

WOODHULL & CLAFLIN'S WEEKLY.

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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.

LETTER FROM PARKER PILLSBURY.

CONCORD, N. H., April 25, 1876.

Editors Weekly: Some of my friends among your readers thought my last letter to your paper leaned too much towards Catholicism.

Not too much, I am sure, unless, as Mr. Emerson somewhere says, it seems nearly impossible to state one truth, fully and strongly without doing injustice to some other truth. Mr. Emerson's idea, though probably, not near his language.

What I said of the Catholic Church is true, every word. What I said of the American Protestant Church is also true. And a good deal more remains to be told; and a good deal worse.

The Church and the priesthood, the people and the politicians, all seem to fancy they have heard the last of slavery. But never was mistake greater; nor more deplorable.

The lightnings flashed down into the dark caverns of negro slavery, and all the seventy times seven thunders of the war of rebellion, only revealed more clearly the wickedness and degradation of the whole nation. No slaves were emancipated in the name of justice and liberty. No slavery was abolished "in the name of humanity, and according to the laws of the living God!"

In attempting to enfranchise the male slave to save the Republican party, woman's enslavement was discovered, or became more and more apparent. And so the demand was made for all the disenfranchised alike.

If taxation without representation, to man be tyranny, it is tyranny to woman. And if the former justified a revolution and eight years' war in 1776 to 1783, the latter should excuse another revolution and war, if need be, reaching from 1876 to the end of the century.

I speak only of revolutionary wars as men speak. O'Connell said: "there never was a revolution worth the shedding one drop of human blood." I say the same, certainly as to our Revolution of 1776; and of our revolutionary rebellion led by Jefferson Davis and Robert E. Lee.

Out of the first, we graduated a nation of tyrants and a Union of Slaveholders. The other was an attempt on the part of the South to perpetuate slavery, Union or no Union; and on the part of the North, to perpetuate the Union, slavery or no slavery. Freedom was no motive with the South; Justice, Righteousness, Humanity, were no part of the purpose of the North.

And so the grand cataclysm of blood and fire ended as we see. Debt and demoralization, crime, cruelty, want and woe, everywhere; freedom, justice, purity, charity, nowhere!

Washington has become not a "den of forty thieves," but of forty times forty, setting an example of plunder and peculation, of pride, aristocracy, arrogance and insolence, the result of its thefts and robberies, which the people are everywhere imitating—the rich to the best of their capacity, the poor to the worst of their necessity.

The people are becoming bad as the government, until past all help but from themselves. The government did not help the people when it might. It only taxed, plundered and punished them. That is mainly what it does still. In some way the people must now help themselves.

The real gain of the last revolt and rebellion is, that the male slaves are half delivered, and woman's disfranchisement is revealed. And in the light of her lack of suffrage, woman's complete social enslavement is discovered; and now her revolution is, indeed begun, and bare ballots are small part of her inalienable rights.

In 1875 and '76 "were the times to try men's souls." This year, 1876, is the time to try the souls of women.

Boston was full of Tories in 1776, but there were a Samuel Adams, a John Hancock, a Peter Fanuel, a James Otis, a Joseph Warren, and many more of whom the Boston of to-day is not worthy to be the candle-snuffer at their shrines.

Do not wonder that you are spurned from its halls and temples.

So once was Garrison, and that after he, like yourself, had suffered severe imprisonment only for his fidelity to truth, justice and liberty.

And he and the abolitionists were mobbed in Boston, many, many times afterwards, until the day when John Brown was executed, a brave martyr to the same holy cause. Virginia hanged him; but Boston, with mob fury, rage and wrath, broke up a solemn assembly of his devoted friends who attempted to celebrate the terrible hour by becoming and appropriate services in Tremont Temple.

Wonder not that Boston would blast out your breath, as it so fervently prayed its God "to silence the voice or stop the breath" of Theodore Parker!

"Thou that killest the prophets," was the charge made with weeping and grief, by him who came specially "to preach deliverance to captives," as he stood on Mount Olivet and looked down for the last time on Jerusalem.

"Thou that killest the prophets," might be so charged on Boston, should some saint or savior weep over it also, as he looked down upon it from the top of Bunker Hill and remembered its past.

PARKER PILLSBURY.

RESOLUTIONS UNANIMOUSLY ADOPTED.

SOCIAL.

BY WARREN CHASE.

1st—Resolved, That men and women, black and white, red and mixed, are by nature, and should be by law, free and equal before the law in all conditions of life, unless convicted of crime or dangerous from insanity.

2d—Resolved, That marriage should be no longer made by law a crime for which one party is deprived of name, property, freedom, earnings, children, and control of her person and maternal functions, and by which she is forced into a prostitution often worse than death.

3d—Resolved, That our marriage laws should be so changed that any married woman can be protected by law against any encroachments of her husband upon her person or her property or earnings, the same as against any other man, and her personal liberty secured and protected the same as that of a *femme sole*.

4th—Resolved, That all children should be by law made the legitimate offspring of both parents, and be by law protected in their right to support and education from the property of both, or either, and from the State when both are unable to furnish it.

5th—Resolved, That it is a disgrace to our boasted civilization and liberty to allow sectarian institutions, under a pretence of charity, to pick up the abandoned children and orphans and train them into superstition, religious bondage and sectarian slavery by giving them only such support and education as will secure such results.

6th—Resolved, That social freedom, like religious and political freedom, is a natural and inherent right of every adult and could be as safely protected by law as the latter, and with as little danger to pure morals as religious liberty gives to pure religion.

7th—Resolved, That our whole social system is rotten to the core and needs a thorough revision to adapt it to the best interests of the people, and happiness and prosperity of the rising generation.

RELIGIOUS.

8th—Resolved, That as our sectarian christianity is fast dying with the dry rot, and its effects reeking like a freshet which has overflowed the country, it is therefore time to begin to remove the floodwood which it has drifted into our political institutions, by taxing all church property the same as other property; by abolishing the office and use of chaplains and prayers in political assemblies, in congress, in legislatures, in the army and navy, in schools, asylums, prisons, etc., and by repealing and refusing all especial advantages and privileges to clergymen in any and every department of life.

8th—Resolved, That, as we have discovered that there is no distinction in nature between the seven days of our week, that therefore there should be no legal distinction between them, except to suspend labor and make one a day of rest; and that no act should be made a crime on that day that is not such on any other by law.

10th—Resolved, That as each Christian sects claims to

have the truth, and as the ignorant and honest people cannot tell which sect does teach the truth, that therefore there should be a competent tribunal or commission appointed to hear the evidence of each, and decide which and what is proved to be true, so the people need not be longer imposed upon by false doctrines, or support so many.

11th—Resolved, That the sixty thousand clergymen of the United States are hereby requested to meet at Philadelphia this Centennial year, and decide by vote, as the old councils did, just what is the Word of God, and what it means, and which doctrine is true and which false, and that we have full reports by reporters of the debates and votes; and that the work may be faithfully done, we advise all churches to continue the salaries of their preachers during the session of this HOLY council.

12th—Resolved, That until these questions are settled we advise the people to build no more churches, to employ no more preachers, to pay no more pew rent, as they are most likely sustaining error by doing so, and the truth ought to be known if there is any.

POLITICAL.

13th—Resolved, That as labor has produced and does produce all the real wealth of the country, therefore the laborers are entitled to support from the past and present products, and that all laws and legislation that deprives them of it is robbery.

14th—Resolved, That air, water, sunshine and land, have no property or money value in themselves, and all legislation making any of them represent property is wrong, and is defrauding the workers by fostering speculation and fraud, and should be stopped by reversing the policy of governments, and gradually abolishing ownership of the elements.

15th—Resolved, That occupancy alone should constitute title to land, and only the improvements should be valued, transferred, and protected by law.

16—Resolved, That as our government is a government "of the people," it should be administered "by the people," and "for the people," which it is not, but is administered by speculators, and against the people.

17th—Resolved, That a currency to represent property and facilitate exchanges is a necessity of civilization, and should be furnished only by the government, and for the people and their use, but not for speculators to rob them of their industry with it as it now is in this country.

18th—Resolved, That as there is not enough gold and silver to be had to make a sufficient amount of currency for the requirements of the country, therefore it should not be made of these metals exclusively, if at all, notwithstanding other nations, which are governed exclusively by wealth and aristocracy, and oppress their laborers to the greatest degree may require us to do so.

19th—Resolved, That as paper is abundant and more convenient than any metal, and as it is and should be the government stamp that fixes the money value of each piece; therefore we should have a supply of currency for the demands of the people, and the paper, and gold and silver, be by law, of equal value, and in accordance with its stamped estimate in all legal transactions, and exchangeable for the interest-bearing bonds and debt of the nation at such low rate as will bring interest down to a rate that will not cripple industry.

20th—Resolved, That our national banks and their paper money are a fraud perpetrated on the people, by which the latter are robbed of over \$20,000,000 annually, and of the control of the currency, and thereby of the value of property, of labor, and of the rates of interest, which are now controlled by these banks, and by which they are ruining the country.

21st—Resolved, That greenbacks and fractional currency are the true money of the country, and should at once be declared legal tender, except in special contracts, and equal to gold and silver, and all other paper money taken up by this currency, and no other hereafter issued.

22d—Resolved, That we need about \$40 per capita of currency to do the business of the country, but that the quantity could be easily regulated and restricted by making it interchangeable for bonds bearing three per cent. interest, and by issuing it only for the indebtedness of the government, while making its revenues meet its current expenses.

23d—Resolved, That the national debt should as soon and as fast as possible be put into a circulating medium and 3 per cent. bonds.

My friend

24th—Resolved, That monopolies should be tolerated only as necessary evils, and restricted closely to the business for which they are created, and not allowed to speculate beyond it by their charters, and that public business should be as far as practicable done by the government, like carrying the mails, and that railroads, like harbors, may be made by the government for the people.

25th—Resolved, That railroad combinations and monopolies should have been prevented by their charters, but as they were not, they must now be regulated by legislation.

26th—Resolved, That political and financial speculators have ruled our country long enough, and it is now time for the people to have a party and control for a term on trial.

IS "PHYSICAL DEGENERACY" DEPLORABLE?

It is quite the fashion now-a-days to instance this or that indication of the "physical degeneracy" of mankind as evidence that our race will possibly become extinct. And I am aware that to present an opposite view, is to fly in the face of generally accepted logic; nevertheless, my thoughts prompt me to do so; and where else than in the WEEKLY will such a view be tolerantly promulgated?

The universal lack of good teeth is instanced as an indication of the degeneracy of our physical structure. For their conservation, the intelligent dentist tells us to use them. Analysis brings us at once to the truth that disuse is the best of all reasons why we have poor teeth. And why do we neglect to use them? Because the mill-stone, and our gradual evolution out of carnivorous tendencies, have relieved us of the necessity of using them. As the need for teeth, therefore, gradually passes away, the teeth will gradually deteriorate until mankind will have no teeth. In other words, I dare say that from simple disuse, in a less number of generations than by the same cause mankind was relieved of its primeval tail, it will be relieved of its once useful, but now nearly useless, teeth.

Along with poor teeth has come the weak stomach. In this age of the world (according to Mrs. Hyser) a man cannot digest the "strength of an ox" every day, as did David of old; therefore, unlike David of old, few men now entertain the conceit that three hundred wives and seven hundred concubines are necessary to their physical well-being. Mastication and digestion being simply two features of the one process of preparing food for the system, the same reasoning applies to the separate organs by which those facts are accomplished. Tail is gone; teeth are going; stomach will go. Inasmuch as it was used that made them, which use was the inevitable result of need, it follows that as humanity needs these organs less and less, it will use them less and less, and disuse will ultimately cut them off from our physical economy, by simply retracing the steps that primarily brought them into being.

Next comes the assimilating system. Will we ultimately do with this? We are already doing so. One after another, like Lucretia Borgia's doomed revellers, the princely lords of the flesh are reluctantly kneeling before their open coffins. Let us see: Those in whom the assimilating economy is dainty are thin in flesh, and keenly alive to changes of temperature—acute, sensitive. And if we say that a person is sensitive, what is it but another way of saying that that person is capable of receiving, and does receive, excitements, stimulants, food from without, by the subtle and direct method of absorption. Science has already made practical use of this fact, through the medical profession, and some of the most astonishing physical renovations are now brought about by medical practices that entirely shun the alimentary canal, etc.

"Physical degeneracy," therefore, so far from being deplorable, will come to be recognized as the expression of the great refining method of nature. Stripiculture? Bosh! Thou art the wail of the flesh. The inevitable will override all conservatism of theory and philosophy. Slowly, but surely, the ego of humanity is rising out of the circumstance of physical life; and mortal degeneracy is but a proper phase of the evolution of immortality.

LUCIEN S. CRANDALL.

New York, April 21, 1876.

In Burmah if two married persons are tired of each other's society, they dissolve partnership in the following touching but conclusive manner. They light two candles, and, shutting up their hut, sit down and wait quietly until they are burned out. The one whose candle burns out first gets up at once and leaves the house (and forever), taking nothing but the clothes he or she may have on at the time; all else becomes the property of the other party.

JAMES W. T., Baltimore.—The superstitious persuasion that Friday is an unlucky day, though prevalent in England, has, or ought to have, no partisans in America. It was on Friday, August 3, 1492, that Columbus commenced his great voyage of his discovery. On Friday, October 12, 1492, he caught the first glimpse of land. On Friday, January 4, 1493, he set sail on his return voyage to Europe. On Friday, March 15, 1493, he landed successfully in Palos. On Friday, November 22, 1493, he commenced his second voyage from Europe to Hispaniola. On Friday, January 13, 1494, he discovered the continent of America. On Friday, March 5, 1497, Henry VII. gave John Cabot the commission which led to his discovery of Newfoundland. On Friday, September 7, 1565, the city of St. Augustine was founded in Florida. On Friday, November 10, 1620, the Mayflower entered the harbor of Provincetown. On Friday, February 22, George Washington was born. On Friday, June 16, Bunker Hill was taken in and fortified. On Friday, September 22, 1780, the treason of Arnold was discovered. On Friday, October 19, 1781, Yorktown was surrendered.

WOMEN IN BUSINESS.—About ten years ago certain women in Berlin, Prussia, desirous of reducing the cost of living in

that city, established several "people's kitchens"—restaurants where meals could be obtained at the retail cost of the materials alone. In 1873 these women formed a "housekeepers association, whose object was the reduction of the cost of living, the promotion of economical habits, and the improvement of the condition of servants. In 1874 there were 250 members. Co-operative laundries, bakeries, and stores for provisions were opened under the supervision of women. At the present time the membership embraces 6,000 families. A weekly paper is issued containing its price lists. Supplies are imported direct from foreign countries, and coal is also purchased wholesale. The whole of this extensive business is managed—and accurately managed—by women.—*Harper's Bazar*.

IN THE MORNING COMETH JOY.

The burden is heavy, and hard to be borne;
The feet, too, are weary, and bleeding and torn;
The spirit is drooping, and fainting and weak;
The heart full of sorrow that lips cannot speak.

The clouds gather nearer, the sun out of sight—
While surely approaches the shadow of night.
The rocks in the pathway loom up dark and black,
So hard to go forward, but death to go back!

The steps falter feebly; the eyes fill with tears—
The mind thickly crowded with doubts and with fears.
At last, from the full heart breaks out the sad cry,
"I cannot live this way! Oh! God! let me die!"

Peace! peace! weary sufferer, night soon will be gone,
The heaviest shadows are just before dawn;
Rest, now; wait in patience, day cometh, though slow;
And remember, 'tis only through suffering we grow.

If thou would'st be ever a hero in life,
Stand up for the Truth—shrink not from the strife.
Then live for the highest, the purest, the best;
Be true to thyself, and trust God for the rest.

VINELAND, March, 1876.

RITA WESSELS.

PASSED TO SPIRIT LIFE.

FROM VINELAND, N. J., APRIL 14, MARY R. VAN VOORHIS, IN HER 54TH YEAR.

For many years Mrs. V. has been a great physical sufferer, confined to her house for periods of weeks and months at a time. Her mind was active, clear and strong; she was a firm believer in the facts and philosophy of Spiritualism, and an earnest friend of human progress.

Her remains were taken to Poughkeepsie for interment.

H. ALLEN.

HOW TO UTILIZE THE CENTENNIAL.

Call a Convention on the 1st day of June, to meet in Philadelphia, to be open for thirty days, at which Convention essays on the best government for the people of the United States, not exceeding 10,000 words, may be read by the Secretary, or delivered in person by the author; and not more than two such essays shall be presented each day of the Convention. These essays may be compiled into a book, and become the property of the compilers, under a copy right for the benefit of the Convention; and all other time of the Convention shall be for the discussion of political and governmental questions. At this Convention there shall be selected a committee on platform of organization for political action, which shall have the use of these essays out of which to construct the platform. This committee shall meet in the City of New York, on the 15th of July, in a convention of the people, wherein governmental officers shall be nominated standing upon this platform.

All persons who wish to aid in carrying out this purpose can correspond and send in their contributions in sums of not less than one dollar, to G. W. Madox, 29 Broadway, New York City, which sums will be acknowledged through WOODHULL AND CLAFLIN'S WEEKLY. No notice will be taken of correspondence unaccompanied with money. The contributors will become the directors of the Convention. All papers favorable to this call will please give it a suitable publication. By authority of G. W. MADOX.

EVENINGS WITH THE GREEK POETS.

BY J. M. PEEBLES.

Pre-eminently the land of poetry, painting and witching song, Greece, in the long-ago, dim, dust-buried past, voiced the words of mental freedom and the conscious ministry of spirits. The classic writers of antiquity frequently employed the terms gods, angels, demons and spirits, interchangeably. This is conceded by the best scholars of the age.

If rugged mountains and cold climates tend to solidity of character, tropical countries induce spiritual illuminations. The cultured Greeks, eminently emotional and spiritual, cherished views concerning death somewhat similar to the Spiritualists of this century. Plato, pupil of Socrates, was to the Greek mind a control inspiration.

Thrilled and fired by the sublime teachings of Pythagoras, Socrates, and Plato, they considered the human body a travelling-dress—this world a sort of Hades—Heaven the native home of spirits—the gods the guardian attendants of mankind—and death a return, or ascent to the gods in the Elysian fields of the blest.

Listen to the Greeks:

These are the aerial spirits of great Jove, beneficent, walking over the earth, guardians of mankind. They watch our actions, good and bad, passing everywhere over the earth, invisible to mortal eyes.—*Hesiod's Work and Days*, p. 121.

The gods dispense to man what is unlooked for, and those whom they love they save.—*Euripides, Iphig in Aul.* 1610.

For whosoever of mortals is of a base nature, him the gods chastise.—*Euripides, Ion.* 440.

The body is the tomb of the soul in which it is buried while in this world—but being initiated and beholding per-

fect, simple, and happy visions in the pure light—being ourselves pure, and as yet, unclothed with this, which, carrying about us, we call the body, to which we are bound as an oyster to its shell.—*Plato, Phædi.* 30.

For I go about doing nothing else than preaching to young and old among you that it is not the duty of man to take care of the body, and of riches, so much as to look after the soul, how it may be made into the most perfect state; telling you that virtue is not acquired from riches; but that men derive true riches and every other blessing, private and public, from Virtue.—*Plato Apol.* Socr. 17.

For the gods do not make themselves visible to all. It is easy for the gods, who inhabit the wide Heaven, to raise or cast down mortal men.—*Homer, Odys.*, xvi., 161-212.

The shades of the dead came thronging forth from Erebus, virgins, youths, and old men, who in their days had endured much, and tender little maidens overwhelmed with recent grief; many a man too wounded by the brazen spear, slain on the battle field in mail, who flitted by in numbers beside the trench, here and there, with loud wailings;—pale, I trembled with fear!—*Homer, Odys.*, xi., 36.

But the immortal gods shall send thee to the plains of Elysians, and the utmost bounds of earth, where dwells Rhodamantus with auburn hair; there man's whole existence is a state of spiritual rest; no snow is there, nor rain; but Oceanus ever sends the gently-blowing western gales to refresh weary souls.—*Homer, Odys.*, iv., 563.

Those who derive advantage, suffering punishment both from gods and men, are such as have been guilty of offences than can be cured; yet it is through pain and torments that advantage is derived both here and in Hades. Justice can not be got rid of.—*Plato, Gorg.*, 81.

God is the Creator of the universe, and also the Father of all things in common with all, and a part of Him penetrating all things.—*Diogen, Laert.*, vii., 1, 147.

Socrates said that the best men were the most observant of the worship of the gods.—*Memorab.*, iii., 9.

If thou wishest the gods to be propitious to thee, thou must honor the gods.—*Memorab.*, ii., 1.

The gods give nothing really good and beautiful without labor and diligence.—*Memorab.*, ii., 1.

Socrates prayed to the gods simply that they would give him what was good, inasmuch as the gods knew best what was good for man. Those who asked for gold, or silver, or high power, or anything of that kind, he regarded as doing the same as if they prayed that they might play at dice, or fight, or anything of that kind.—*Memorab.*, i., 3.

Socrates thought that the gods knew all things, both what is said, what is done, and what is meditated in silence; are everywhere present, and give warnings to men of everything.—*Memorab.*, i., 1.

We men have vain thoughts, knowing nothing; while the gods accomplish all things after their own mind.—*Theognis, Eleg.*, 141.

Spiritual Scientist.

STURGIS, Mich., April 12, 1876.

Editors Woodhull and Claflin's Weekly:

During the war when the Government issued one hundred dollar bonds, for which it received sixty dollars, they were used to purchase flour at twelve dollars per barrel, or five barrels for one bond. In justice, in equity, in an exchange of equivalents, how many barrels of flour should be required to cancel the original promise in the Government bond of one hundred dollars? Five, of course. How many are demanded under legalized traffic? A late New York paper quotes flour at \$5 to \$7 per barrel, and Government bonds at \$118 to \$126; so at \$6 per barrel it would require about twenty barrels to cancel the promise for which the Government only received five barrels.

The question is not how long will the laborers stand this but how long can they wait. WM. STROUD.

[From the St. Louis Globe-Democrat.]

A STRANGE STORY.

THE TROUBLE A MOTHER'S SPIRIT MADE IN HER SISTER'S FAMILY—A DYING REQUEST.

In one of the most pleasant and aristocratic localities of our city, a few evenings ago, there were some strange manifestations, by some supposed to be spiritual doings. The bells began to ring. First the front-door bell, then the servants', then the kitchen, and then all the bells rang at once. The inmates watched first one and then another of the bells, but they always rang when they were not watching. After guarding outdoors and in until exhausted, and they had become extremely alarmed, the ringing stopped at 3:30 in the morning. The servant girls gave notice that they would leave next day, but to quiet them the gentleman of the house told them that the disturbance was caused only by electricity, and he would have the bells fixed; and away he went to see the bell-hangers and have them ascertain what was the matter. They tightened some of the wires and loosened others, spending nearly a day in the work. "All right, now," said they to the gentleman, "you'll have no further trouble." But the bell-hangers had barely reached the street when all the bells began to ring again, and with astonishing violence.

The next evening at 11 o'clock the invisible bell-ringers began their clanging music again, and continued it half an hour before reaching the closing note. For two evenings they acted only as they were acted upon by the tangible, fingers of doubting Thomases. It was thought that electricity had completed its work, and there would be no more trouble; but that thought was a mistake. In the morning the beds of the children were found moved across the room, the location of other pieces of furniture changed to different parts of the room, the pictures broken down, and the cords cut. The children denied that they knew anything about it, with the exception of the eldest, who said he had heard loud raps around the room. This disturbance was repeated three evenings, when the children were removed into the parents' room, as they were all too much frightened to sleep in their own apartment.

The next evening, however, they returned to it, and they were just comfortably turned in for the night, when the piano

began to play. They opened the door and listened, and it played most beautifully, accompanying a lady's voice in song. They then went down stairs and opened the parlor doors, when the music ceased, and the instrument was found locked, with no indications that any one was near or had been there. For five nights peace and quiet reigned within, the children occupying the room adjoining that of the parents, the door being left open between the apartments. One little boy went to bed on the sixth night at 8 o'clock, and he had not been there long before the family saw the bed moving across the room; and loud rattings and other singular noises were heard on the furniture. The little fellow was taken into the parents' chamber again, when an invisible power picked him up, lifting him three feet, and carried him along and placed him back in his bed. The terrified parents were now satisfied that it was not done by any human agency.

While mediating as to what should be done, the family standing in a group in one corner of the room, they all saw what appeared to be a little boy emerge from the fireplace. He looked natural, but thin and pale. He went toward the door, and then vanished before their eyes. This frightened them more than ever. They made their beds on the floor, and all slept together.

In the morning the gentleman related the whole occurrence to an old friend, and that person said he had heard of a gentleman in the city by the name of Charles Tuckett, who was posted in the spiritual phenomena, and he would hunt him up and see if he could solve the mysterious problem. Seeing the latter as per agreement, Mr. Tuckett, with a clairvoyant and trance medium (the beautiful daughter of one of our wealthy citizens), and two gentlemen (not Spiritualists) repaired to the disturbed residence and agitated family at 8 o'clock the following evening. A circle was formed, consisting of the persons just mentioned and the family.

The medium soon being under "spiritual control," said: "I see a lady by you, madam. She is tall, with dark hair, and says she is your sister. A little boy is holding her hand." The sister-spirit then took control of the medium, and said:

"Sister: When I died you promised to take care of my two little children. You neglected them, and this one now with me in the spirit world died from neglect. It is the same little fellow you saw in your room. You placed them among strangers and they were cruelly treated. This one died, and the other is being used cruelly by the persons you have placed him with. I desire you to bring him away to-morrow and take care of him as one of your own, as you promised me. If you do not I will trouble you more than you ever dream. Your own little boy is a medium, through whom I can operate. If you take care of my little boy I will trouble you no more, but will be around you to impress your mind with all that is good and lovely, and will be a guardian angel to you and yours, greeting you when you cross the river to where I am. Teach my boy to love me and to be a good and true man. Good bye. Your SISTER."

The medium came out of her trance perfectly ignorant of what had transpired.

The boy was brought away from where he was, and there has been no trouble of any kind at the haunted mansion since.

"GOD IS LOVE."

BY HELEN M. WALTON.

All love is lawful that hath but honest thought,
All love is loyal, too, that hath not evil thought.
Clean from the false, the base, God's truth will set us free,
And life flow on loved, crowned by human sympathy.

All love is sacred, knows but one true and perfect aim,
All love most holy burns in one exhaustless flame;
And hope shall find the world both worshipful and strong,
Clothed in the vesture white that to the saints belong.

All love is glorious, free, because of God a sacred part—
All love immortal is, yet dwells within the human heart;
Self-crowned with glory shines, and that without alloy,
And smites the face of all its worshippers with joy.

Oh! Cherubims and Seraphims, sweep all your harps of gold,
In rolling anthems true: the song of old:
"That God is Love, and Love is God," eternally sublime,
And was and is forevermore throughout the age of time.

BROOKLYN, April 23, 1876.

(From the St. Petersburg Medical Weekly Journal.)

TRANSMIGRATION OF SOULS.

Orenburg is a town of European Russia, situated in the Ural Mountains, near the Asiatic border. About a year ago Abraham Chorkov, a wealthy Jewish inhabitant of that town, was lying dangerously sick with typhoid fever. On the 22d day of September, at midnight, a crisis set in which seemed to take a fatal course; the man suffered and struggled, and his physicians called it the agony of death. A number of Jews were called in, prayers were offered, wax candles were lighted, and behold! the patient, who was supposed to be in the last stages, commenced to breathe freely, opened his eyes, and looked with astonishment at the surrounding scene. But the sequel has no precedent. The man soon after fell into a sleep which the physician declared to be a healthy one. In the morning he awoke, saw wife and children around him, who, partly in anguish and partly in joy, were waiting for his awakening. His wife, overwhelmed with joy, wanted to throw herself upon his neck, but by signs he repelled her, and demanded something in a language which none of them understood.

It should be mentioned here that Abraham Chorkov is a man of sallow appearance, tall and lean, looking like a genuine Russian Jew, with long black whiskers and beard, black eyes, and a long Oriental nose, and that before his sickness he understood no other languages than Hebrew and a little Russian, being one of those illiterate Jews found in such large numbers in that part of the world. Now the man began to speak in a language unintelligible to every one around

him. The physician who was summoned did not understand him. With contempt he pushed away his wife and children whenever they attempted to come near him, and the doctor gave it as his opinion that in consequence of the typhus the fellow had become insane. The despair of the family lasted for many days. His wife had, in the meantime, sent to Tambov for his parents; but on their arrival Abraham would not recognize them, did not understand their language; and appeared to be angry that no one understood him. After a week he rose from the bed, and his wife gave him his clothes as worn by him before his sickness, the usual habits of the Russian Jews. He examined them closely and laughed heartily. He wanted to run out, but the people quickly shut the doors, fearing he would take cold. He remained in the room, pacing it with meditation. Passing a looking-glass he beheld his figure in it. He stopped before the mirror amazed, touched his curls, his big nose, his long beard, and burst out laughing, but then, all of a sudden, became quiet and earnest and in deep meditation.

HIS PEOPLE ASTONISHED.

His wife and parents, who had witnessed this strange behavior, looked at each other with astonishment, and it now appeared to them that the man before them was not their Abraham Chorkov, but a stranger. But Abraham's forehead bore still the black line with which he was born, so that even the physicians who had attended on the patient for nearly two months had to laugh at the idea.

Abraham Chorkov looked often out of the window, and seemed surprised at the country about him, and one day he made strong efforts to run away. The family now decided to call in the Government physician and other doctors, who, after a careful examination, pronounced him thoroughly sane. Although they did not understand the tongue in which he spoke, they recognized it as a regular language, well articulated. Thinking that he could make himself understood in writing, Abraham wrote a few lines on a piece of paper, which the physician read, but without comprehending their meaning. The writing is in a plain, good hand, in Latin letters, but the language was unintelligible to all, and no one could make out how Abraham Chorkov came to use Latin characters.

So things went on until it was agreed to take Abraham to St. Petersburg to the medical university to hear the opinion of the prominent scholars. As soon as Professor Orlow heard the language of Abraham he recognized it forthwith as English. Abraham expressed immense pleasure at being enabled to make himself understood, and, after some conversation, Prof. Orlow pronounced Abraham to be a very intelligent Englishman.

"But, for God's sake!" cried his wife, "how does my husband come to be English, and how did he forget his Hebrew language?"

A PROFESSOR AMAZED.

Professor Orlow listened with astonishment to the story of Abraham's life, and would not believe that he had been a common illiterate Russian Jew. He asked Abraham in English who he was and whence he came, and Abraham replied in the same language: "I am from British Columbia, in North America; my native town is New Westminster. I have there a wife and one child living, and God only knows how I came here, or to this woman."

It is easy to imagine the great amazement on all parts. The Professor declared the parties to be frauds, or that a man abduction had taken place. He called upon the Government to have the matter investigated, and the family physician of Abraham, his neighbors, and others were officially examined, the examination lasting for weeks. But nothing came of the examination, the matter remained as deep a mystery as ever, and the physicians contented themselves with declaring it to be a psychological puzzle, a revelation of the human soul which could not be explained. Abraham told the Professor that although his name is Abraham, it is not Abraham Chorkov, but Abraham Durham, and that he had no other desire than to go back to his family.

One morning, when his wife awoke, she found his place empty—he had disappeared. The marvellous story soon reached the ears of the Russian Emperor, who forthwith ordered diligent search to be made after the lost one; but all of no avail, the man could not be found: and at last it was generally believed that he had been insane, and in his insanity had sought his death in the river Neva.

In the spring of the year 1875, Professor Orlow, of St. Petersburg, visited Philadelphia, at the request of his Government, to arrange the preliminaries of the Russian department of the Centennial Exhibition. One day, reading a newspaper, the following arrested his attention:

"A STRANGE CASE."

"In New Westminster an occurrence recently took place which caused great sensation throughout the whole territory of British Columbia. On the 22d day of September, 1874, a fur dealer of said city, was in a dying condition, suffering from typhoid fever, and no one, not even his physicians, seemed to entertain any hope as to the possibility of his recovery. Nevertheless, the patient rallied and fully recovered. But, wonderful to relate, the patient, who was an intelligent Englishman, had forgotten his mother tongue, and speaks a language which is understood by no one around him, but which at last is recognized by an inhabitant of this city to be a jargon of bad Jewish-German. The patient, a short stout fellow, refuses to recognize his wife and child, but insists that he has a wife and child somewhere else. The man is believed to be insane. All at once a European traveller arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her, and even his parents who reside in said city, but who, of course, do not recognize him as their son, the most detailed and minutest description of bygone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason by the effect of the trying ordeal. She incessantly asks, 'Who is this fellow? How does he come to claim to be my husband?' When she hears him speak and does not look at his figure, she is ready to think that he is her husband; but as soon as she looks at him the spell is broken, for, surely, this stranger with the Jewish face cannot be her husband whom she had just nursed in his sickness. But the man continues to press his claim, and tells her the most secret and delicate facts, evidently known only to husband and wife."

THE PROFESSOR INVESTIGATING.

Prof. Orlow now recollected all about the occurrences last fall, and to solve this "psychological phenomenon" he decided upon going to New Westminster. To his great surprise he really found there the same black Abraham whom half a year ago he had seen at St. Petersburg. He asked the blonde fur dealer in the Russian language whence he came, and was answered, from Orenburg; and when asked for the name of his wife, he gave the name of a Jewish woman who had called upon him with her husband, now before him, in St. Petersburg. When asked what his name was, he answered, "They call me here Abraham Durham, but my right name is Abraham Chorkov."

Prof. Orlow was struck with a strange idea. Hereasoned this way: A man abduction could not have taken place; the bodies have not been changed; one is short, stout, and blonde, the other thin, long, and dark; and then New Westminster is 2,000 German miles away from Orenburg. Metempsychosis must have taken place.

It must be remembered that on the 22d day of September, at the midnight hour, both were lying between life and death, the soul of each one must have flown into the body of the other, and thus a complete metempsychosis has taken place; that at the midnight hour of the 22d September begins the shortening of the days; that the inhabitants of the two cities are antecians, that is, if a spike were driven through the centre of the globe, entering at Orenburg, it would come out at New Westminster, and that when at Orenburg it is 12 o'clock at midnight, the time in New Westminster is just 12 o'clock noon.

Prominent men of science are now occupied with this most marvellous occurrence. Prof. Orlow has taken the blonde fur dealer with him to St. Petersburg, whither the woman Chorkov of Orenburg will also be brought, and further developments are now expected.

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 Alliance, O., the first two Sundays of May; and in Salem, O., the last two Sundays in May. Address accordingly.

THE Sixth Annual Convention of the American Labor Reform League, will be held in the Hall of Science, 141 Eighth Street, New York City, Sunday and Monday, May 7th and 8th, three sessions each day. Stephen Pearl Andrews, J. K. Ingalls, E. H. Heywood, Wm. Hanson, R. W. Hume, E. P. Miller, Edward Palmer, Geo. W. Madox, Geo. L. Henderson, and other speakers are expected.

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 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.

A PERFECT PARADISE FOR \$16,000.—Large double house and grounds, in a fine, healthy location, 30 minutes from Fulton Ferry, in Brooklyn. House is wood, filled in with brick; is 40 x 45 to 50 feet, with piazza front and rear; has parlors, reception-room, dining-room and kitchen on first and five bed-rooms, bath-room and billiard room on second floor—sixteen in all, and nine large closets; a splendid cellar with large furnace, also a "Boytong" in reception-room, and all the other improvements, and is in complete order. The grounds are 75 x 200 feet, comprising garden, flower-garden, clothes-plot, croquet ground, etc., and are covered with the choicest fruits, namely: cherries of all kinds, yielding fully 75 bushels per year; 28 pear trees of all kinds; the finest grapes in abundance; 40 large English gooseberry bushes, etc., etc.—all which must be seen to be appreciated. House cost in building \$15,000 gold. House and grounds \$26,500 is mortgaged for \$12,500; will be sold, if at once, for \$16,000. Any one desiring to view these premises, may obtain their location by application in person or by letter to this office.

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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, MAY 13, 1876.

VICTORIA C. WOODHULL

will lecture in Cooper Institute, Friday evening, May 5.
Subject: "The Heel of the Woman shall Bruise the Serpent's Head, and thereby Death shall be Conquered."

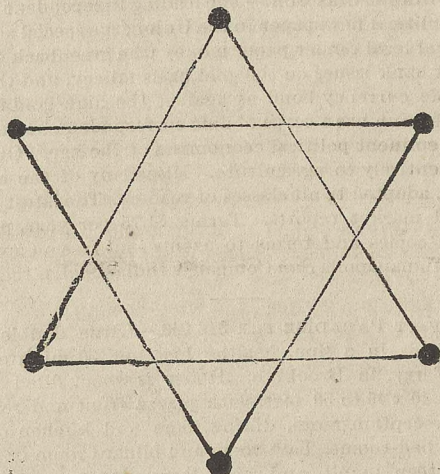
Tennie C. Claflin and Victoria Woodhull, Jr., will also appear, in Shakspearian Readings.

Seats secured in advance at 127 East 10th Street.

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.

MOTHERHOOD.

Of all the devils that inhabit the earth the demon lust is the most insatiate monster of them all. Its maw is never satisfied. It has caused more misery; filled more graveyards; peopled more asylums and prisons; broken more hearts and blasted more lives than all the other evils combined. But it is ordained that a redeemed womanhood, its face lit up with a flood of light that shall be cast over it by a God-like intelligence, that is even now dawning upon the horizon of woman's intellect, shall conquer the monster. Her seed shall ultimately bruise this serpent's head effectually. Let her learn that the serpent that deceived the first parents and led them into captivity, was the demon lust, and learning, let her set her heel firmly upon its head and crush it. This she can never do so long as she is subject to the curse put upon Eve.

Oh, enlightened womanhood! when thou shalt rise in thy majesty and proclaim thy liberty from bondage, having a perfect understanding of all the laws that govern the divine mission of maternity, thou wilt then raise the glorious banner upon which shall be inscribed "Our children shall hereafter be conceived in love; shall be gestated in a hopeful intelligence, and shall be reared in purity, holiness, godliness, to stand ever in their manhood and their womanhood, worthy to be called after the image of God. As the dawning of this intelligence is come, may we not entertain a sure and steadfast hope that a bright and glorious day is just before us, in which mothers will realize the full extent of the awful crimes that have been committed against their unborn children; when the abortionists will no longer ply their horrid trade in human souls; when it shall be a crime for women to become pregnant unwillingly; a double crime to bring forth children whom they do not desire.

Until woman shall rise to the full dignity of her mission as the mothers of the race, prisons will cast their black shadows over the face of the earth in evidence against her; gallows will lift their horrid forms above the earth in condemnation of her sins, and all the other institutions of misery, vice and crime, will stand in every State to testify of her disgrace and degradation. It is useless for woman to shut her eyes against these facts. It is she who is responsible. It will not do for her to say that she is forced to bear children to recruit the ranks of the vicious and the criminal. It matters not to what she may be reduced; what may be her relations; what her sufferings and her miseries, she must release herself from the bondage in which she now fills the earth with crime and suffering. She must understand that when she becomes the slave to lust, that it is her fault. No matter what may follow the assertion of her freedom; if she be turned into the street by her legal lord; if she be defamed, disgraced, belied by him because she shall maintain her self-respect, she must strike the blow that shall set her free, or else be held responsible to God for the use to which she puts the functions with which He has entrusted her.

Could we rouse woman to a sense of her responsibility as we know it to be, our labors would soon be ended; could we make her know as we know, that the mother makes the child just what it is; that, if during the gestative period, she loath the father, quarrel with him, suffer from him, she must expect her child to possess the same characteristics; that, if she conceives in lust and not from and in love, her child will be a child of lust and subject to all its deep damnations; that, if she desire to rid herself of her unwelcome burden, she makes her child a murderer at heart; if we say, we could do all this, the need for our work would cease.

Nay, mothers! we would repeat again and again that it is you who are responsible for the groans and griefs and tears that make this world a hell; that it is you who create the candidates to adorn the gallows; to fill the prisons and other loathsome institutions. We would sound this in your ears until you wake to your senses, now deadened, by the curse on Eve, to all the misery you make. Medical scientists tell you that you can mark your children, and thousands of examples stand before your eyes to tell you that this is true; but it is all of ill of which they speak and testify. No word is ever heard that marks of good, as well as ill, are possible. But we tell you, mothers, that you may mark your children with all the good that you may desire them to possess, aye, make them God's indeed.

When it shall become a disgrace for a woman to become pregnant of a child she does not want; when it shall be made a crime to bear a child thus bred, then the institutions that stand in testimony against you, will be left desolate, and pale-faced, sunken-eyed, pinched-cheeked and prematurely-aged womanhood will be replaced by faces lighted up with joy and beaming with love, and by forms elastic and erect and rounded-out into the full perfection of woman's loveliness and divinity, in which joy, love, grace and perfectness, she shall crush the serpent's head that has so long enslaved her sex. Then she shall stand before God, redeemed; then she shall wait, as did the virgin mother of Jesus, to be overshadowed by the Holy Ghost, that "the holy thing which shall be born of thee shall be called the Son of God."

THE DIFFERENCE.

An exchange takes us to task as follows:

"Mrs. Woodhull comes out strong in opposition to materialization, and while she insists that people shall not be-

lieve in the spirits they can see and feel, they must believe her when she says Demosthenes, Alexander of Macedon, and Napoleon Bonaparte, accompany her on the stage, and aid her in delivering lectures, whom they cannot see."

Now this is precisely what we do not do. We have never insisted that people shall not believe in spirits that they can see and feel, and that they shall believe us when we say that the spirits named do as stated. We have always had a happy faculty of letting people believe just what they please, at the same time also of stating our own belief in plain terms. We have never insisted that any one should believe a word we have ever said. We have said what we have had to say, and what we have been given to say, without fear or favor, and have been satisfied to let time justify or condemn us. What we have said of ourselves has been principally in reference to our work, which stands before the world in testimony of the truth or falsity of our positions. We are willing to be judged by this, and our testimony will stand or fall with it; and if our work has been of God, nothing can prevail against it; if it has been of the Devil, nothing can save it from destruction.

But aside from this, there is a great difference between the two conditions. That which we declare of ourselves we not only accord as true of all mediums, but all mediums claim that it is true of themselves. What reason can then be suggested why we should assert that these spirits prompt and help us to do the work in which we are engaged? Suppose we said nothing about this assistance, wouldn't the work go on the same, provided we had the same aid from them? If we desired to arrogate to ourselves the credit of having performed the work that has been done, we should make no declaration of spirit aid, but we wish to state the facts just as we know them to be, and let those believe who can, and those disbelieve who must.

But we can easily overlook the inconsistencies in our critic. He is only a newly-fledged Spiritualist, and, coming as he does from behind the thick veil of materialism, it is not to be supposed that he yet fully comprehends the difference between a spirit in a spirit body, and a spirit in a materialized body. No Spiritualist denies that there are spirit bodies, nor that in certain conditions, known as mediumistic, persons may and do see them; but many deny the other proposition. It is in their spirit form that these spirits visit us, and it is with the spirit eye and senses that we are conscious of their presence.

The case with the test medium is altogether different, she offers certain kinds of tests to prove the existence of spirits, and charges a dollar or more a head for doing it; then she becomes rightfully subject to such conditions as shall satisfy her auditors that she is not imposing on them, and if they think that they are not having test conditions, they have the right to demand them; and especially is this proper when there have been so many mediums detected in their efforts at impositions. No honest medium, or well-meaning spirit, will object to the most rigid tests being applied.

All we have asked is that the "materializations" shall be performed under conditions that will not admit of even a doubt about their being genuine. And what has followed this demand? Why Mrs. Stewart, at Terre Haute, has declared that she will not submit to test conditions, and Mrs. Hardy, at Boston, refuses to be made subject to any conditions save her own, and this too when Dr. Gardner has felt obliged, to save his own reputation for honesty, to withdraw his endorsement of Mrs. Hardy's last attempt to produce molds of spirit hands. We did not hesitate to say that Mrs. Hardy would not submit to test conditions, and we repeat now that she will never attempt to produce molds under the conditions that we proposed.

In conclusion, we also repeat that our work stands a living testament to the fact that we have been the mediums through whom a higher power than ourselves has wrought a work which, unaided, we could never have performed.

BLUNDERING JOURNALISM.

The N. Y. Times of the 28th ultimo, in an editorial article in which some recent propositions of scientific men are ridiculed, commits blunders that should turn the laugh upon itself. No matter how absurdly ridiculous the scientific men may have made themselves. The propositions at which the Times levels its shafts of ridicule are those by which it is proposed to flood the valley of the Caspian Sea by emptying the waters of the Black Sea into it by means of a canal, and of transforming the Sahara Desert into a great inland sea by the same means, from the Mediterranean. The former plan, the Times says, "consists in emptying the Black and Mediterranean seas into the Caspian. The latter is eighty-four feet lower than the former, and if a canal be cut across the Caucasian Isthmus, the greater part of the waters of the Mediterranean would rush down toward the valley of the Caspian." The Times writer failed to see that the waters of the Black and Mediterranean seas could be diverted from their usual course only to the extent of the depth to which such a canal might be cut, if it were ever so wide; and that it could never be cut to the depth of the difference in altitude between the Caspian and the other seas.

But this is nothing when compared with the other blunder in which it is assumed, if the waters of the Mediterranean were turned into the Sahara Desert, that the waters of the Atlantic Ocean would not flow through the Straits of Gibraltar to maintain the common level of the sea with the ocean. It says: "The pretext that the Atlantic will pour

into the Straits of Gibraltar and so keep the Mediterranean at its accustomed level, can only deceive those who are unaware that the depth of water at the Straits is very much less than it is throughout the greater part of the Mediterranean.

We should like to ask the *Times* what the depth of water at the straits has to do with the flow of water from the ocean into the sea, unless that flow should reduce the waters of the former to a level lower than the depth of water at the Straits? If there is not water enough in the ocean to make good what the sea would discharge into the desert, then the shallow water at the Straits would become a barrier to preserve the ocean, but not otherwise. Hence, under no circumstances could the basin of the Mediterranean be drained by any outflow of its waters into the great African desert.

We are surprised to find such a lapse from accuracy made by the astute *Times*, and are at a loss whether to place it to the credit of ignorance of physical geography, or to a misconception of the principles of hydrostatics which control the levels of waters.

The proposition to convert the great desert into an inland sea, to rival even the Mediterranean in area, did not originate with certain scientific Frenchmen, but with a romantic Englishman, since it is in Maitland's novel, entitled "By-and-By; or, the World Five Hundred Years Hence," that it was broached. Should this ever be accomplished, it is probable that the meteorological change that would follow would revolutionize Western and Southern Europe, which owes its present genial climate to the burning winds that rise from the immense desert waste in Northern Central Africa.

THE RELATIONS OF THE SEXES.

The book bearing the above title (which is advertised in another column), by Mrs. Duffy, is one that we recommend to all who are inquirers into the subject of which it treats. We can do this conscientiously, notwithstanding the author has treated the doctrines and theories of the WEEKLY in a very discourteous and unjustifiable manner. If she do not understand them sufficiently to speak of them truthfully; if she has gathered her version of them from the "hearsays" of the world, we have commiseration for her, while, if she has wilfully perverted them, we simply pity her, and continue to recommend her book for the many really good things that it contains. Our readers are used to having their ideas treated unfairly, and in this instance no more than in previous ones, will they condemn the book for the untruths that it contains, which their better trained minds will not be slow to detect. We have no fear that these untruths will produce any impression upon our readers save the sentiments that we have expressed for their author.

So long as the author holds to the following, we can readily forgive her for shortcomings in other respects, only wishing she might have had courage and honor enough to have been guided by the principles laid down, throughout the book: "Even the words free-love have a basis of truth, since all love, to be of any value, must be free—in fact, since love cannot exist without freedom."

Her coarse and malignant language evidently intended for us we overlook with a sigh, as we think how their writer will some day wish that she had left them unwritten. There is a class of so-called reformatory writers and thinkers who still labor under the delusion that they must denounce anything and everything that bears any relation to our theories, if they would gain the ears of the respectable portion of the community. Never was a class of people more deceived, for while it is true that this class attempts to dodge the issues that we have raised, and are ashamed to have their names connected with ours, it is nevertheless true that we have the ears and hearts of the very class that they degrade themselves to reach and fail at last to gain. A straightforward, honest expression of one's own convictions always commands respect, while creeping and crawling and falsifying to gain favor always defeats its own ends. So of Mrs. Duffy's book we can speak advisedly when we say that the parts of it which are unworthy of her, damage the influence of the other parts which should command the respect of all, while her disrespectful, untruthful and unjustifiable language used about us and our views, will cast a shadow of doubt over the whole book. But we recommend our readers to a careful study of the book, quietly passing over its offensive parts, remembering that they will harm Mrs. Duffy rather than the objects at which they were aimed.

THE "SPIRITUAL SCIENTIST."

This comparatively new candidate for the patronage of Spiritualists has, by its recent course, proven itself worthy of confidence. The impartial manner in which it has dealt with the recent convulsions about materializations, shows that its editor is not afraid to publish the truth. In all other respects, however, it is an ably conducted and interesting paper, numbering among its contributors many talented writers. The *Banner* will have to "look to its laurels" well else its young and athletic rival will despoil them. That the recent course of the *Scientist* is approved by Eastern Spiritualists may be inferred from the fact of a very large increase of subscribers since this discussion was sprung upon the public. We wish it the success to which a brave, outspoken, manly conduct, should entitle it.

A RARE OPPORTUNITY.

If among our readers there is any one having from two to four thousand dollars, ready cash, which they would like to invest into a profitable business, we shall be glad to put them in the way of doing so. The business is a perfectly legitimate one, and those interested in it are people of the highest integrity and capacity and position, whom we shall take pleasure in recommending to any one who may apply to us for the particulars. The investment will secure a half interest in the business.

THE PARAFFINE MOLD BUSINESS.

FLOATING OFF INTO THIN AIR.

In the *Spiritual Scientist* for last week, the discussion relating to Mrs. Hardy is continued with undiminished vigor and interest. There is a letter from Dr. Gardner to Bronson Murray, in which the following words occur: "I hope and fully believe that Mrs. Hardy will speedily be vindicated." Also one from Wm. Denton to the same, in which the following is found: "I do not believe that paraffine will absorb water so as to increase its weight appreciably." Also letter from Bronson Murray to Mrs. Hardy, inviting, and one from her declining, to meet the "seven," for the purpose of holding a seance for the production of paraffine molds under test conditions. Also the following pertinent affidavits:

"CITY AND COUNTY OF NEW YORK, ss.
"State of New York,

"Before me, a Commissioner of Deeds in and for said City, personally came Thomas K. Austin, Adrain H. Austin, Jennie E. Arlington, W. T. Van Zandt, and Margaret Z. Austin, all of said city, who, being duly sworn, do severally depose and say, that in their presence, on two days between the 15th day and the 20th day of March, 1876, inclusive, the said Margaret Z. Austin, of said city, called the attention of Mary M. Hardy, of the city of Boston, to the fact of a paraffine mold of a hand having been seen by both of them lying in the street gutter, where the said Mary E. Hardy had just passed, on the said 15th day of March, in words to the following effect: "Well, if I did not believe in your truthfulness, that hand in the gutter would be strong proof against you," or "What a strong proof that hand in the gutter would be to those people who believe you produce the manifestations under the table with your feet;" and that on no occasion in their presence did the said Mary M. Hardy deny the fact of a paraffine mold being seen by the said Margaret Z. Austin in the gutter, as stated and subsequently sworn to by the said M. Z. Austin, but that she replied to the following effect: "Oh, well, I have got used to that sort of thing and don't mind them, or 'Some people would not believe any way, and I think in the future I shall insist upon being myself put into the bag [meaning not the table] and not being subjected to these everlasting tests." And the said W. T. Van Zandt, for himself, deposes and says (independently of the other subscribers hereto), that he distinctly remembers that on one of the days included within the said 15th and 20th of March, that the said M. Z. Austin did, in his presence, address the said Mary M. Hardy, in nearly the following words, to wit:—" * * Well, this ends the materialization seances, and I shall believe that it is done by the spirits until some one does the same, in the same time, under the same conditions; but if those people who believe you carry them under your clothes and put them under the table with your feet had seen that hand lying in the gutter the night we went to Mrs. Hull's, and then the spirits not giving a mold that night, they would have said that it was proof positive that you did it; why, the spirits ought to have given a mold that night if they never gave another," or words to that effect; and to this remark the said Mary M. Hardy, in her reply, made no denial of the fact that a paraffine mold had been seen in the gutter, as alleged therein by Mrs. Austin.

"The material fact herein declared and sworn to by all the subscribers hereto—being that during the time stated the said Mary M. Hardy did not deny in their presence that a paraffine mold had been seen in the gutter, as stated and sworn to by the said M. Z. Austin, but that she spoke of it as being an actual fact which she admitted to have occurred.

"Thomas R. Austin, A. H. Austin, Jennie E. Arlington, W. T. Van Zandt, Margaret Z. Austin.

"Sworn before me this 25th day of April, 1876.

"S. G. HYATT,

"Commissioner of Deeds, County New York."

"CITY AND COUNTY OF NEW YORK, ss.
"State of New York,

"Before me, a Commissioner of Deeds in and for said city, personally came Elvina Ann Lane and Mallie A. Lane, both of said city, who being duly sworn do severally depose and say, that on the 16th or the 17th day of March, 1876, in Mrs. Austin's parlor, they both distinctly saw the fingers of a paraffine hand protruding from beneath the skirts of Mrs. Mary M. Hardy while she sat at needlework; that the said Mallie A. Lane, by pointing with her finger, called the attention of the said Elvina A. Lane, and that the said Elvina A. Lane then exclaimed, "Why, there's a hand under your dress;" to which, after some hesitation and with a guilty expression of countenance, the said Mary M. Hardy then replied, "Guess you see nothing there but what ought to be;" upon which the said Elvina A. Lane replied, with emphasis, "Well, I saw a paraffine hand there."

"[Signed.]

ELVINA ANN LANE.

MALLIE A. LANE.

"Sworn before me this 24th day of April, 1876.

"[Signed.]

J. G. F. METCALF,

"Commissioner of Deeds for City of New York."

The *Banner* also gives a farewell leading editorial of a column and a-half to this business, from which we quote as follows:

"We have successively and successfully defended the

Holmeses in Philadelphia, Mrs. Stewart in Terre Haute, and others in various parts of the country." * * * "We shall hereafter decline to follow this New York imbroglio." "It is best that we please our readers, who have written, asking us to give them something new, or a change of mental diet." * * * "The thanks of the New York Committee for what we have done toward giving publicity to their side of the question were received by us a few days since, engrossed in the hand writing of Mrs. Sayles, and embodied in the shape of a document which our high respect for its signers causes us to refuse to publish."

The latter italics are our own, and are used to call attention to the delicate compliment paid to the New York Committee, who should feel under everlasting obligations for such disinterested friendship.

The *Banner* winds up its article thus: "Thus ends the whole matter—at least as far as this paper is concerned."

(From the last number of the *Spiritual Scientist*.)

NO MORE PARAFFINE MOLDS. A PROPHECY.

Many days have now elapsed since Dr. Gardner gave to the public the first intimation that the seance at Paine Hall was not the "crucial test" that it was claimed to be because of a defect in the wire box. The box was to be repaired for further experiments, but no reports of progress have been made. One seance at least has been held, and on good authority we can say that the results were unsatisfactory. The editor of the *Spiritual Scientist* and the "New York Seven" in common with many other honest, true Spiritualists, would really like to know if Mrs. Hardy can, under "strict test conditions," produce a paraffine mold by spirit agency?

Those gentlemen who knew that the statements from New York could not be true because they had witnessed a "crucial test," those gentlemen who declared the Paine Hall seance a complete vindication of Mrs. Hardy against any and all charges and insinuations, and sarcastically questioned the persons who made them; those gentlemen who "rushed in hot haste" to denounce the *Spiritual Scientist*, and publicly question the motives—the honesty—of its editor for publishing the New York statement; those gentlemen, particular friends, who have seen so much of Mrs. Hardy, and testify that she can obtain paraffine molds by spirit power, each and every one included in the above category, are interested in having experiments made.

When the statement came from New York the *Banner* stated that Mrs. Hardy was completely vindicated by the "crucial test" at Paine Hall. Dr. Gardner's letter shows that the test was worthless, both for Mrs. Hardy and Spiritualism.

We will not enlarge upon the necessity of having Mrs. Hardy demonstrate her power, for she never will. This declaration is not intended as an opinion of her mediumistic powers, but we prophecy that Mrs. Hardy will give no more paraffine mold seances. Dr. Gardner has rendered Spiritualism another important service; for the emanations of Mrs. Hardy cannot pass through a wire box, without a defect.—*Spiritual Scientist*.

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

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OFFICE OF DUN, BARLOW & Co., COM. AGENCY,
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DUN, BARLOW & Co.

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CHICAGO, July 8, 1874.

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HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	1.50 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.	7.00 P. M.
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.10 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	1.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	1.25 "
" Atchison.	11.00 "	...	" Atchison.	1.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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