair, which reached more than half way down her person. She was very proud of it when in the earth life.

Then Mrs. Cary's little spirit boy came out of the cabinet, and his uncle recognized him, as well as Mrs. Cary. We saw Mrs. Stewart in the cabinet as before.

The last seance I attended at Dr. Pence's was on Thursday night, February 17th. There was a large number present, and a number of manifestations took place. My brother John came and bid me good-bye.

The spirit, Belle, came out of the cabinet, and, in presence of all, knit two mittens, Mrs. Cary holding the yarn which was claimed by the spirit to be materialized yarn. The time occupied in knitting the two mittens, I should judge, did not exceed five minutes. I distinctly saw the knitting commence, and watched its progress to completion; and while this was going on we could see the medium, Mrs. Stewart, sitting in her place in the cabinet.

One of these mittens was presented to me by the spirit Belle, with the request that I would hang it up under the lady's portrait in my store.

And I will here state that I have the portrait of Mrs. Woodhull hanging up in my store.

In justice to Mrs. Stewart, and the committee, Messrs. Pence, Hook and Connor, I must say that during my stay among them, I did not see the slightest evidence of fraud or deception.

The names of the lady and gentleman mentioned in my article, I have taken the liberty to use, without asking their consent, but I feel assured they will not take exceptions on this occasion. Your friend,  
JAMES H. HASLETT.

PORT HURON, St. Clair Co., Mich., April 4th, 1876.

CON.

"Stealing the livery of heaven to serve the devil in."

Dear Weekly: I feel it my duty to oppose the claims of the "Terre Haute Committee," Pence, Hook and Connor, who have made themselves quite notorious by sustaining Mrs. Stewart as a genuine medium for materializations. I was at

the Chicago convention, and attended Mrs. Stewart's "seance," and witnessed the exposure by Mrs. Woodhull, who had not been in the room fifteen minutes when she remarked to me that "she saw clairvoyantly it was all a fraud." When the cabinet was upset by one of the unguillible and untrifled, there was a scene for harmonial philosophers to contemplate. The hearts of all present were melted to pity, mixed with contempt, for the bogus medium who made frantic attempts to conceal the very material evidences of her abominable imposition.

Committeeman Hook was loud in denouncing the act of detecting her as "ungentlemanly," and as doing violence to her conditions, etc., etc. But when she confessed the fraudulency of the entire transaction, and showed how the thing was done, from playing the banjo by the materialized old Negro, to the white alabaster saints with golden curls, he was silenced. She then told us all about how she had concealed the trappings under her back hair and other equally ingenious places, and how she baffled the scrutiny of the ladies' investigating committee. She then cried piteously, and said she was a poor woman, and had to wash for a living, etc. Mrs. Woodhull told her she had better far remain poor and honest than gain wealth by "stealing the livery of heaven to serve the devil in" by "imposing on the credulous, and leading them to think they were beholding and addressing darling friends gone before." Nothing can be more recreant to the sacredness of the love of our spirit friends than such monstrosities palmed off as spiritual communion.

Bro. Hook, after taking in the entire situation of the "little unpleasantness," became as pale as death, and said "ten minutes ago I would have given two hundred dollars to any one who would discover any fraud in her manifestations. Then he was honest, and acknowledged himself terribly gulled.

But now I cannot say I think he is honest, for a few weeks since when Mrs. E. W. H. Beck, of Delphi, Ind., was at Terre Haute attending those seances, she, being an excellent medium herself, saw through the operation at once. But Committee-man Hook flew into a violent rage, and shook his fist in her face, and said what Byron Reed had told her concerning the Chicago expose "was a lie." Such conduct needs no comment. The glorious cause of Spiritualism, *per se*, cannot be injured by such transactions, but its acceptance can be greatly postponed, and persons can be as walls of darkness preventing the light of truth from shining into hungry souls who are eagerly seeking the light. The Committee's "financial ability" is their stronghold. Had they expended as much of their "financial ability" for the cause of truth as has Victoria C. Woodhull and many others, they would be like the generalality of Spiritualists—not very flush. The fact of their not paying the one thousand dollars, fairly forfeited at Chicago, is evidence that the financial ability is simply used as a buncombe to intimidate into silence parties who know too much.

Even admitting that she has some mediumistic powers, which I doubt, she cannot be relied on, for the fact that she is tricky is too thoroughly apparent to every thinking mind to allow her manifestations to have any importance save to the guillible few who seem to glory in being deceived. Whenever George Washington takes the trouble to take on a materialized form, the magnetic elements must be pure and truthful. He "could not tell a lie," even when a lad, and he surely would not mingle in corruption at this advanced state of his development. Let us try well the spirits and see whether they are of Washington or Arnold.

My kingdom for truth.

BYRON REED.

ANOTHER.

SAN FRANCISCO, Cal., April 7, 1876.

Editors Woodhull & Claflin's Weekly:

As one of those present at the exposure of Mrs. Stewart at Chicago, in September, 1873, I do not hesitate to indorse your statement in every particular. I stood beside Mrs. Stewart almost immediately after the frail structure, called a cabinet, had been overturned by Mr. Anthony Higgins, and received from her hands (Mrs. Stewart's) the false whiskers and other portions of the disguises which she had secreted in the skirt of her loose wrapper, and which she informed us she was in the habit of concealing in the "facing" of said wrapper, when she entered the room. I witnessed the seance held after this exposure, she assuring us that if we would have the cabinet replaced, she would "show us how she did it," which she accordingly did, producing, by means of a piece of white cloth and gilt tinsel, the white-draped "spirit arm and gold bracelet," which had been pronounced so "spiritual" and "unearthly in its beauty" by the enthusiastic, when it was evolved after much singing of "Home, sweet Home," some half hour before. Also, with the same piece of cloth and false whiskers attached to elastic cord, did she "materialize" the head of a turbaned Turk out of her own; the poor soul's husband meanwhile, like a second Adam, declaring that "if there was deception it was the woman who got it up, for he didn't know nothing about it." Of course the fact that Mrs. Stewart has once practiced fraud is no evidence that she continues to do so; but it should induce the utmost caution on the part of those who are now investigating the phenomena said to occur in her presence. Yours, for the whole truth.

LAURA KENDRICK,  
(formerly Laura Cuppy Smith.)

STILL ANOTHER.

I was at the Chicago expose of Mrs. Stewart, and was one of those whom she had humbugged. While she was characterizing a negro boy, having previously presented several other characters at the same seance, some one stepped rapidly to the cabinet and demolished it. The audience was wonderfully astonished to discover the fraud, for there she stood before the gaze of all, unveiled. She had a mask on, which she gave up, together with whiskers and some other things that she acknowledged that she used to perpetrate the fraud. She acknowledged that she was playing fraud, and was terribly humiliated because she was detected. She pleaded earnestly to not be published to the world, and promised not to do it again. Mr. Stewart afterward said to me that he had no idea that his wife had those masks. At this seance there

were several who the day before had thought they recognized their friends in the presentations made by the medium.

CIRCLEVILLE, O., March 13.

S. R. FOWLER.

A fact, is God in manifestation; just as really so, when outwrought in the material, as when unveiled by the spiritual world; just as truly so when expressed by heterodoxy, as when enunciated by orthodoxy; for if there be a Great First Cause, all facts must be the fruition of that Cause.

E. BRINTON.

#### LOVE MAKING

'Tis a dear little hand,  
Half assisting  
My efforts, to kiss it again,  
That, at the last moment  
Whew! makes my ear tingle with pain.

'Tis a lovely blue eye,  
Half assenting  
When I ask for a kiss ere I go;  
And ripe, pouting lips,  
Not dissenting,  
Tempt me on to a kiss and a blow.

But that dear little hand,  
Loving, coaxing;  
Those velvety lips pout full of bliss;  
And I soon find the blows  
Are but hoaxes—  
Little stings "to add zest to the kiss."

#### NATIONAL WOMAN SUFFRAGE ASSOCIATION—1876.

The National Woman Suffrage Association will hold its Ninth Annual Convention, in Masonic Hall, New York, corner Sixth Avenue and Twenty-third street, May 10th and 11th, 1876.

This convention, occurring in the Centennial year of the Republic, will be a most important one. The underlying principles of government will this year be discussed as never before; both foreigners and citizens will query as to how closely this country has lived up to its own principles. The long debated question as to the source of the governing power, was answered a century ago by the famous Declaration of Independence which shook to the foundation all recognized power, and proclaimed the right of the individual as above all forms of government; but while thus declaring itself to be founded on individual right, this nation has failed to secure the exercise of their inalienable right of self-government to one-half the individuals of the nation. It has held the women of the nation accountable to laws they have had no share in making, and taught as their one duty, that doctrine of tyrants—unquestioning obedience.

Liberty to-day is therefore but the heritage of one-half the people, and the centennial will be but the celebration of the independence of one-half the nation. The men alone of this country live in a Republic, the women enter the second hundred years of national life, as political slaves.

That no structure is stronger than its weakest point, is a law of mechanics that will apply equally to government. In so far as this government has denied justice to women, it is weak, and preparing for its own downfall. All the insurrections, rebellions and martyrdoms of history have grown out of desire for liberty, and in woman's heart this desire is as strong as in man's. The history of this country cannot be written without mention of woman; at every vital time in the nation's life, men and women have worked together; everywhere has woman stood by the side of father, brother, husband, son, in defence of liberty. The work of the women of the Revolution is well known; without their aid the Republic could never have been established; their patriotism and sacrifice equalled that of the men, but while the men have reaped their reward, women are still suffering under all the oppressions complained of in 1776.

The five great principles recognized in the Declaration of Independence, are:

- 1st. The natural rights of individuals.
- 2d. The exact equality of those rights.
- 3d. That rights not delegated by individuals, are retained by individuals.
- 4th. That no person can exercise the rights of others without delegated authority.
- 5th. That non-use of rights does not destroy them.

Under these principles the rights of every man, black and white, native-born and naturalized, have been secured; but only through equal, impartial suffrage for all citizens, without distinction of sex, can a true republican government be established.

All persons who believe these principles should be carried out in spirit and in truth, are invited to be present at the May convention.

MATILDA JOSLYN GAGE, President.

SUSAN B. ANTHONY, Ch'n Ex. Com.

N. B.—The New York State Woman Suffrage Association (organized in 1869) will conduct proceedings the second day, with view of arranging a vigorous State campaign.

Mrs. L. DEVEREUX BLAKE, Acting Pres't.

ELEANOR KIRK, Sec'y.

SUSAN B. ANTHONY, Ch'n Ex. Com.

All communications or contributions for either Society, should be addressed to

LILLIE DEVEREUX BLAKE,  
106 East 55th St., New York.

"Man is the only being of the animal creation that abuses the female of his race."—Darwin.

WE notice a very able letter upon women's wages in *The Sunday Telegram*, Springfield, Mass., from the pen of our friend F. E. Ladd: should like to make extracts from it, but our limited space forbids it.



**MRS. HARDY AND THE BOX TEST—LETTER FROM DR. GARDNER.**

To the Editor of the Herald: During the 26 years that I have been prominently identified with modern Spiritualism my determination has been that whenever I had occasion to publicly make any statements in regard to any personal experiences, or of the phenomenal phases of mediumship which I have witnessed, I have always endeavored to carefully guard my testimony from exaggeration, and to give only the exact truth as I perceived it. In carrying out this determination I now find myself under the necessity of making an explanation to the public.

On Sunday evening, March 26th, a public seance was held in Paine-Memorial building, on which occasion a paraffine mold of a hand was produced in a locked box through the mediumship of Mrs. M. M. Hardy, under what I announced to be strictly test conditions. The result was considered at the time to be eminently satisfactory, and to fully sustain what my advertisement had claimed for it as a "crucial test." At the close of the seance I announced it to be, according to my honest conviction, a perfect demonstration—a conclusive test—and urged the scientific world to the investigation of a subject which allowed of such direct and satisfactory methods of verification. Having no personal interest to serve, and being only desirous to present the public with the "truth, the whole truth, and nothing but the truth," in relation to this great subject, I felt myself under the necessity of stating that subsequently an imperfection was discovered in the construction of the box, which invalidated the claim I then made, that the production of the mold of a hand in said box should be considered a positive demonstration, a "crucial test," that no human being in the earthly form could have assisted in the result. Since that time the box has been thoroughly examined and the defects remedied, and arrangements have been made for further sittings to demonstrate the production of paraffine molds under the "crucial test" conditions previously advertised. In the meantime we ask for a suspension of judgment upon this matter, until after further experiments. Let it be distinctly understood that the above mentioned fact in no degree reflects upon the wonderful mediumship of Mrs. Hardy, or upon her personal integrity. On the contrary I wish here and now to bear my testimony that by means of various sittings that I have had with her for the production of paraffine molds, under what I consider test conditions, I am satisfied of the genuineness of her mediumship. I await with intense interest the result of further investigations to obtain satisfactory results, which shall demonstrate one of the greatest truths in the world's history.

Respectfully yours, H. F. GARDNER.  
—Boston Sunday Herald.

THE editorial staff of the New York Tribune is made up of twenty-three persons, five of whom are lady writers. The entire force of the establishment, including attaches of the publishing, reportorial, and mechanical departments, numbers upwards of one hundred and fifty persons.

**PROPHECY MADE IN 1453.**

In twice two hundred years the Bear  
The Crescent shall assail,  
But if the Cock and Bull unite,  
The Bear shall not prevail.  
But lo! in twice ten years again  
Let Islam know and fear,  
The Cross shall wax—the Crescent wane,  
Grow pale and disappear.

It will be "twice ten years" next spring from the conclusion of the Crimean war.

WHILE the Iowa House passed a bill in favor of woman suffrage, the Senate has defeated it by two majority. Pretty near a victory.

**BITS OF FUN.**

**COSTLY furniture:** Indian bureaus.

CAN the man who carries Jay Gould up stairs be accused of bearing the Pacific male.

AN old Dutchman froze his nose. While thawing the frost out, he said: "I haf carry dat nose forty year, unt he never freeze hisself before. I no understan dis ting."

IN Ceylon, the marriage ceremony is performed by tying the couple together by the thumbs. In this country they are usually put together by the ears.

THE new fast mail train has been dubbed the "Widow" by some of the postal service attaches—because it fetches the mails much quicker than any other train.

SOME mean fellow, after saying there is one physician to every 800 inhabitants, adds that they begin this way, but after a while there are not so many inhabitants.—N. Y. Sun

THAT was a shrewd girl, and not devoid of sense either, who remarked, when other girls were making fun of her short skirts, and affected to be much shocked at the exhibition thereof at a party: "If you'd only pull up your dresses about your neck, where they ought to be, they'd be as short as mine!" She was not troubled any more.

THE Reese River Reveille editorial makes the following important statement:

The pull-back skirt is nothing new. It is mentioned in the Bible, where Mrs. Potiphar pulled back on the skirt of the garment worn by that member of the Egypt Young Men's Christian Association, whose front name was Joseph.

POWER OF IMAGINATION.—The other day a man took home a book containing several anecdotes showing the power of imagination, and, after reading them to his wife, he tenderly said: "Now, Angelina, you may some times imagine that you hear me kissing the servant girl in the other room, and

you see how base it would be to accuse me of such a thing." "John Henry," she replied, in a smooth voice, "If I ever imagine such a thing you'll need a doctor within fifteen minutes, no matter what that book says."

"CURSED, if the darned thing ain't agoing!" was the surprised remark of a sight-seeing Granger from Maine, who caressed the teeth of a circular saw in a North End planing mill; and now should you propound to him that first problem for young arithmeticians, "How many fingers have you on your right hand?" he would bite that lonely thumb, and sadly reply, "Nary, stranger!"—Boston Globe.

His teeth began to chatter over the ice-cream. He buttoned up his jacket and swallowed another mouthful. That settled it. He jumped up from the table, and started for where the sun could shine on him, exclaiming, "Whoopie! Plenty damn cold grub! No cookee nuff! Fleeze belly all same like ice wagon."—N. Y. Sun.

"Who's Herbert Spencer, pop?" asked an inquiring Brooklyn boy of his father the other morning. "He's a famous English philosopher, my son." "And what's a philosopher?" continued the lad, with the business air of a person who could keep right on asking questions till doomsday. "A philosopher," returned the father gravely, "is a man who never married."

I GOT to chatting with a German acquaintance, and asked him what he was doing. He replied, "Shoost now nodings, I haf made arranchements to go into pizness." "Glad to hear it. What are you going into?" "Vell, I goes into partnership mit a man." "Do you put in much capital?" "No, I doesn't put in no capital." "Don't want to risk it, eh?" "No, but I puts in de experience." "And he puts in the capital?" "Yes, dat is it. We goes into pizness for three years; he puts in de capital, I puts in de experience. At the end of three years I will have de capital and he will have de experience."

"Life is too short to waste  
In critic peep or cynic bark,  
Quarrel or reprimand;  
'Twill soon be dark.  
Up! heed thine own aim, and  
God speed the mark."

**LONGING.**

Oh, to see the new grass springing,  
And he not here!  
Oh, to see the sun awaking  
Another year!  
To hear the soft May winds caressing  
The budding trees;  
To know that violets are blooming  
Upon the leas;  
To see the birds return together  
From wandering—  
The longing heart feels all its sorrow,  
In the spring. Appleton's Journal.

THE PHILOSOPHY OF AFTER MARRIAGE.—"You love me no longer," said a bride of a few months to her better-half in his gown and slippers. "Why do you say that, Puss?" he asked, quietly, removing a cigar from his lips. "You do not caress me nor call me pet names, you no longer seek so anxiously for my company," was the tearful answer. "My dear," continued the aggravating wretch, "did you ever notice a man running after a car? How he does run!—over stones, through mud, regardless of everything till he reaches the car and he seizes hold and swings on. Then he quietly seats himself and reads his paper." "And what does that mean?" "An illustration, my dear. The car is as important to the man after he gets in as when he is chasing it, but the manifestation is no longer called for. I would have shot anyone who put himself in my way when in pursuit of you, as I would now shoot any one who would come between us; but as a proof of my love you insist on my running after the car."

BORDENTOWN, April 1st, 1876.

Dear Weekly: If Daboll should meet some of our public school children and question them concerning the method of numeration used in the United States, they would readily answer that we use the French method, which gives a new name to every third figure above millions. By this method the given number is divided into periods of three figures each, thus:

000	000	000	000	000	000
Quadrillions.	Trillions.	Billions.	Millions.	Thousands.	Units.

In a period of three figures we cannot possibly get thousands of millions; all we can get is units, tens, hundreds of millions; units, tens, hundreds of billions, etc.

Daboll must entertain the idea that we use the English method of numeration which includes six figures in a period, but he is mistaken; and the Rothschild who accumulated five hundred millions certainly had monopolized half a billion.

A. P. J.

(From the Brooklyn Eagle, April 7, 1876.)

**MRS. WOODHULL'S LECTURE.**

A CHARACTERISTIC DISCOURSE IN THE ACADEMY OF MUSIC LAST EVENING, ON "THE HUMAN BODY, THE TEMPLE OF GOD."

At eight o'clock last evening, over twelve hundred persons were seated in the orchestra and parquette of the Academy of Music, awaiting the appearance of Mrs. Victoria C. Woodhull, who was announced to lecture on "The Human Body,

the Temple of God." After some delay the drop scene slowly ascended, and a magnificent stage parlor scene was disclosed. Presently there was a rustle, and Mrs. Woodhull walked forth through the centre door in the rear. She was attired elegantly. Her dress was of wine colored velvet and brown silk. At her throat was a diminutive cluster of roses, and around her neck and wrists were lace ruffles. Her hair was neatly coiled in her neck and fastened with a white rose. In her hands she held a small open volume, bound in scarlet, on which her eyes were fixed as she entered. Advancing to the centre of the stage, Mrs. Woodhull raised her eyes, and repeated the following words:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." First Corinthians, third chapter and sixteenth and seventeenth verses," said Mrs. Woodhull, adding: "What? Know ye not that your body is the temple of the Holy Ghost, which is in you? sixth chapter and nineteenth verse." Mrs. Woodhull then began her lecture, which was declamatory and declarative.

She condemned modern society and predicted for the present race of men a speedy end. She furnished statistics, showing the prevalence of impurity and crime, and attributed it all to the fact that mothers had not done their duty, either by obviating motherhood or by failing to instruct their children in the science of reproduction.

The essential point in the lecture was, that the existing relations of the sexes is practically bestial, that the bodies of men and women instead of being kept pure as temples worthy of God's presence, are degraded by unbridled lust into pig-sties. In support of this proposition, Mrs. Woodhull used an abundance of illustrations that were in the highest degree explicit, and which the audience, as evidenced by their applause, considered apposite. Once or twice it seemed as if Mrs. Woodhull was going to discuss the scandal, but she made no direct reference to it. That she had it in her mind was indicated by some general sentences about the social rottenness that has been discovered in well-known circles. In conclusion Mrs. Woodhull referred to her personal efforts for the uplifting of her sex both politically and in domestic life. That her position had been misrepresented and her name traduced were facts familiar to the thinking people of the country, but the work to which she had set her hand was dear to her heart and approved by her conscience, and with the assistance of God she would, through ill report or good report, persist in it while life and strength lasted. She believed that woman was designed to be the partner and the equal of man, not the debased minister to a debased passion, or the occasional ornament of occasional gatherings, and to assist in putting woman in this her rightful place, was the aim and purpose of her (Mrs. Woodhull's) life. The future of the human race depends upon the success or failure of this movement. While it lags man must continue in animalism; when it comes to fruition he will live in the freedom of untrammelled intelligence and celestial impulses. This was the substance, or rather the line of argument of her lecture. At the end of her effort, Mrs. Woodhull was warmly applauded and was presented with a beautiful star and pedestal of flowers.

**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.

We take special pleasure in calling the attention of all our readers who need dental service to Dr. Koonz, at No. 1 Great Jones Street, New York, who is both judicious and scientific in all departments of dentistry. His rooms are fitted tastefully and elegantly, and being constantly filled with the elite of the city, testifies that his practice is successful. He administers the nitrous oxide gas with perfect success in all cases.

THE next Convention of the Spiritualists of Van Buren County, Michigan, will be holden at Paw Paw, in Professor Cook's Music Room, April 29th and 30th, commencing at 2 o'clock p. m. on Saturday and continuing over Sunday. Susie M. Johnson is engaged as one of the speakers. Let there be a general attendance of all interested, as the friends in Paw Paw and vicinity will spare no pains to make the Convention a success. R. BAKER, President.

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



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

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

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

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

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

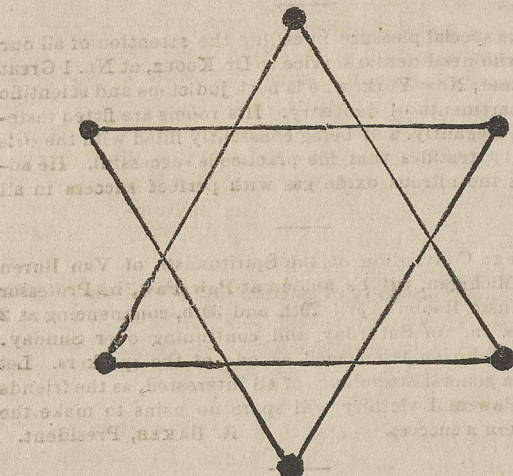
NEW YORK, SATURDAY, APRIL 29, 1876.

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

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

## SOWING AND REAPING;

OR, ARE THEY NOT YOUR FRUITS.

Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

Wherefore by their fruits shall ye know them.—St. Matthew vii. 16, 17, 18 and 20.

Visiting the iniquities of the fathers on the children unto the third and fourth generation.—Exodus xx, 5.

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

A good man, out of the treasure of his heart, bringeth forth good things; as an evil man, out of the evil treasure, bringeth forth evil things.—St. Matthew xii. 34 and 35.

If there is one fact of which it can be said that it is as fully established as anything can be, it is that of causation. Let the first movements toward the evolution of this world have been what they may, they were its primal incipency, and from them, spreading into vast varieties of forms, have come, legitimately and necessarily, all that is. It is impossible that there should be a single fact in existence; impossible that there should ever have been such an one, that is not the legitimate result of the cause or causes out of which it sprang. All the ills of the world—its miseries, vices, crimes, diseases, whether physical, mental or moral, as well as all the good, must be comprised in this. If there are evils among the people it is because there were evil causes to produce them; if blessings of good abound, it is because their sources were good. Evil does not come from good, neither good from evil, things.

But though this is a firmly established fact; though it is a scientifically demonstrated fact: though it is an intellectually admitted fact, how little does it descend into the practical affairs of life. People in all phases of life go on doing the evil things, and expect that good will flow to them. In business, especially, do they follow this practice. Indeed, to such a condition have things come that thoroughly honest transactions in business are the exception rather than the rule. The best qualities of whatever is offered for sale rather than the worst, are presented to the purchaser, and every possible effort made to drive the best bargains, even at the expense of downright lying, though this perhaps is not resorted to so often, as is a still more contemptible method of deceit, which consists of either withholding the truth or covering it up.

Our institutions even are the legitimate outcome of society—they are the fruits of our social ethics. What greater condemnation can be made of the morals of society than to call to review the list of official delinquencies that are disgracing the pages of journalism? And yet why should the people find fault? Indeed why should they not expect just such things to be the result of their own moral apathy. It is not the men who figure in the disgraces who are wholly to blame. They are but the creatures of circumstances that exist in the community, for which the community and not they alone are responsible. To be sure they are the examples which come to the surface, but they come not more to show their own corrupt condition than they do to demonstrate the rottenness which lies behind them in the social body from which they spring. They are, in other words, the natural and to-be-expected fruits of our imperfect institutions and the moral torpidity that blasts the manhood of men and the womanhood of woman in all departments of society. Men live lives of which they are ashamed to have the community, which throughout is equally as bad, become cognizant; women make use of the cloak of marriage under which to do deeds for which they ostracize their less fortunate sisters who inhabit the known sinks of vice. Railroad magnates and merchant princes live and die, and receive the honors of those among whom they lived, when, if their real lives were known; if the misery of which they were the cause had been able to lift itself into the public gaze, though that same public were every whit as bad, they would have been anathematized and scarcely given Christian burial. In this way a vast system of hypocrisy has been inaugurated, and the moral rule has come to be "No matter what you do so that it is not found out." And this is the tribute which vice pays to virtue through the medium of hypocrisy, making the world a vast living lie—everybody knowing that everything he looks upon is tainted, and yet pretending to believe that nothing whatever is other than it should be. Of what practical use to the world has been the demonstration that good results cannot flow from evil sources? And yet Christians pretend to believe in the teaching of Jesus, that they are to be known by their fruits. If this age and generation are to be known by their fruits, what shall we say, save that they are far gone into decay?

But still more than in any other regard do people deny in practice what they accept in theory, in the social department of their life. Here, none ever expect to be judged by their fruits. They go on living in conditions and relations that are an abomination to virtue and purity, and bearing children without the slightest idea that such children will be their legitimate fruits; never thinking when they are bad that the causes were back in their parentage; never charging upon themselves the miseries, sufferings, vices, crimes, diseases and premature deaths, with the agony of which the air is full. And yet it is just here where all the other ills find their source. Whatever evil there may be in industry, in commerce, in politics, in morals, in religion,—it is charg-

able to social evils in which the people who afterward become the actors are born and bred. And yet, when one goes before the world to sound the alarm, to call attention to this awful but unrealized fact, almost to a person the world turns away and refuses to listen to the warning. The people blindly shut their eyes, their ears, their hearts, and refuse to look at the horrid facts which hem them in upon every side.

Let an attempt be made to present these evils to the public through the press, and its columns are shut against the "improper subject;" let mothers be warned of the evils that they are transmitting to their children, and they turn upon and often, with most fiendish rage, shut the door of respectable society against the intruder. They will not listen to the voice that calls them to judgment; that would show them the fruits that they are producing, but blindly rush onward to the destruction that is just in advance, ignoring the future danger and making merry in the present.

But there is an inexorable judgment awaiting all such moral torpidity. The wailings of agony that will rise from the hearts of future generations, will come up in judgment against the mother and father of the present in mortal sorrow. It will soon come to be known that all the suffering that curses man, is the fruit of improper parentage, and the evils will be brought home to the doors of their progenitors, there to eat like molten lead into the vitals of their conscience, and to consign them to the lowest hell.

In view of all these facts, we repeat what we have said often—that there is no other question before the people that is worthy to be thought of at all, when compared with the social question. This is the fountain head of all the good or ill that is, and it is crying aloud for recognition as such. The laws of reproduction ought to be fully understood by all persons before they should be allowed to reproduce, and the organization of society should be changed and perfected, having solely in view the production of better children. Whatever custom, law or usage that is found to interfere with the production of the best children, should be frowned down by the people, no matter how hoary it may be with respectability and age, or how sacred it may be held to be by religion. Mothers should meet in solemn conclave, declare their freedom, and put forth a declaration of their independence. They should most solemnly vow never again to permit their maternal functions to pass beyond their control; to be made to minister to the lusts of man; and beyond all things else should they solemnly pledge themselves never to bear another unwished-for child. The demon, lust, which goes up and down the world seeking whom it may devour, and devouring all over whom it can gain control, should be defied and killed, and woman alone can do this deed; for it is she who must bruise the serpent's head; and she will bruise it and kill it effectually when she shall redeem herself from her present servitude to man. Let mothers go through the country and see the thousands on thousands confined in loathsome prisons, in hospitals and asylums, and remember that those unhappy beings are the natural fruits of their depraved social relations. Look at them, mothers! They are your fruit. By your fruit shall ye be known; by your fruit are ye known.

Man, in his reluctance to yield up the sway he has so long maintained over the person of woman, stands in his own light, both individually and as a sex, for, if he but knew it, his loss in yielding it would be his gain, because the glory that would come to him would be a crown of never-fading joy, when compared with the miserable damnation that his present course evolves. But, if man be not wise enough to gain the blessing which is in store for him, by doing the right and bringing justice to his too all-confiding companion, let her compel him, and set up the abomination of desolation which will ultimately come to all who resist the demands of the age; to all who insist upon continuing the reign of lust in place of love; to all who shall sacrifice the future welfare to their present selfishness.

## MORE ABOUT THE VINDICATIONS.

Phenomenal Spiritualism has been attacked in its stronghold, and it is not to be wondered at that those who are more interested in this phase than they are in putting forth efforts to so prepare mortals that they shall be highly developed spirits after death, should spring to the rescue with all the energy and pertinacity of despair. There is a class of Spiritualists who really think if the physical phenomena were to be exploded that Spiritualism would die. We do not happen to be of that class, and are therefore prepared to criticize and expose so-called phenomena, whenever we deem it to come within the sphere of our duty so to do. The *Banner of Light* is, of course, the accepted organ of phenomenal Spiritualism, and pays little attention to the broader and, to our thinking, more important phase involved in the condition of spirits who enter the spirit world. We are not fully aware of the convictions of its conductors about the utility of physical conditions and their relations to the future condition of the spirit; but let them be what they may, they fail to make them a subject for consideration in the pages of their journal. Indeed, we do not remember ever to have read an editorial in the *Banner* in which was discussed the laws and conditions of physical development in their relations to the welfare of the spirit here and hereafter. Perhaps their readers are not interested in this important subject, and that they restrain themselves



from treating it to accommodate their paper to this demands.

In this view of the case it is not strange that they should treat anybody or anything contemptuously that presumes to question the genuineness of the corner-stone upon which the *Banner* stands, or that what, in the minds of impartial people, is direct evidence of fraud, should be denominated "frivolous charges," or "insinuations rather than direct charges." And then, the "bits of cotton," they are mere nothing, for, says the *Banner*, "it must have been well known to the persons finding them that if the cotton was used too wrap the molds in, it might have been used honestly as well as dishonestly. Ah, but how could cotton used honestly, in which to wrap the molds, have found its way into the molds made by the spirits from the pail of paraffine? Let the *Banner* inform its readers about this. Mrs. Austin would probably never have suspected that the cotton found upon her carpet had been intended for dishonest use, or had been used dishonestly, had not some of the self-same story-telling cotton been found upon the molds purported to have been formed by the spirits. In a word, Mrs. Hardy is put under the necessity of explaining the presence of that cotton in that suspicious relation, or else remain open to the strictures contained in the published statement." Then there is a direct issue of veracity between her and Mrs. Austin. Mrs. Hardy says that the paraffine that she was so unfortunate as to drop in crossing the street, consisted of broken pieces from formerly constructed molds. But Mrs. Austin has made the following affidavit:

STATE OF NEW YORK,  
City and County of New York.

Before me, S. G. Hyatt, a Commissioner of Deeds in and for said city and county, personally came Mrs. Margaret Z. Austin, of said city, who, being duly sworn, deposes and says: That on the evening of Wednesday, the 15th day of March last, crossing Broadway, in said city, at Fifty-seventh street, in the full blaze of a street gaslight, she plainly "saw a paraffine mold lying in the gutter where Mrs. Mary Hardy had just passed," and that said "mold was the mold of a full-sized hand and not a 'handful of pieces,' as stated by said Mary and her husband in the *Banner of Light* newspaper, dated April 8th 1876; and said deponent further says that much other matter in the letter of the said Mary Hardy, in the said *Banner of Light*, is untrue and false.

[Signed] MARGARET Z. AUSTIN.

Sworn to before me this  
10th day of April, 1876.

[Signed] S. G. HYATT,  
Commissioner of Deeds, County of New York.

When this question of veracity is taken into consideration, with the further fact, that upon the night in question the spirits were unable to produce the mold of a hand, we do not think that it is one of the "trivialities," the name given by the *Banner* to the several parts of the statement, any more than is the further fact, that the spirits were unable to materialize a hand with which to produce a mold, when the table under which the paraffine was placed was enveloped in a bag with the seams at the ends, and out of the medium's reach. It will be remembered that in the Boston *Herald's* statement of the vindicating seance given in Boston, the covering of the table was slit from the table to the floor in front of where the medium sat. The query is, whether this slit was necessary to enable the spirits to materialize; or whether it was so for the medium to manipulate the box.

It is true that the proofs against Mrs. Hardy's New York seances are all circumstantial; that is to say, no one saw her carry the mold from its place of concealment and deposit it under the table; but the circumstances seem to be almost as strong as if this had been seen. She required conditions under which fraud was possible, and when these were denied, she failed to produce a mold. If the proof against her in New York be held to be clear and conclusive, which it is certainly by those who were present, then the production of a dozen molds under the conditions named as having been imposed in Boston amount to nothing, because, while the spectators may be able to say that they could see no possible chance for imposition, they cannot say that there was none—the well-known slight-of-hand performance—which none save experts can detect, make it impossible for any to say so positively. They may not be able to tell how it is done, but if it has been done fraudulently in any single case, it is fair to maintain that all the probabilities are upon the side of fraud in all other cases like it. Mrs. Hardy owes it to herself to permit the test conditions that we have presented as the only ones that can prove that paraffine molds are made by some power aside from herself. Then it will be time to inquire what that power is, and how it produces the molds.

In Mrs. Hardy's letter she asked, "How in the name of common sense could Mrs. Hardy deposit molds under that table?" Mr. Bronson and his co-signers to the statement are able to answer from their observation of Mrs. Hardy's seances, and by having produced them under the same conditions that were necessary with Mrs. Hardy, thus:—

Dip your oiled hand several times in paraffine dissolved or melted in hot water. When partially cooled it separates from the hand, which, by little practice, is easily withdrawn. Warm and compress the wrist, and you have a respectable glove or mould. When cold and brittle, a novice would judge it impossible for you to have extracted your hand.

Conceal the mold beneath your female dress and enter the exhibition room. Have this lighted from an adjoining room, dimly. Encase yourself in a bag of netting having seams,

"overhanded" loosely with short threads—the long thread of a machine would not suit you—it would reveal your trick, because you have to open a seam. Seat yourself behind a table enveloped with heavy covers reaching to the floor; gather the seams of the bag into your lap as you seat yourself. Allow no spectators within four feet. Keep them all in front of the table if possible. The pail of paraffine is under the table, also cold water in a basin. They are for show only, not for service. Set the people to conversing or singing. Convenient knots will allow you to open a seam four or five inches. Slip the mold from its hiding-place through the seam. Conceal the action by wiping your perspiring face with your handkerchief, previously left on the table. Envelop the mold in the folds of the netting. It is a complete illusion and bar to sight in the dimness. Slide the mold to the floor, push it under the table cover with your foot; or, if safe, lift it with both feet into the cold water basin. With needle and thread, previously concealed in your dress, sew up the rip any seamstress will show you how to "overhand" by rolling the seam around your needle. Put away your needles; there is plenty of time; be deliberate. It often takes an hour and a half. Half an hour will do if favorable conditions are allowed. Do not allow the paraffine to be colored, nor "specks" of any sort through it. "Say the spirits object" to that. Now, rap three times with the edge of the sole of your slipper against the table-leg or against your other shoe's sole, and proclaim the work completed.

MRS. ANNA STEWART.

This medium has also been vindicated in the columns of the *Banner*, the introduction to which is as follows: "Since the appearance of the crude, unjustifiable charges against Mrs. Stewart," etc., etc. It will be remembered that a part of these charges is that she was exposed at Chicago and that she admitted the fraud, and said that all her performances had been of the same character. And this the *Banner* calls "crude and unjustifiable." We must beg to differ with the *Banner* on this score, and to say that they are proof positive that Mrs. Stewart was a fraud. Suppose that, hereafter, Mrs. Hardy should be caught in her performances, and should confess, would the *Banner* thus cling to this kind of defense of mediumship, and say that a charge of fraud, under those circumstances would be crude and unjustifiable? We shall see when it shall come, as come it will, or else materialization, through her, will be an established fact beyond all doubt.

It is not beyond the range of possibility, indeed, it may be probable, that Mrs. Hardy is the woman appointed by God to bring life and immortality to light in the ultimate and immortalized condition in the flesh. If so, none more heartily than we shall, will welcome that auspicious event—an event the importance of which, if there be any reliance at all to be placed upon our spirit sources of information, has never been stated to the world, or even conceived of by the mind of any medium or other person. What would be the results of a failure to attain to this condition are not known, save to a few of the most advanced in spirit life. There are persons in this life, who are convinced that some great and universal calamity is impending over this earth, but they do not tell it publicly. So there are spirits who know that if this calamity come, before real materialization is experienced; before the resurrection is begun, then that all living individualized existences, both in earth and spirit life, will be dissipated into the original elemental condition, and another million years pass, ere the earth can attain to its present status of civilization. If human life were to be cut off, if the earth were to be depopulated, spirit life would also cease, for that life is dependant upon the magnetism of this individualized existence, as this is dependant upon the organic kingdoms which lie between it and the inorganic. Were the organic kingdoms to be destroyed by any general change in the elemental world, human life could not continue; so too if human life were to be destroyed, spirit life would necessarily cease, because human life is the connecting link between organic life and spirit existence.

The fate which is impending over this planet will turn upon the attainment of the resurrection for the dead, and to immortality in the flesh for the living. We are not disposed, at this time, to enter into any philosophical consideration of this assertion; but the time is at hand when it will be demonstrated, and we labor, being under the conviction that, upon the purification of the race, or some portion of it, within a given time unknown to us, but impending now over the world, depends the continuation of individualized existence upon this planet. Materialization, to us therefore, is a most solemn thing—a thing too momentous to be made a subject of trickery and business, and we should not have diverted our attention even temporarily, as we have, from the main thing to be attained, had not this thought come over us, that even "the elect" might be deceived. If there is any excuse required by anybody for the digression from our usual course, we offer this, with the further explanation that we had no idea into what it would expand when the departure was first made. We would also say, that if all the mediums were to be exposed, we should have no personal feeling in the matter. We should regret that all these things had to come, at the same time, realizing fully that we would come upon those through whom they come.

We are so anxious that all mediumistic power shall be utilized to forwarding the great event, that we are, perhaps, over earnest, when we see it frittered away in any manner; and it is this anxiety, and not from any personal motives, for or against mediums, that impels us to speak. If mediums really knew what depends upon the

perfection of mediumship, they would never cease to fast and pray; consecrating themselves in the holy sanctuary of a harmonious home, to the use of the spirits, until it should be gained. Convincing all the world even of the fact of spirit existence, is of no moment at all beside the awful responsibility that now rests upon mediumship. Were the world convinced of that existence to-day, it would not save a single soul from the destruction that awaits the failure of the resurrection. If this were known to mediums, they would indeed assemble themselves together in some sanctified place, and, shutting themselves up from the world, would consecrate their lives to God, to usher in the Golden day of death destroyed—that day when the reign of "him who hath the power of death, that is the devil," shall end for ever.

#### TWEEDLEDUM AND TWEEDLEDEE.

Annie Eva Fay advertises as a "spiritual medium." We never believed her to be such, although some of the very parties who now are so swift to assert Mrs. Hardy a cheat, fully endorse Mrs. Fay's mediumship. This we simply mention to show how little reliance can be placed on hasty evidence. Mrs. Fay has lately been holding "marvelous seances" in Orange, N. J. A late number of the *Orange Chronicle* thus notices one of them:

"One of the members of the committee, being of a skeptical turn of mind, watched very closely the methods of the 'medium,' and became satisfied that the exhibition was produced by mere sleight-of-hand or jugglery. Keeping his convictions to himself, with the exception of one friend whom he admitted to his confidence, the gentleman went to work to perfect a plan by which he could produce exactly the same manifestations or phenomena, which, after a few trials, proved so successful that they concluded to give a parlor exhibition before a few chosen friends."—*Banner of Light*, April 15.

We have no doubt that our readers will join with us in an expression of surprise that the above paragraph could have found its way into the identical number of the *Banner* in which others are taken severely to task for their skepticism about Mrs. Hardy's and Mrs. Stewart's mediumship; or for that matter, into any number of the *Banner*. We are afraid that friend Colby's wisdom was asleep when this occurred. He has never believed Annie Eva Fay to be a spiritual medium. No doubt he has good reasons for this frankly expressed belief; but does he forget that she has been scrutinized by even "higher authorities" than ever Mrs. Hardy passed before, and came out unscathed? "Some of the very parties who now are so ready to assert Mrs. Hardy a cheat" happen to entertain the same opinion about that lady that he holds about Annie Eva Fay. "Who shall decide when doctors disagree." Now, we shall not fly off at a tangent in defense of Mrs. Fay, whom we believe to be a spiritual medium; nor shall we call the assertion of his belief without the presentation of any evidence whereby to sustain it, as a hasty, ill-timed, crude, unjustifiable or even "ad captandum vulgus" charge against her. We shall frankly admit the right of friend Colby to his belief, and in admitting this, we also admit, necessarily, his further right to have that belief stated and treated in a courteous manner in these columns, which right in others we are sorry is not admitted by the *Banner* in its columns when it so happens that such beliefs are not in harmony with those of its presiding Editor. If he maintain that Annie Eva Fay is not a medium, though she has successfully passed the scrutiny of those who believe that Mrs. Hardy is not a medium, is it not incumbent on the *Banner* to admit the possibility that all hands may be deceived? Or is friend Colby the only competent person to decide upon the mediumship of professing mediums? If this be really so, let the Spiritualists make him Pope at once and put the burden and responsibility of mediumship upon him, and make an end to this constant jingling over exposures.

But illogical and inconsistent as is the position to which we have called attention, the quotation from the *Orange Chronicle* seems still more so, since, if the fact that Annie Eva Fay's manifestations have been produced without the aid of spirits, be held to be a proof of her want of "spiritual mediumship," then the same fact must be admitted as against Mrs. Hardy, because, like Mrs. Fay, her production of paraffine molds has been imitated without the agency of spirits. We do not hesitate to assert that, under any of the conditions under which Mrs. Hardy has been put, of which we have any knowledge, paraffine molds may be produced, *ad infinitum*, without the aid of spirits. So long as mediums can offer only such manifestations as can be imitated, there is no necessity of attributing them to spirit agency. Illusions, tricks, psychology and delusions are too well established facts to warrant a rush to spirits, for an explanation to the uninitiated of any seemingly incomprehensible phenomena.

But we may be wholly at sea about what purports to be the materialization of spirits; and the *Banner* may be safely at anchor in the haven of their realization; but until our present belief is changed we must entertain it; at the same time, however, admitting the right of others to an opposite belief, and respecting them for holding as well as expressing it. We have made but poor progress toward the possibility of a perfected life on earth, or anywhere else, if we cannot agree to disagree in kindness and brotherly love; if we cannot submit with good grace to brotherly and sisterly criticism without falling to calling hard names, and attributing



improper or base motives. We believe both Mrs. Fay and Mrs. Hardy to be spiritual mediums; but we also believe them both to be liable to palm off their own productions as manifestations of spirits. Besides, is not the testimony of those who are admitted on all hands to be spiritual mediums, to be taken for something when they say that materialization is a humbug? We have in our mind several well-tried and often-tested mediums, one especially, who has given more tests perhaps than any other, who has travelled more extensively, besides having been before the public from the very first days of spiritualism, who does not hesitate to say that materialization is simple trickery; and placing the same reliance upon our own sight in this, that we have learned to do in other things, we have no hesitation in asserting the same belief. They make a mistake who think that spiritualists are a unit about this phase of manifestation. We doubt whether even a majority put any faith in it at all. So we think it is fair to say that the fact still remains to be demonstrated.

A valued correspondent, residing in Baltimore writes: "Why these constant 'hubbubs' about mediums who have been thoroughly tested, like Mrs. Hardy? When will Spiritualism be lifted out of this turmoil and confusion that is so detrimental to the progress of divine philosophy."—*The Banner of Light*, April 15.

We wonder that the *Banner*, when appealed to after this manner, did not deign to make some reply; as it did not, we will attempt to do so:

We think that these "constant hubbubs" will cease when mediums shall stop using their hands in imitating spirit hands, and being detected in it, as was Mrs. Parry at Rockfort, Mich., some months ago; when they shall stop using false hair, false faces, lace tinsel, etc., etc., to be detected in it, as was Mrs. Stewart, at Chicago, in September, 1873; when they shall stop having confederates to personate spirits, and being detected in it, as were "the Holmes" in Philadelphia a year ago; when they shall stop issuing from the cabinets with their outer garments turned over their heads, to seem to be spirits, and being detected in it, as was Mrs. Miller, at Memphis, recently; when they shall cease to carry paraffine hands about with them, and drop them in the street crossings, to be seen of others, and of being unable to produce them at seances immediately following the former circumstance; when bits of cotton shall cease to adhere to molds which are fashioned on spirit hands (to say nothing of a hundred other phases that have been exploded); in a word, when mediums shall be nothing but honest and truthful, and shall invite rather than decline every possible test condition, even if some of them shall prove to be such as the spirits cannot overcome (one of the best evidences of honest mediumship, tous, is the fact that failures to get the desired manifestations sometimes occur);—when all these things shall cease, then "a valued correspondent" of the *Banner* may be sure that "these constant hubbubs" will also cease, but not before.

#### SCIENCE HALL.

The above named hall, situate at No. 141 Eighth Street, was publicly dedicated on Sunday, April 16th, under the auspices of the Religio Scientific Society, and will be occupied on future Sundays by "The First Congregational Society of the Religion of Humanity."

The programme of the Society instructs us, that its design is "to promote human happiness by increasing Love, maintaining Order, and securing Progress." It further declares: "All who are now outside of, and debarred from fellowship in the old church, by reason of having outgrown its superstitious and unscientific methods, will find a home in this church; provided they have (or desire to possess), clean hands, pure hearts, and devotion to Humanity."

A very fair attendance assisted at the dedication, which took place in the afternoon. Mr. G. L. Henderson presided and opened the meeting. Miss Hume, assisted by a piano accompaniment, gave "Consider the Lilies" with marked effect. The music was followed by the reading of J. G. Whittier's poem "The Reformer," by Mr. H. B. Brown. The invocation, delivered by Mr. Henry Evans, asked a blessing on the Religion of Humanity and its work. An address followed, by Mr. Sotheran, which exhibited the long struggle between Theology and Science, in which were ably and beautifully depicted the lives of Torquemada and Galileo—many of the contrasts in the same calling forth the vehement applause of the audience.

The subjects of the evening lecture were "The Divorce of Theology and Science and the Marriage of Science and Religion." These positions were illustrated in a very able address by Mr. T. B. Wakeman. He was followed by Mr. Henry Edgar and Mr. G. L. Henderson, the latter of whom drew a very vivid picture of a struggle between humanity and theology, which had occurred in Scotland, in which the man triumphed over the Presbyterian in a very delicate case respecting the baptism of an illegitimate child; the describing of which, in the genuine Scotch dialect of the actors therein, was frequently applauded. As in the afternoon, the hall, though not crowded, was well filled.

Sunday evening, April 23d, R. W. Hume is appointed to discuss the subject of "The Shortcomings of Creedal Religions."

In conclusion, we would say there is reason to believe that Science Hall will soon prove itself to be another center

for free thought and free speech in this metropolis. We understand the Liberal Club is to hold its future meetings there, and the "Truth Seeker" our respected contemporary has transferred its office to the building in which it is located. As to the "First Congregational Society of the Religion of Humanity," if it be true to its name, and open to the discussion of all questions affecting the interests of the human race, we wish it (and believe it will obtain) speedy and sure success.

The whole supply of water and gas in London is under the control of private companies, and the Registrar-General estimates that one-half the present cost of gas and water in London would be saved to consumers if the works were in the hands of public authorities. With us in New York, fortunately, water is not controlled by private corporations, and in this respect we are better off than residents in London; but the gas monopoly still continues to be a serious evil.

We are surprised to find such a paragraph as this in the *Sun*. Is it really true, after all, that Mr. Dana is not false to his old familiar socialistic theories? and that he is using the *Sun* to gradually popularize them? If water and gas can be better supplied by the community than by private corporations, and if this be the conviction of the *Sun* now, how long will it require for it to also become convicted that ferries, street railroads, steam railroads, in short, all methods of public communication, should be placed in the category with the postal service, the public schools, water and gas?

From the *Indianapolis Journal*, April 15.

#### SHALL A WOMAN EARN AN HONEST LIVING?

A strike took place in the newsroom of the *Telegraph* office light before last against the employment of Miss Amanda Boetticher, a lady of many accomplishments and skillful in the art preservative. The strike was purely on the ground that she is a woman.—*N. Y. Sun*.

No! is the reply that the gallant gentlemen (?) of the *Telegraph* make to the inquiry of the *Sun*. And yet the same gallants will undoubtedly deny that women are in bondage. Probably not one of these "striking" gallants believe that a woman has any rights which they are bound to respect; that she has any rights either inherent or acquired, political, industrial, social. We have not any doubt, however, that they believe in the right of man to bind woman in legal slavery to his passions, and that if so bound, and any attempt were made to exercise the right of personal freedom, that they would "strike" in another sense than they have done as stated. Gallants of the *Telegraph*! ye are on the record.

#### THE TWO SERIES OF BIBLE ARTICLES.

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The series, and the dates of the WEEKLY in which they appeared, are as follows:

##### FIRST SERIES.

- April 17. The Culmination of Events.
- 24. The Fulfilment of Law.
- May 1. On Earth Peace, Good Will.
- 8. Approaching the Mystery—The Time of the End.
- 15. How shall the Kingdom of Heaven Come?
- 22. What is the Kingdom of God?
- 29. The Higher and the Lower Relationship.
- June 5. Sexual Purity—The Straight and Narrow Way.
- 12. Sexual Impurity—The Wide Gate and the Broad Way.
- 19. The Human Body the Holy Temple.
- 26. Inspiration and Evolution.
- July 3. The Creation and Fall of Man.
- 10. The Garden of Eden.
- 17. " " " " No. 2.

##### SECOND SERIES.

- July 24. The Bible and Jesus Christ.
- 31. God—Pneuma Theos.
- Aug. 7. The Divine Mind.
- 14. Christ, or The Reconciliation.
- 21. " " " " No. 2.
- 28. " " " " No. 3.
- Sept. 4. The Reconciliation of Man to God.
- 18. His Love and His Wrath.
- Oct. 2. The Devil—Evil.
- 9. The Atonement.
- 16. " " " " No. 2.
- 30. Natural vs. Enacted Law.

- Nov. 6. The Allegorical Character of the Bible.
- 20. Exegetical.
- 27. Spiritualism; Its Condition and Prospects.
- Dec. 4. " " " " No. 2.
- 11. " " " " No. 3.
- 18. " " " " No. 4.
- 25. " " " " No. 5.

- Jan. 8. The Human Organism and its Functions.
- Feb. 5. Development in Freedom.
- 19. A Place for Everything.
- 26. The Two Alternatives.

March 11. What is Life and What is Death?

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Let our friends, who can, obtain these papers, and make them do missionary work.

We would call the attention of our readers to the National Independent Convention to be held in Indianapolis, May 17th, 1876. The Pioneers of the New Departure, who sowed the seed of all the reforms that now agitate the nation, in the Equal Rights party, now that the movement is taking shape in a National Party, should attend the Convention, and see that ignorant or interested parties should not control its action, or put forth to the people a declaration of principles that will be no remedy for our evils.

#### BUSINESS NOTICES.

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## CONTENTS.

Preface; Explanation; Introduction; Address to the Clergy.

Chap. 1.—Rival Claims of the Saviors.

Chap. 2.—Messianic Prophecies.

Chap. 3.—Prophecies by the figure of a Serpent.

Chap. 4.—Miraculous and Immaculate Conception of the Gods.

Chap. 5.—Virgin Mothers and Virgin-born Gods.

Chap. 6.—Stars point out the Time and the Savior's Birthplace.

Chap. 7.—Angels, Shepherds and Magi visit the Infant Savior.

Chap. 8.—The Twenty-fifth of December the Birthday of the Gods.

Chap. 9.—Titles of the Saviors.

Chap. 10.—The Saviors of Royal Descent but Humble Birth.

Chap. 11.—Christ's Genealogy.

Chap. 12.—The World's Saviors saved from Destruction in Infancy.

Chap. 13.—The Saviors exhibit Early Proofs of Divinity.

Chap. 14.—The Saviors' Kingdoms not of this World.

Chap. 15.—The Saviors are real Personages.

Chap. 16.—Sixteen Saviors Crucified.

Chap. 17.—The Aphanasia, or Darkness, at the Crucifixion.

Chap. 18.—Descent of the Saviors into Hell.

Chap. 19.—Resurrection of the Saviors.

Chap. 20.—Reappearance and Ascension of the Saviors.

Chap. 21.—The Atonement: its Oriental or Heathen Origin.

Chap. 22.—The Holy Ghost of Oriental Origin.

Chap. 23.—The Divine "Word" of Oriental Origin.

Chap. 24.—The Trinity very anciently a current Heathen Doctrine.

Chap. 25.—Absolution, or the Confession of Sins, of Heathen Origin.

Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost.

Chap. 27.—The Sacrament or Eucharist of Heathen Origin.

Chap. 28.—Anointing with Oil of Oriental Origin.

Chap. 29.—How Men, including Jesus Christ, came to be worshipped as Gods.

Chap. 30.—Sacred Cycles explaining the Advent of the Gods, the Master-key to the Divinity of Jesus Christ.

Chap. 31.—Christianity derived from Heathen and Oriental Systems.

Chap. 32.—Three Hundred and Forty-six striking Analogies between Christ and Crishna.

Chap. 33.—Apollonius, Osiris and Magus as Gods.

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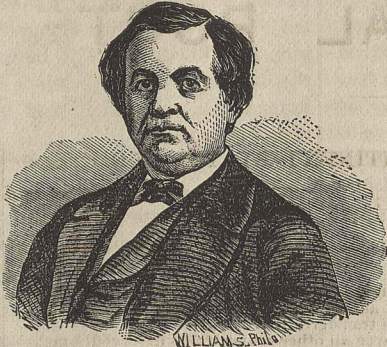
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Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.35 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "		" Denison.	8.00 "
" Galveston.	10.45 "		" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.		" Columbus.	6.30 "
" Little Rock.	7.30 P. M.		" Little Rock.	
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.
" Cheyenne.			" Cheyenne.	12.30 P. M.
" Ogden.			" Ogden.	5.30 "
" San Francisco.			" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "		" Quincy.	9.45 "
" St. Joseph.	10.00 "		" St. Joseph.	12.10 A. M.
" Kansas City.	10.40 P. M.		" Kansas City.	4.25 "
" Atchison.	11.00 "		" Atchison.	1.17 "
" Leavenworth.	12.10 "		" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.		" Denver.	

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