

WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. XI.—No. 52.—Whole No. 285

NEW YORK, MAY 20, 1876.

PRICE TEN CENTS.

The truth shall make you free.—Jesus.

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

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

EDITORIAL DIGEST.

"He left a wife and several children." So reads a reference to the Rev. Mr. Parker, late pastor of the Presbyterian church in Ashland, Ky. He has not left the world, however, but has eloped with the young daughter of a deacon of his church.—*N. Y. Sun.*

It is refreshing to read about "Poker Schenck" in papers whose conductors are notoriously acquainted with the game of draw, as well as with that of "The Tiger." Consistency, gentlemen of the Press, should teach you to write with more care about "an old comrade."

THE closing of the Centennial grounds on Sunday is another blow at the industrial classes, dealt by the religious capitalists. When will the laborers learn the real animus of this class? When will they see that they are gradually tightening the grip by which they hold them in bondage?

ONE Green, of Jersey City, has got into difficulty by marrying a girl not "eighteen." He hired her to keep house for him, with the consent of her parents; but afterward he married her without their consent. For this disrespect to "age," he has been convicted and sentenced for "abduction."

It has been agreed by The Plymouth Church Committee to expel "Brother Bowen." But how to do it doth not yet appear. Move carefully, gentlemen Committee, or a torpedo, planted by the Mephistophiles whom you handle so carefully, may explode under your feet, and blow you to —.

THE manner in which Presidential candidates are being "shelved" is rapidly thinning the ranks of "The Hopeful," and leaves the names of Bristow and Tilden, day by day, more and more prominent. But would it be strange if, after all, the strategy which conquered the late rebellion should also outwit the present rebellion against "a third term?"

THE better way for the people to dispose of the mass of rottenness and corruption, that it is only too evident, exists at Washington, is to abolish the government altogether. We certainly could be no worse off, we think we should be much better off, if there were no such possibilities afforded for peculation and rascality as our present system offers.

REV. C. A. KENDRICK, of Columbus, Ga., having been held to bail in the sum of \$3,000 for seducing a Sunday-school pupil, *à la Beecher*, denies everything, and denounces his accusers as perjurers and conspirators, notwithstanding the pupil has confessed and several eye-witnesses testified; all of which again proves the truthfulness of an "old saw:"

"The old cock crows, and the young ones learn."

STILL ANOTHER VICTIM and more evidence:

"TUSCALOOSA, Ala., April 25.—E. T. Fitch, of New Haven, Conn., cut his wife's throat with a razor, killing her instantly. She was a former resident of Tuscaloosa, and was on a visit to friends there."

AT 265 Stanton street recently, George Knights plunged a knife into the neck of Joseph Burnet and killed him. Cause—jealousy.

ANOTHER railroad war has broken out, through which it is likely that visitors to the "Centennial" may obtain more than 25 per cent reductions from previous fares—

"God works in mysterious ways
His wonders to perform."

Perhaps the Centennial is to be, after all, a Divine Ministration.

It appears now that the canal which Gen. Grant cut across the peninsula opposite Vicksburg is going to prove a success, since the high water of this Spring has forced its way through the excavation, which promises fairly to become the main channel of the river, leaving Vicksburg to stand upon its frowning heights miles away. But the current by the short cut will prove to be very rapid, since in a few miles it will have to make the same descent that it now makes by the way of Vicksburg, which is, at least, five times the distance, or thirty miles.

ANNA DICKINSON will appear at the Globe Theatre, Boston, the 8th inst., in her new tragedy entitled, "Anne Boleyn," which is her sole conception, plot, the situation and every word of the text. No professional playwright has ever read it. Her utter ignoring of all external aid and counsel may show self-reliance in a remarkable and to be appreciated degree, but may it not set the critics against her, who may make the stage an up-hill work for the new debutante to revenge themselves upon her ignoring of them.

Of each million of children born in England 263,000 die before reaching the age of five, 34,000 are carried off during the five following years, and 18,000 between ten and fifteen years. Only 634,045 attain the age of 25, and but 421,115 that of 55. Out of the whole million only 2,153 reach the age of 95, 223 live to be centenarians, and only one attains the 108th year. The latest statistics confirm the statement that females live longer than males, and married people longer than single ones; and it also appears that Jews live longer than Christians.

THIRTYTHOUSAND rounds of dynamite, each one sufficient to blow a ten-ton rock into fragments, exploded on Bergen Hill, Saturday night. Results: Many houses within a half mile of the scene shattered, a much larger area of window-glass broken, and the whole of Jersey City and a large part of New York rocked to and fro as if an earthquake were passing. It occurred at eleven o'clock. It was the city's talk Sunday. Wonderful to relate, only a single life lost, that of the guard, of whom not so much as a drop of blood or a piece of bone can be found.

THE Legislature of Massachusetts has passed a law prohibiting children under ten years of age from working in the factories. So far, so good. Now, let the Bay State go a very necessary step farther, and provide that these children under ten years of age shall not suffer for food, or clothes, or shelter, during the time that they are prohibited from working. Negative legislation isn't enough in this case. If the right exist to say that they shall not labor, the duty of seeing provision made for their maintenance follows.

Now that investigation of Presidential aspirants is in order, who does not somebody inquire into the method by which the Hon. David Davis, of Bloomington, Ill., acquired the method of constructing wells? It would not be out of the way, perhaps, to also inquire if he is in favor of free speech, that is, if so small a principle is of any more account in this country; and if he be in favor of it in principle, whether he does not deny it in practice, in the conduct of Durley Hall, Bloomington, which is his property.

THE following, which requires no comment, "to point a moral or adorn a tale," we glean from the *N. Y. Sun* of the 4th inst., caption and all:

THE SWEET MARITAL OBLIGATION.

Officer Edward Scanlon was called in by Mrs. Pierce Craig, of 23 Thames street, yesterday morning, to prevent her husband, a longshoreman, from beating her. Craig assaulted the officer, and stuck a butcher's knife into his shoulder. The woman assisted her husband when the officer wielded his club.

FIRST—John Jacob Astor was called away. He took none of his \$60,000,000 with him. The results of his whole life were represented in those millions. He had no treasure laid up in the bank which Jesus recommended. Next—Alexander T. Stewart was summoned to a higher court than earth. He failed to profit by the lesson of Astor. He laid up his treasure where "moth and dust doth corrupt" to the extent of a half a hundred millions. He forgot the injunction of

Jesus, and died. And now, the third and richest of them all, is standing on the verge of the dark valley. Will He who has entrusted so many millions to his stewardship also find him an unfaithful steward, who will not "render unto God the things that are God's?"

WE find the following beautiful (?) illustration of the Christian character in the *Methodist*, a religious paper, published in this city:

"The man Dolan, hung at the Tombs in this city last week belonged to a class that we have no better use for than hanging them. We have scruples about hanging men on circumstantial evidence, and if a man has any character, as, for example, Rubenstein has, we should strenuously favor other modes of punishment. The Dolans are professional enemies of society. They kill us when they get a chance and have a motive. We should hang them as we shoot wolves, whenever we get a chance. We do not know whether Dolan killed Mr. Noe, nor do we care. He had probably, though only twenty-two years old, killed other men, and if he had lived would have certainly gone on killing. We ought to hang every Friday at the Tombs as many Dolans as the officers could dispose of. It is terribly unsafe living in the city with them at large; and we never met an enthusiast whose fanaticism embraced an expectation of the reformation of the Dolans."

In which sentiments we desire to ask if the Methodists of the country concur?

THIS time it is the Rev. F. D. Buffam, of East Hartford, who is accused of the double crime of seduction and abortion, and a "council" is investigating him. It will soon be an established fact, proven too frequently to admit of denial, that clergymen are just about as good as other men are. But there is another phase to this. Miss Cora Lord, the subject of his delinquencies, was an inmate of his house. The Rev. Buffam's wife, coming to a knowledge of the facts, had, upon his repentance, forgiven him, *à la Tilton*, but she insisted that Miss Cora should be sent away, *à la Bessie Turner*, to which the good man objected, giving as a reason, "that he ought not to turn her away from him after having done her the wrong. 'Miss Lord shall have a home as long as I have one,' retorted the pastor. Then followed the usual number of letters in which the wife denies ever having received a confession, and in which he admitted that she had the power to ruin him, but charging the whole affair upon the "disagreeable temper of the wife," which had driven him to other love than hers—the usual excuse—and so one after another of the hypocritical shams fall.

WE gather the following indicative straws:

"Henry Ward Beecher appeared in the Town Hall of Brattleboro', on Wednesday evening, April 19, and delivered a lecture on 'Religion in Education; or, the Moral Aspect of Education.' Two or three hundred more people might have been accommodated with seats. This is a singular and unaccountable fact, when we consider Mr. Beecher's notoriety and popularity as a minister and unquestioned originality and eloquence as an orator."—*Vermont Record and Farmer.*

"The New London folks, who hired Beecher to lecture for \$300, aren't so enthusiastic over him as they were. His audience was very small, and there was a loss of \$150 on the lecture."—*Springfield Republican.*

There is another indication of the waning powers of Mr. Beecher. The *Christian Union*, the paper which he edits, once having a circulation of 130,000 has fallen to 15,000. Moral—The story of David and Goliath repeated.

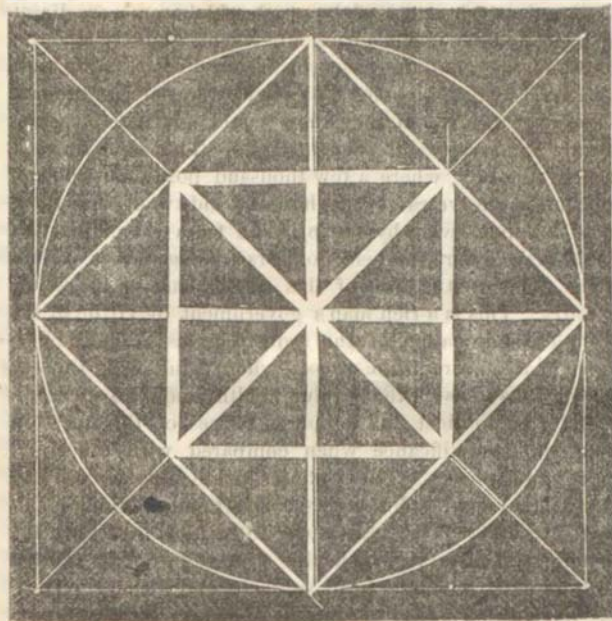
Up to this time Mr. Beecher has not accepted the challenge of Mr. Moulton, of the 26th ult., in which the latter proposes "a mutual council" "to determine whether you ought to be in the pulpit or I in a prison." Evidently the former does not like the proposed method of solving the conundrum.

THE *Sunday Dispatch* gives the outline, without names, of a tremendous ministerial scandal that is being suppressed, in this city. About a year ago there was a secession of twenty members from a church whose pastor had been intimate with the wife of one of the members, but which coming to the knowledge of the church, the large majority of the members were in favor of keeping the scandal quiet. The minority, the above twenty members who were in favor of

Next, place a pyramidal elevation (including the line the centre) north and south, to represent the solsticial point

and east and west, to represent the equinoctial crossings and these form the large square enclosed by the circle of the sun's annual path.

On each side of this square, place a like elevation, to represent the four seasons; and they complete the outer square of the monogram. In this cut we have endeavored to indicate these steps by a gradation of lines.



Now extend the four outlines of the pyramidal base, each way to the outer line, and we have the twelve outer squares that represent the month mansions of the sun in his annual journey through the zodiac (see former cuts). The pyramidal elevations are composed of two divergent lines that represent the divergent rays of the sun; and a perpendicular line that represents his verticle rays. In all pyramids and in all pyramidal elevations the apex implies, and represents, the sun as their ray centre and their source. The elevation is also a corner view, that shows two sides and three corners, with the apex on a perpendicular with the middle corner. The squares are symbols of boundaries; and are emblematic of limitation.

The equatorial and meridial lines are lines of centrality that represent the centre of the earth, according to the daily and yearly aspects of the sun in its journeyings; and their conjunction at the centre represents a conjunction of these aspects. The diagonal lines that divide the squares into angular sections are emblematic of sexuality.

The perpendicular line is emblematic of generative power; and an angle is emblematic of opposition or unity. Lines of divergence, as from the apex outward and downward, are emblematic of dominion lines of convergence, as between two pyramids, are emblematic of receptivity and increase.

An angle of conjunction with a horizontal or base line is emblematic of copulation. An angle of divergence, as at the apex, is a symbol of the sun's rays, and emblematic of pouring forth. An angle of convergence, as at the base between two pyramids, is emblematic of concentration and unity. A horizontal or base line is emblematic of domain, or the subject of dominion. The pyramidal apexes are symbols of source and emblematic of seed.

The circle is emblematic of comprehension, progress, completeness and repetition. These simple symbols may serve as a key to others, and to their combinations.

Each letter of the alphabet comprises a variety of symbols; is emblematic of a variety of ideas, and is therefore equivalent to a compound word, or a sentence; but each letter has a central or germinal significance, while the rest serve as qualifying radiates, prefix and suffix.

We have made the above tracing as a necessary preparation for the significance of letters, which we shall give in the next article.

P. S.—In the study of any subject, new aspects give new and modifying revelations.

The squares in the monogram have both a terrestrial and a celestial side. They represent domain on the earth as well as in the heavens.

The centre horizontal line represents the equatorial line of the earth, as well as the equinoctial line of the heavens.

The lines next above and below represent the boundaries of the torrid zone on the earth, as well as the boundaries of the zodiac in the heavens, and in both they represent the bounds of the vertical sun, north and south.

This is from the aspect of a base plan, the centre of which represents the sun, on the meridian at the equator; and the upper and lower horizontals represent the arctic and antarctic, or polar circles, and the lines or circles bound the sun's dominion as from the equator.

The outer or entire square represents the entire pyramidal base of the sun's rays from any given meridian on the equator.

In each quadrant of this square the centre represents the sun as on a tropical line, and either of these squares may represent the pyramidal base of the sun's rays from any meridian, horizontal to its centre.

The pyramidal elevations, representing the solstitial points, must be viewed as an elevation, even in the daily aspects of the sun. But the equinoctials may be viewed either as basis or elevational views; for the sun's meridian may be moved on the equatorial as well as on the tropical line.

This reveals an error in the position of the star in the east, as represented in the double triangle in the WEEKLY, where the star in the east, or the sun at its equatorial height, is represented at the pole instead of on the equator. A turn of a quarter of a circle would bring it to its true position on the equator, so that at noon, or on the meridian, it would be over or as at the centre, or its highest power.

To understand the triangle, it must be viewed as a quadrantal section of a square, or as a pyramidal face, each of which has a different aspect, each of which may signify matine (feminine), or maline (masculine); or mat-line and maline, conjugality.

Feminine is derived from female, which is derived from fee and male, and signifies one who is held as a fee, or in fee simple, by a male.

Masculine is derived from master.

These words belong to the marriage vocabulary, and indicate the social status of husband and wife.

SUBSCRIBERS who receive bills for renewals of subscriptions, enclosed in this No. of the WEEKLY, will greatly oblige us by giving them prompt attention.

"HE, SHE, OR IT?"

In the WEEKLY of March 4th is an article with the above name, to which I would like to reply, if you would be so kind as to insert this little article.

I object to calling the motive, mind or spirit power of the universe the masculine or male principle. If that were so, and the earth the feminine, as stated in the above-named article, our bodies would be feminine, our minds masculine; but man, masculinity, has more body, generally, than woman, and woman as much mind as man, and that which impregnates, in any department of nature, or life, is as much matter as that which is impregnated.

I most decidedly object to the theory that the male principle is the creative power, as it is the male and female principles blended. The masculine and feminine elements, I think, run through both mind and matter. The doctrine that the mind power of the universe is masculine only, is, I know, the doctrine of past ages, but it is only half a doctrine, and the doctrine of those who seem to have had masculinity on the brain.

Respectfully,

ANNIE E. HIGBY.

NEW BRIGHTON, Pa., March 1, 1876.

REMARKS.

There is a no more potent significance attaching to the words "He" and "She," than there is to Positive and Negative. Both couplets are the names given to the two departments of the whole universe. The positive, the he, is the central life essence, the germ of existence, to which, when deposited properly, the negative, the she, contributes the material to build up the new structure. None of the developments of nature can go on save through the united action of the two opposite but still counteracting factors of a grand and complete unitary whole; hence neither can say to the other, I have no need of thee, thou art secondary to me. What we mean by the use of these terms is well illustrated by the development of all germ life. The central point about which the new organization aggregates is the male spermatozoa. This penetrates the female ovum, and consumes, or appropriates it, and in so doing it begins to develop. Plainly, then, there are two forces, the giving and receiving, the positive and negative currents of existence—the former of which is the architect, and the latter the builder of the universe, and all its parts.

HOW TO CURE A SORE THROAT.

To the Editor of the Herald:

Let each one of your half million readers buy at any drug store one ounce of camphorated oil, and five cents' worth of chlorate of potash. Whenever any soreness appears in the throat, put the potash in a half a tumbler of water, and with it gargle the throat thoroughly, then rub the neck thoroughly with the camphorated oil at night before going to bed, and also pin around the throat a small strip of woollen flannel. This is a simple, cheap and sure remedy.

ONE WHO HAS TRIED IT.

LETTERS FROM THE PEOPLE.

An Englishman, Brighton, England, writes:

God bless you, my dear sister, and give you a double portion of His Spirit to enable you to bear the burden you have undertaken, and to carry you on to victory. Accept my tribute of admiration, and love, and deepest sympathy.

AN ENGLISHMAN.

Mrs. R. S. Briggs, West Winfield, N. Y., writes:

I rejoice in the grand advance Victoria is making into the hearts of the people. She is doing more than all the public women combined, to educate and lead the people to higher and better lives.

Phebe Cross, New Lenox, Ill., writes:

I have been a reader of your valuable paper since 1872, and a warm admirer of you since I read your Address to Spiritualists at Troy, printed in the "Present Age,"—felt intuitively you were the one to lead. I cannot express to you in words the deep interest I feel in the principles you are advocating, nor how I weekly long for the advent of the WEEKLY, their medium. It has been my manna in the wilderness.

By following your directions I have found the "Mystery;" and when it first dawned upon me, I assure you I was elated. It is the grandest truth ever revealed to mortals, but I can not live it, for my legal partner takes no stock in those things. So to be true to myself I am obliged to seek a new home.

Grace Bartholomew, Swanton, Ohio, writes:

When I read in the WEEKLY the brave, earnest words of the workers in our great cause, I am ashamed that I, who am with you heart and soul for the truth, dare say and do so little. Strange it is that we are so afraid of each other! If we all were to speak bravely what we know and feel to be true, the battle for social freedom would be almost won, for, although it may not appear on the surface, your words are

aking deep root in the hearts of the people. Indeed it seems unaccountable that any one with ordinary common sense, not to say observation or experience of life, can read the truth on social questions and not believe in it.

Many souls are longing for freedom, waiting for something to set them free, never thinking that all are free from the moment that they will it; that the body can never be enslaved unless the will itself is first a traitor. I am glad that I live in these days when the long night is nearly gone, and we can perceive

"Eastward not now very far,
A song too loud for the lark,
A light too bright for a star."

For bills for renewals of subscription, that are sent out in this No. of the WEEKLY, we ask immediate attention.

BITS OF FUN.

PROBABLY one of the most trying times in man's life is when he introduces his second wife, seventeen years old, to his daughter who is past twenty.

POSTMASTER FILLEY, of St. Louis, is charged with making compulsory assessment on the clerks. If this is the little rackets of the filly, what may we look for when that lively animal becomes the mare of the city?

AT THE close of a tavern dinner two of the company fell down stairs, the one tumbling to the first landing place and the other rolling to the bottom. Some one remarked that the first seemed drunk. "Yes," observed the wag, "but he is not so far gone as the other gentleman below."

MR. BUCKLE states that human nature has changed very little in the last three thousand years, but we do not remember any record of a Roman Senator trying to account to his wife for a light deposit of pearl powder on the left shoulder of his toga on the ground that he had been playing checkers in a grist mill.—*Norwich Bulletin*.

"How WOULD you make a believer of an incredulous man?" asked one gentleman of another not long since. "I think the safest way would be to set him over a bee hive," was the reply; "and I calculate that after he'd been stung once or twice he would become a bee-leaver in earnest."—*Chicago Journal*.

A BOY was asked which was the greatest evil, hurting another's feelings, or his finger. "The feelings," he said, "Right, my dear child," said the gratified priest: "and why is it worse to hurt the feelings?" "Because you can't tie a rag round them," exclaimed the child.

A PRETTY little Ohio schoolmarm tried to whip one of her pupils, a boy of fifteen, the other day, but when she commenced operations he coolly threw his arms around her neck and gave her a hearty kiss. She went straight back to her desk, and her face was "just as red."

THE *Utica Observer* promulgates Senator Hamlin's idea of a proper schedule of postal charges as follows: "He would have a one-cent stamp for a circular, a two-cent stamp for a sealed letter, a ten-cent stamp for a newspaper, and a great big frank for the Senator. Hump, Hamlin! rip and tear! Go for the friendless newspaper!"—*N. N. Sun*.

A DETROITER who didn't exactly know how to get a letter registered, sent some money away the other day, and wrote on the envelope: "Registered with a two dollar bill inside." Fearing that this might not be strong enough, one of his friends wrote: "I'll swear that I saw Jim put two dollars in this." The man who fools with that letter will get into trouble.

EDITORIAL NOTICES.

LOIS WAISBROOKER can be addressed at Eureka, Humboldt County, California, during May. 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 Farmington, Minn.

WARREN CHASE will lecture 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 *élite* of the city, testifies that his practice is successful. He administers the nitrous oxide gas with perfect success in all cases.

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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 20, 1876.

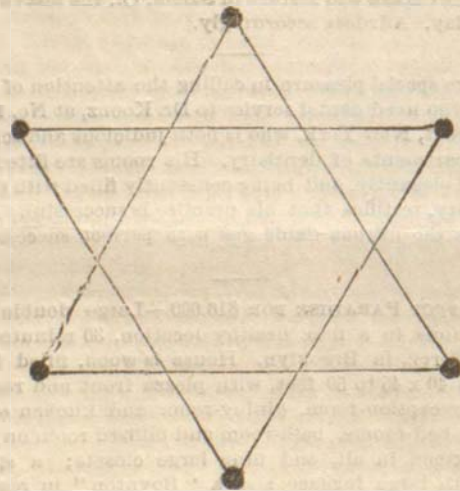
WANTED.

We want the proper party to take charge of our advertising department, and to such an one we will give extraordinary inducements. He must possess the faculty to secure advertisements; must be familiar with the business ways of the world, and have complete confidence in himself of making a successful manager. If the right woman offer, it will be all the better. One of the requirements would be the capacity to properly represent the doctrines and theories of the WEEKLY on the social question. This is a rare opportunity for the right party.

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.

METEMPSYCHOSIS.

The old Egyptian doctrine of the transmigration of souls has had a most wonderful illustration, in the characters of the article from the St. Petersburg (Russia) *Medical Weekly Journal*, which we reproduced in our last issue. From the inquiries which we have made, we are satisfied that the story, as related, is substantially true; that it is a fact that the spirits and bodies of Abraham Chorkov, of Orenburg, Russia, and Abraham Durham, of New Westminster, British Columbia, were interchanged, the spirit of the Russian leaving its own body and taking possession of that of the British Columbian, and vice versa.

If these things should be proven to have been wholly true by the investigation that is being made into the facts at St. Petersburg, several heretofore difficult and unsettled problems of life will be established. It is to be noted that Orenburg in Europe, and New Westminster in America, are directly opposite each other on the earth, being nine thousand (it was misprinted two thousand) miles separate, this being the distance directly east and west over the earth in the latitude of those places. So when it is noon at one place it is midnight at the other. These two persons were sick of the same disease, and at precisely the same time were supposed to be dying; but at the turn of night and noon, respectively, both passed the crisis safely and began to recover, but, strange to relate, when consciousness returned, they were utter strangers to their surroundings, and talked languages which were not understood by the friends of either.

After the fact of the interchange of souls, it is to be noted that the change had every appearance of being instantaneous, which establishes the fact that distance is not an adjunct to the spirit. There was no period in which either of these bodies were lifeless. There was a sudden shudder in each, which undoubtedly marked the time when their souls changed bodies. Space to the spirit is, then, annihilated, which accounts satisfactorily for the many cases in which a spirit has purported to have been at two or three different places at, or near, the same time. The impossibility of this has been raised against the truthfulness of such spirits; and clouds have been cast over many otherwise undisputably spirit phenomena.

After the fact of the change, there stands prominently out the further fact that, though the size of the bodies of the two were widely different, and their shape still more unlike, yet their spirits occupied their new habitation with the same ease and had the same control over each organ, speech included, that they had in their own bodies. This fact removes another objection that has been raised against the most common phase of spirit manifestations, for, it has been said, how can the spirit of a child take possession of a full-grown body, and use its organs of speech? In this case the spirits of bodies, as opposite in character as they could well be, not only were not conscious of any impediment to speech through the organs of the other, but were also unconscious of the transmigration they had made. Besides the Englishman could scarcely believe the evidence of his senses when he examined his exterior in the glass; and this was also probably true of the Russian as well.

But there are other and still more intricate problems involved in these strange circumstances. They not only demonstrate that the real individuality of the person is something entirely independent of the body, thus overthrowing the last foothold of the materialist, but they are an explanation for many of the present mysteries of life, for, if the spirit be proved to be an actual individualized identity capable of existence outside of the body, and, putting aside for the time the whole doctrine of the transmigration of souls, of taking possession of bodies other than the one in which it was developed, how can it be definitely determined what actions are really our own? All persons are aware of sometimes doing things for which they cannot account, as well as of forgetting to have done other acts which were proven to have been done by them. Now, if the spirits of the dead are constantly near and over us, who can tell just where their influence upon us begins? just where our own individuality is responsible, and where our acts are the result of external influences? The capacity for complete possession of the body by an outside spirit, proves the capacity for all degrees of control from the very slightest up to the complete. Again we ask, where, under this condition of things, should the responsibility for bad, or the approval for good, deeds be fixed? It seems to us, as we have often argued, that personal responsibility is an utter impossibility, for it must be manifestly unjust to punish any one for a deed he would not have committed had he not been influenced by another spirit; and as manifestly unmerited to bestow praise for deeds that the resident spirit could never have performed had there been no overshadowing influence brought to bear from the exterior.

There is, however, a still more serious phase of this question yet to consider. We are all aware that one mind (we should say the spirit, for the mind is an organ of the spirit) in the body, can at will exert an influence over the minds of others. The science of psychology is a demonstrated fact. Nobody of intelligence pretends to deny it; but who is there that pretends to follow it out to all its legitimate sequences, and to apply them to practical life? The masses of the people who labor day after day, piling up the wealth of the world, only to see it aggregate in the hands of the veriest few, know nothing about the exercise

of this power, and are not aware to what an extent they are under the psychological influence of the class which holds this wealth, many of whom, perhaps unconsciously, though none the less effectually, but many consciously, exert this power over the laborer to keep him in subjection. What but the psychological power of party politicians could keep the masses of laborers tied to the two great parties, when all their interests lie outside of them? In the recent election in Connecticut, where tens of thousands of laborers were directly interested in the Greenback Movement, scarcely a couple of hundred voted the ticket on election day. They were overawed by the psychological power of the party politicians to vote for men whom they knew would advocate measures utterly opposed to all their interests. The same thing is true in this city, where a few thousand politicians control, absolutely, the votes of one hundred and twenty-five thousand laborers, who, by cutting loose from the old parties, could make a party and elect officers and legislators of their own. And what is true of this city is true of the whole country. This is a rich man's government by virtue of the complete subjugation of the industrial classes, by the psychological power of the classes who spend their time in setting nets to catch the surplus wealth, and who succeed.

But the political and industrial phases of this question pale into insignificance when compared with other and more subtle phases. These phases relate almost wholly to the external man; to his bodily comfort and relations. But there are other phases still more intimately involving the happiness of man, in which this fearful power is exerted still more detrimentally to its subjects, and which few people have the capacity to resist. Theodore Parker died a victim to this influence. He had the active, concentrated hatred of hundreds of people, all the time wishing him dead, constantly poured upon him. He was aware of it, but had not the power to throw it off, and, at last, succumbed to it. What was true of Mr. Parker is true to a greater or lesser degree of all others who undertake to attack anything in high places that they consider wrong, or that is rendered respectable by age or circumstances. In our own case this power has been remarkably illustrated, for perhaps in no single instance of innovations upon customs and popular prejudices has there been so much bitterness evoked as in than against the abuses of marriage; perhaps in no single instance has there been so many pouring out their vindictive hate and malice as in the present, but in some it has been more concentrated. Influence exerted diffusively by many individuals does not produce so much effect upon its object as the concentrated or combined action of a much less number. But, thank God, almost the only influence that reaches us now comes from a class of disappointed men and women who attempted, and failed, to warp this movement into a machine to forward their own ideas and designs; but even their influence is fast melting into nothingness and recoiling upon their own heads. For let it be known that, whoever wilfully exert psychological influence upon others to do them harm, will most assuredly receive it back again with increased power, whether it be successful in its mission or not. Let those who habitually follow others with their hate, remember that "Vengeance is mine, I will repay, saith the Lord," and instead of cursing, pray "Thy will, not mine," and leave all their wrongs in the hands of the Great Law Giver and Executor, having faith that justice will be assuredly meted out to all; that

"Ever the right comes uppermost,
And ever is justice done."

Following this doctrine still deeper into the constitution of things, we find in it the foundation for a theory that has been advanced in the world, in regard to the final condition of man. The great, last battle which man will have to fight and win, is the battle of self. He may conquer all things else, but if he have not yet conquered himself, which is the "overcoming" spoken of so frequently in the Revelations of St. John the Divine, he is not yet a conqueror in the most essential point of all. This battle is called by John the battle of Armageddon, and this is the battle which is beginning to be fought in earnest by some in the world. It is the battle which, when won, will forever emancipate the victor from the terrible dominion of psychologic power, and this is what it is to become thoroughly individualized, while to become complete master or mistress of one's self, is to have risen superior to the laws of the flesh. Who can tell if the problem of immortality in the flesh is not locked up in this very question? who can tell whether, to become conqueror in this regard, is not to be born a son or daughter of God? who can say this is not to have God come and take up His abode within us? and who can say that the fact of the transmigration of souls may not be the explanation of the resurrection, when those who are fitted by reason of having conquered self, whether in the spirit or the body, shall inhabit the mansions prepared for them from the foundation of the world.

What other deduction can be logically drawn from the casting out by Christ of the legion of devils that tormented the man who "lived among the tombs" (St. Mark v. 2 to 15.) than that unclean spirits possess or, in modern phraseology, obsess individuals to the utter overpowering of self? Unquestionably many forms of insanity, as well as countless other human afflictions, if traced to their causes, would be found to originate in some form of spirit obsession; or to the less pronounced form in minor cases, of psychologic influence. Jesus said, as recorded by John, [xiv. 2 and 3] "In my Father's house are many mansions.

If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." The parable of the vineyard (St. Mark xii. 1 to 9) seems to teach this doctrine clearly; that is to say, that the bodies that shall ultimately possess the earth in the immortal state, will be themselves possessed by the lords of the vineyards—the real lord of the body being him or her who has conquered in the great battle of Armageddon and obtained a place in the first resurrection, while the others shall be "cast into outer darkness," or "go away into everlasting punishment, prepared for the devil and his angels"—him who hath the power of death and those over whom he can exercise dominion and hold in death; hold outside of the body, which is to be dead in all the sense that the word implies.

If, as we said, the facts set forth about the transmigration of the souls of the Russian and the British Abraham be finally proven conclusively, all that has ever been said about metempsychosis, re-incarnation and obsession is demonstrated as being possible. Coming, as this illustration does, just at this age of the world, when the solution of the greatest of all problems is about to be accomplished, it has a mighty import, and will open the way to the demonstration of many questions about life and death, that, as yet, remain among the mysteries which, if ever understood, are now sealed up in the mystical writings of the ancient Wise Men. In any case, the most important lessons may be drawn from these strange circumstances. It should teach everybody to become complete victor in the battle of self; to become ruler in his own house; lord of his own vineyard; or, summing all in one saying, that they may "do the commandments and have right to the tree of life, and may enter through the gates into the city."

TO OUR SUBSCRIBERS.

We wish to remind those who receive bills for renewals, folded in their papers, that during the summer months, only a small proportion of our subscriptions expire, which makes it all the more necessary that those which do, should be promptly renewed. Some attention should be given to every bill sent out. Let us urge the importance of this upon all our readers. The subscription list of the WEEKLY is large enough to maintain it if the subscribers will give as prompt attention to its demands as they are obliged to give to local claims. A large number of bills sent out four weeks ago have not been heard from. Let those by whom they have been overlooked, give them their proper attention without any unnecessary delay, and by so doing very much oblige us.

PRINCIPLES vs. PRACTICES.

In spite of all that we have ever said, there is a class of people who will persist in pretending to not know that there is any difference between being the advocate of the abstract principle of social freedom and of advocating promiscuous sexuality; and probably, in spite of all we may ever say, the same pretense will be kept up. Then there is another class almost equally persistent and inconsistent, who, from precisely an opposite standpoint to that from which the former class object, claim that we deny the principle of freedom when we advocate monogamic unions of the sexes as the highest social condition, and say, when we denounce promiscuousness and lust, that we have "gone back" on the principles we once advocated.

The opposition of the former class was to have been expected, because, not knowing exactly what social freedom means, it is natural that they should stand by the prevailing custom in social things; but the unreasonable position of the latter has no excuse at all; it is simply the worst form of intolerant bigotry, and will soon come to mark the class among which it prevails as the most bigoted sectists there are; as much worse than sects in religious things as the subjects which are involved by it, come more into the common affairs of life.

The doctrine of the sovereignty of the individual, of which Mr. Warren, recently deceased, was the most pronounced exponent, involves the doctrine of social freedom. That doctrine asserts that there is no rightful power residing outside of any individual, to compel him or her to any course of life that they do not choose to follow, but it does not mean, as some have an idea that it does, that the individual has the right to steal and murder because he has the inclination to do so. Such a rendition of that doctrine is wholly wrong, because to assert it is to announce quite another doctrine. To admit the right of the individual to murder, because he might feel inclined to do so, would be to deny the application of the doctrine to the person upon whom the crime is contemplated. The true exposition and practice of individual sovereignty would most perfectly secure to each and all individuals, all the real rights which they possess. The practical effect of the adoption of the principle as a rule by society, would be that the whole community would say to each individual member of the community, "You shall be protected in the exercise of every right you have;" while to say this and to perform it, would be to prevent any interference in the rights of individuals by others. Hence the result of this principle reduced to practice, is not only to secure the rights of individuals inalienably to them, but at the same time to prevent all in-

terference with such rights by others; in other words, it not only secures the right to the exercise of individual capacities, but it protects them from infringement by others.

We are aware that it is claimed by some that the community has the right to pass proscriptive laws to secure the public welfare. But when we consider that the public welfare is nothing more or less than what the majority of the public may, from time to time, think is for the good of the community, and that this is constantly changing; and when we further consider that many things that, at times, have been held to be for the public good, have afterwards been proved to have been the reverse, we come to see that the rule of the majority, in such things, is nothing more or less than an insidious form of despotism, by which the strong in power or numbers impose their wishes upon the weak. The public now, holding that monogamic marriage is for the best interests of society, impose legal marriage upon all; that is to say, they attempt to compel everybody who desires to enter into social relations, to do so through the form of marriage. Now, suppose that the majority of the public were opposed to monogamic marriage, and should attempt to compel the minority to adopt and live in promiscuousness; should make it a crime for one man and one woman to live together during life, as monogamists now make it a crime for one person to live with several of the opposite sex, what would monogamists say? Would they not rebel? But should they not see that their opponents would have the same right to impose this rule that monogamists have to impose their rule; and for the same reason, to wit: the majority would declare it to be for the welfare of the community that men and women should not live together in monogamy.

We have never hesitated, and we do not hesitate now, to declare that monogamists have no more right to impose monogamy upon those who do not believe in it, than the promiscuous would have to compel monogamists to lead promiscuous lives. But this by no means proves that we are in favor of promiscuousness. The mere fact that we advocate social freedom for all, does not indicate at all what form of social life we hold to be the best, any more than the advocacy of freedom for religion would indicate in what form of religion we believe. We believe in the right of the Catholic to his religion, the Jew to his, the Mahomedan to his, but we are neither of these. So in social theory; we believe that the promiscuously inclined have the right to be promiscuous if they will; the varietyist a right to change if he please, but we have always held that monogamic union will be the ultimate relation of the sexes. Therefore, while we claim freedom for all, we believe in and do all we can to show that monogamy is the highest social order, and this we have said and written over and over again and again, and yet we are not understood. It seems to us that it can be nothing less than a dogged and obstinate determination to not understand, that can prevent a full comprehension of our social theories.

Educate the people in the things involved in the social relations, and take off the compulsory force of the law, and they would voluntarily adopt and live the lives that would lead to the best results. Now, the law is all there is of marriage, because it may exist and too often does, when there is no love as a basis. If there should be any law at all, it should be made dependent upon love. Love should be the first requisite. Where this is, then there may be law. But the practice now is, where there is law, it does not matter whether there be love or not. And in such relations is the race generated, born and reared. Is it any wonder that the fruits of so corrupt a tree are themselves corrupt? We say none! but rather that the wonder should be that the fruits are as good as they are.

So, while we say to the legal monogamists that we advocate the principle of social freedom, and believe in the doctrine of individual sovereignty as applied to the social relation, we also say, at the same time, to the other class that we abhor promiscuousness, and labor with all our might to lead the way out of what we feel to be an anarchical stage of social evolution.

DR. WATSON AND MRS. MILLER.

In an article on Materializations some weeks ago, there was a reference made to Dr. Watson, of the *Spiritual Magazine*, as having been deceived by Mrs. Miller, the medium for materializations, who is holding seances in Memphis. Our account of the affair was received from the editor of a Memphis paper, who was present, and not from the widely published accounts of it that have made the rounds of the press. Mr. Watson took exceptions to our saying he had been deceived, and wrote a letter to that effect; but the letter was mislaid. Not wishing, however, to do him any injustice, we make this statement at this rather late day to correct the impression that our article may have conveyed, that he was aware of the deceit. He still vouches for the genuineness of Mrs. Miller's materializations, and is undoubtedly honest in his convictions as well as when he says, that he will expose her himself if he ever detects her practicing frauds. But his convictions to the contrary notwithstanding, we still are of the opinion that he is deceived, and that the rendition of the affair given to us by the Memphis editor is true. We freely state his convictions and as freely express our own. Time will prove which is in error.

NEW BOOKS.

M. Schlesinger, Ph. D. Rabbi of the congregation Anshe Emeth, Albany, N. Y., has written, and Charles P. Somerby, 139 Eighth street, has published a book of one hundred pages entitled "The historical Jesus of Nazareth." It is a very able exposition of the Jewish views of Christ. The Messianic idea of the old testament is traced down to the time of the birth of Jesus. It is admitted that there was such a person born, that he lived, and died upon the cross as set forth in the new testament; but taking the records of him contained in the four gospels, he pretends to utterly destroy the character with which he is invested by Christians; while he makes Peter, Paul, John and James to have been a set of very turbulent fellows, claiming that they got up "the gospels" much as political parties to-day get up platforms, without any regard to the real truth. The book is a valuable contribution to anti-Christian literature, and is written in a most entertaining style. Its price is \$1.00 postage paid. Orders may be sent to us.

FUNDAMENTAL PRINCIPLES OF SCIENCE—a work soon to appear. We learn that Mr. Leon Hyneman, widely known as Author, Editor and Publisher, has in press, and nearly ready to present to the public a pamphlet embracing the following subjects: "The Law of Unfoldment," "Matter and Spirit" (showing the unity and uniformity of Nature's revelation); and "The Dualistic Principle in the Economy of the Sex" (showing woman's natural position in the world of humanity), all embraced under the title, "The Fundamental Principles of Science." It is well known from the author's persistent antagonism during many years of sectarian interpolations in the Masonic ritual by the clergy and bigoted religionists, and his Liberal writings on scientific subjects, that he is unsparing in his condemnation of the assumptive dogmatism of the clerical profession, and such scientists who, in fear of losing caste in the Church and so-considered respectable society, stultify themselves to make their reasoning and investigations conform to modern Christianity. This little work will be ready in a few days, and we will gladly send it to those of our readers who want it. Price twenty-five cents.

MRS. WOODHULL ON THE ROSTRUM.

(From the N. Y. Sun, May 6, 1876.)

MRS. WOODHULL'S LECTURE.

Victoria C. Woodhull had a large audience in the Cooper Institute Hall last evening. Mrs. Woodhull's daughter, previous to the lecture, recited "Portia's Plea for Mercy."

(From the N. Y. Herald, May 6, 1876.)

VICTORIA C. WOODHULL'S LECTURE.

The large hall of the Cooper Institute was filled last evening with a very respectable audience, assembled to hear Mrs. Victoria Woodhull. Mrs. Woodhull read several verses from the third chapter of Genesis, containing God's promise to woman that her seed should crush the head of the serpent. She said that redemption from the ills that affect humanity must come from woman, and that in order that they may fit themselves for their mission, they should study the marital question in all its details and responsibilities. She denounced the practice of rearing girls for the matrimonial market, and insisted on woman's right to claim from her husband the same purity he expected from her. The mother should be the teacher of her family and the confessor of her child; and, in order to do this properly, should imitate the purity of the Virgin Mary. Here Mrs. Woodhull turned to a small statue of the Virgin, which was placed on a pedestal in the centre of the stage, and with much force called on all present, both male and female, to cherish and cultivate purity, and there would be no use for penitentiaries and prisons, no necessity for hanging men for murder, for murder would soon cease to exist; and thus intelligent mothers, knowing their duties, would bring forth virtuous children, and by that means cause vice to vanish from the world, and crush the head of the serpent. Mrs. Woodhull was frequently and loudly applauded.

(From the Providence [R. I.] Press, April 17, 1876.)

THE HUMAN BODY THE TEMPLE OF GOD.

Mrs. Victoria C. Woodhull appeared at the Opera House, last evening, and delivered her lecture on "The Human Body the Temple of God," before a very large audience. Mrs. Woodhull needs no introduction, she has been too extensively advertised; she is personally known in this city. In person, she is tall and commanding, regularly featured, has a good deal of grace and a large amount of magnetism, which attracts all classes. The curtain rose at 8 o'clock, and disclosed a parlor scene neatly set. Mrs. Woodhull soon entered by the rear entrance, walked to the footlights, looking intently at an open Bible, which she carried in her hand. After standing for a moment, she read two passages from 2d Corinthians as a sort of text. Her voice is very pleasing and melodious. At first she was slow in her delivery, but soon warmed with her subject and paced the stage rapidly, raising her form to its fullest height and gesturing with her hands. Of the lecture itself, much might be said. It was a partial exposition of the extreme views held by the lady on the social question. Her ideas have truth and justice on their side, particularly those referring to an equal condemnation of the excesses of both sexes. The lady made a favorable impression and liberal applause greeted the passages which could not fail of stirring every pure heart. Should Mrs. Woodhull visit this city again she would be sure of a crowded house. She is surely as eloquent and enthusiastic a lecturer as adorns the public rostrum.

(From The Stylus, a Monthly Magazine, Austin, Texas, April 1876.)

VICTORIA C. WOODHULL.

On the 8th and 9th ultimo, our State Capital was thrown out of the usual and monotonous groove of apathy and lassitude.

tude by entertaining as its guest the famous and renowned Victoria C. Woodhull. Upon two consecutive nights she lectured in the Opera House before large and respectful audiences of gentlemen and ladies. The subject of her discourses were, "The True and the False Socially," and "Woman's Curse."

No uneasiness or embarrassment was visible in her features when she first appeared before her audience, and the same coolness and self-possession was maintained throughout the evening. Without any introduction whatever, she began to speak, and not many minutes had passed before the telling truths of her discourse were greeted with long and continued applause. Every eye in the audience seemed to be riveted upon her, and every ear seemed to be chained to the very rock of attention.

Judging from her lectures, we have no hesitancy in saying that she is mistress of one of the finest and most powerful intellects with which, in modern years, nature has endowed womankind; and again, the beautiful and poetical ideas that were contained in almost every sentence, portrayed that she was also gifted with a rare and brilliant fancy. Her diction is classical, limpid and musical—arising at times to such a degree of eloquence and pathos, that it borders on the very edge of sublimity. But the greatest and most laudable virtue of her lectures is that she speaks truth—truth that finds an echo and a sanction in every generous and unprejudiced heart.

But, in conclusion, without averring that we accept and endorse her doctrines, we will suggest the idea, that if every divine in the land would preach with her fervor and feeling, and throw aside all "mock modesty" while occupying the sacred pulpit, that not many years would elapse before the world would be rejoicing in the twilight haze of the sinless era of the great millennium.

Brenson Murray, in the last number of the *Spiritual Scientist*, writes a most scathing review of the course that the *Banner of Light* has pursued in regard to the Hardy matter, closing with the following additional affidavit:

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

"Before me, a Commissioner of Deeds in and for said city, personally came B. Josephine Nevens, who being duly sworn, deposes and says, that on the 17th day of March, 1876, while at work in Mrs. Austin's parlor, No. 418 West 57th street, in this city, she distinctly saw Mrs. Mary M. Hardy, of the city of Boston, while dressing herself, take from a satchel a mold of a hand, to all appearances exactly like the paraffine molds which she, the said deponent has seen, and place the same in an old-fashioned pocket which she, the said Mary M. Hardy, wore attached to a short underskirt, beneath the usual skirts; that shortly afterwards, having finished dressing and taking breakfast, she, the said Mary M. Hardy, went out and did not return until the next morning.

"[Signed.] B. JOSEPHINE NEVENS,
[A true copy.] THOMAS K. AUSTIN, Scribe.

"Sworn before me this 28th day of April, 1876.

"[Signed.] S. G. HYATT,
"Commissioner of Deeds for City of New York."

THE BEGINNING OF THE END.

[From the *Spiritual Scientist*.]

When the *Banner* published the first statement of facts from New York it considered Mrs. Hardy vindicated by the "crucial test" seance at Paine Hall; when Dr. Gardner announced a defect and asked a suspension of judgment, it published in its editorial columns a glowing account of a private "crucial test" seance in which the editor "personally" did this, that and the other, and the most "conclusive results were attained of the genuineness of the paraffine mold phenomenon." But Mrs. Lizzie Doten, present also on the same occasion, and whom the editor of the *Banner* would have us infer by the construction of his article was also "satisfied," tells a different story about the box. She says in a letter to the *Boston Sunday Herald*:

To the Editor of the *Herald*.—Will you allow me to state through your columns that the seance held with the famous "crucial test" box, at the residence of Mrs. Hardy, on the evening of April 5th (of which Mr. Colby has given an account as a part of his personal experience in the *Banner* of April 15th), again failed as a conclusive demonstration on account of a second defect being discovered in the box of a more decided nature than the first. As I believe with Dr. Gardner, that it is better to tell "the truth, the whole truth, and nothing but the truth," in this matter, and as I also believe that Spiritualism will not be benefitted by any concealment of facts, however unfavorable they may be, I make this statement. Yours truly,

LIZZIE DOTEN.

Boston, April 29, 1876.

What persistent efforts have been made to break down the testimony of the "New York seven" by holding test seances and printing accounts of what Mrs. Hardy has done and what she can do! And yet, thus far, she has been unable to give the first shadow of proof of the genuineness of these paraffine mold manifestations. Every seance to which the *Banner* has pointed was a perfect failure, the evidence favoring the theory of fraud. The mold in the box at Paine Hall was crushed and flattened—just large enough to pass through the aperture in the top of the box, or the defect spoken of by Dr. Gardner. The wonderful private test seance which was so "perfectly satisfactory" evidently depended for its success on the "second defect in the box of a more decided nature than the first," as Miss Doten expresses it. And now the *Banner* thinks that "Mrs. Hardy needs no defence," and it has nothing further to say. Of what value is its endorsement in view of these facts? And what weight has its opinions?

stamp was placed on the key-hole, and Mrs. Hardy chewed paraffine in the dark "because she liked it." Dr. Gardner has fixed the box several times, and the smaller he makes the holes the less paraffine he finds in the box after a sitting with Mrs. Hardy; from molds of fingers the manifestations have dwindled into particles of paraffine.

Have we not stated it correctly? When the report of these seances of Tuesday and Friday are made we shall see. Is it not about time that the editor of the *Banner* or Dr. Gardner favored an impartial public with a short report of progress? Of the honesty of some of the parties concerned in these "crucial test" seances we have no question; therefore, sooner or later, the truth "will out," and Spiritualists will know what a load Spiritualism has been carrying.

NEW YORK, April 19th, 1876.

Editors Weekly:

Some time ago I took occasion, from a conversational incident, to explain the old, and what I consider the proper or real method of numeration; and A. P. J., a contributor in your issue of to-day, takes up the subject in opposition. In the first place the term five hundred millions, as the amount which the Rothschilds, of whom I spoke, are reputed to be in possession of, was a misprint, and should have been four hundred millions, as in the manuscript. He accordingly had but two-fifths of what A. P. J. calls a billion; and therefore lacked 150 per cent. of being worth so much. Daboll is no doubt mistaken by A. P. J.; but he does not mistake the subject on which he wrote. He was aware that one was the English and the other the French mode, but was not aware that the latter, which is of more recent use, had been adopted in our schools. If such be the case, then it is only a proof that much may sometimes be learned from the mouths of babes and sucklings. But what would be learned in this way about the matter would not be a natural, rational and true knowledge, like what is usually derived from such sources, but a mere labor-saving, perverted system, amounting only to pedantic show of periodical names, with a mischievous abridgement of the power of expressing by numbers. For all ordinary business transactions this short cut system may do very well; but as Space is illimitable, and the bounds of Art and Science are not yet reached, there is no divining to what extent Astronomical calculations may sooner or later be made. "Arithmetic," therefore, as was said by old-time philosophers, is not to be studied with gross and vulgar views; but in such a manner as may enable men to attain to the contemplation of numbers; not merely for the purpose of dealing with merchants and tavern-keepers, but for the improvement of the mind, considering it as the path which leads to the knowledge of truth and reality."

A. P. J. attempts to illustrate by a table of periods of three figures, as follows:

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

And he then says, that, in a period of three figures we cannot possibly get thousands of millions; and that all we can get is units, tens, hundreds of millions; units, tens, hundreds of billions, and so on. Now, while he thus admits that a million of units can be numbered, but denies that a million of millions can, the falsity, not to say incongruity of his proposition, is at once apparent. The fact is, the French people, though very intelligent and scientific in many respects, are nevertheless a very effervescent and volatile race—full of fantastic ideas and fangled forms, which minister more to foolish extravagance, pride and vanity than to real or substantial good. If their incomplete system of numeration has been introduced and adopted in our schools, I opine that the sooner it is discarded and the old, solid, systematic English method restored, the better. We are mostly an English speaking people in this country, and are not in need of any French or other foreign innovations in our educational institutions. With many of our more wealthy people there is already too much monkey imitation of French airs, French novelties, and French frivolities, and too little regard for sound, practical English common sense. Any mode of dress, dancing, cooking, or the like, that the French people may dictate may be well enough while it suits the taste or fancy of those who choose to copy from them; but a plan or branch of scholastic teaching that is incomplete and inconsistent, ought not to meet with favor, though it should emanate from the very heart of Paris. Let us, therefore, cling to the old and true English system, than which there is nothing better for the smallest purposes, and cannot be equalled, much less excelled by any other, especially the French, for capacity of notation.

DABOLL.

TO THE DRESS REFORMERS OF THE UNITED STATES.

To make an understanding among the friends of this Basis Reform, and thus secure the best benefits of a centennial convention to individuals and the world, I early give this preparatory call, praying that those friends make their visit to the exhibition at the time of said convention, that they may meet each other, aid in council and in representing the cause. The officers of the national league can be in Philadelphia in August, and we can calculate on about the middle of that month, though unable to set days before learning what public demonstrations occur about the same time. The week and days will be announced as early in July as possible. Let every man with a voice to cheer, or a spirit to stand by this work, come in the bravery of his manhood, and offer woman the support of his mighty words. Let the many women who object that

blessings of obedience to natural law in honoring the carnal temple of the soul with health-giving garmenture. Come from all quarters, letting badges preach sermons of deliverance on the way, and speak of comforting release. I will try to direct all to suitable lodgings. Expect to spend the main of the season in Philadelphia, and to have the assistance of Sada Bailey. Our address will be 4233 Market St., West Philadelphia. We shall vigilantly labor for the physical preparation for all that is worthful in humanity. Dr. Mary E. Walker will also be in the city, and the prospect is we shall do good daily, and by the dutiful response from scattered friends truly represent the cause in convention. Its principles are gaining esteem in the boastedly unprogressive city. I have interested the officials in securing for us orderly streets, and the police are empowered and commanded to allow no annoyance from staring ignorance. Let your visits take in our meeting, and fall not to appear there.

In behalf of the American Free Dress League and all philanthropists,
MARY E. TILLOTSON, Cor. Sec.
Editors will oblige by copying.

HARLEM P. O., N. Y. CITY, May 4, 1876.

To the five women who advertise for land, etc.:

Two of us, determined women, have already sufficient land to work upon, with precisely the same object in view as set forth.

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Call and see Mrs. Zelie J. Hyde, 306 E. 114th street, Harlem, N. Y. Perhaps we could harmonize sufficiently to go on together in the work. Yours for truth and freedom,

ZELIE J. HYDE.

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

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

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

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DUN, BARLOW & CO.

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

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What Governor Howard of Rhode Island says:

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

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HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crumbed chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
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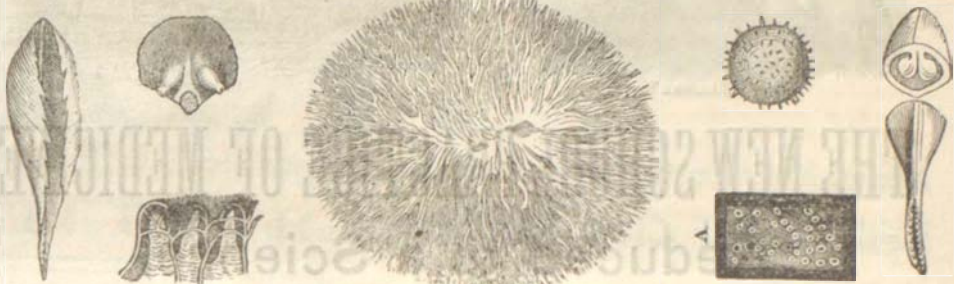
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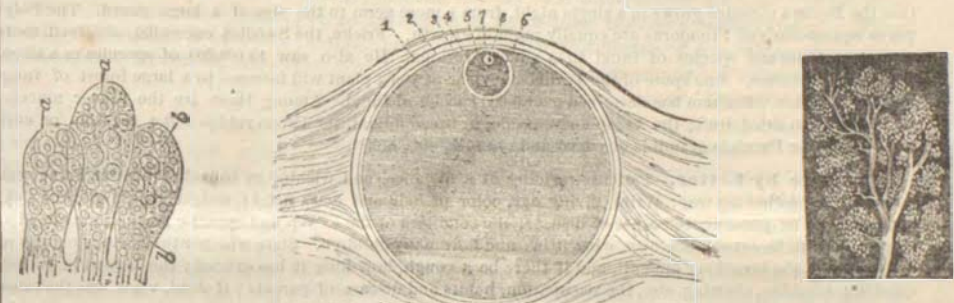
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Judging from her lectures, we have no hesitancy in saying that she is mistress of one of the finest and most powerful intellects with which, in modern years, nature has endowed womankind; and again, the beautiful and poetical ideas that were contained in almost every sentence, portrayed that she was also gifted with a rare and brilliant fancy. Her diction is classical, limpid and musical—arising at times to such a degree of eloquence and pathos, that it borders on the very edge of sublimity. But the greatest and most laudable virtue of her lectures is that she speaks truth—truth that finds an echo and a sanction in every generous and unprejudiced heart.

But, in conclusion, without averring that we accept and endorse her doctrines, we will suggest the idea, that if every divine in the land would preach with her fervor and feeling, and throw aside all "mock modesty" while occupying the sacred pulpit, that not many years would elapse before the world would be rejoicing in the twilight haze of the sinless era of the great millennium.

Brenson Murray, in the last number of the *Spiritual Scientist*, writes a most scathing review of the course that the *Banner of Light* has pursued in regard to the Hardy matter, closing with the following additional affidavit:

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

"Before me, a Commissioner of Deeds in and for said city, personally came B. Josephine Nevens, who being duly sworn, deposes and says, that on the 17th day of March, 1876, while at work in Mrs. Austin's parlor, No. 418 West 57th street, in this city, she distinctly saw Mrs. Mary M. Hardy, of the city of Boston, while dressing herself, take from a satchel a model of a hand, to all appearances exactly like the paraffine molds which she, the said deponent has seen, and place the same in an old-fashioned pocket which she, the said Mary M. Hardy, wore attached to a short underskirt, beneath the usual skirts; that shortly afterwards, having finished dressing and taking breakfast, she, the said Mary M. Hardy, went out and did not return until the next morning.

"[Signed.] B. JOSEPHINE NEVENS,
[A true copy.] THOMAS K. AUSTIN, Scribe.

"Sworn before me this 28th day of April, 1876.

"[Signed.] S. G. HYATT,
"Commissioner of Deeds for City of New York."

THE BEGINNING OF THE END.

[From the *Spiritual Scientist*.]

When the *Banner* published the first statement of facts from New York it considered Mrs. Hardy vindicated by the "crucial test" seance at Paine Hall; when Dr. Gardner announced a defect and asked a suspension of judgment, it published in its editorial columns a glowing account of a private "crucial test" seance in which the editor "personally" did this, that and the other, and the most "conclusive results were attained of the genuineness of the paraffine mold phenomenon." But Mrs. Lizzie Doten, present also on the same occasion, and whom the editor of the *Banner* would have us infer by the construction of his article was also "satisfied," tells a different story about the box. She says in a letter to the *Boston Sunday Herald*:

To the Editor of the *Herald*.—Will you allow me to state through your columns that the seance held with the famous "crucial test" box, at the residence of Mrs. Hardy, on the evening of April 5th (of which Mr. Colby has given an account as a part of his personal experience in the *Banner* of April 15th), again failed as a conclusive demonstration on account of a second defect being discovered in the box of a more decided nature than the first. As I believe with Dr. Gardner, that it is better to tell "the truth, the whole truth, and nothing but the truth," in this matter, and as I also believe that Spiritualism will not be benefitted by any concealment of facts, however unfavorable they may be, I make this statement. Yours truly,
LIZZIE DOTEN.

Boston, April 29, 1876.

What persistent efforts have been made to break down the testimony of the "New York seven" by holding test seances and printing accounts of what Mrs. Hardy has done and what she can do! And yet, thus far, she has been unable to give the first shadow of proof of the genuineness of these paraffine mold manifestations. Every seance to which the *Banner* has pointed was a perfect failure, the evidence favoring the theory of fraud. The mold in the box at Paine Hall was crushed and flattened—just large enough to pass through the aperture in the top of the box, or the defect spoken of by Dr. Gardner. The wonderful private test seance which was so "perfectly satisfactory" evidently depended for its success on the "second defect in the box of a more decided nature than the first," as Miss Doten expresses it. And now the *Banner* thinks that "Mrs. Hardy needs no defence," and it has nothing further to say. Of what value is its endorse-

stamp was placed on the key-hole, and Mrs. Hardy chewed paraffine in the dark "because she liked it." Dr. Gardner has fixed the box several times, and the smaller he makes the holes the less paraffine he finds in the box after a sitting with Mrs. Hardy; from molds of fingers the manifestations have dwindled into particles of paraffine.

Have we not stated it correctly? When the report of these seances of Tuesday and Friday are made we shall see. Is it not about time that the editor of the *Banner* or Dr. Gardner favored an impartial public with a short report of progress? Of the honesty of some of the parties concerned in these "crucial test" seances we have no question; therefore, sooner or later, the truth "will out," and Spiritualists will know what a load Spiritualism has been carrying.

NEW YORK, April 19th, 1876.

Editors Weekly:

Some time ago I took occasion, from a conversational incident, to explain the old, and what I consider the proper or real method of numeration; and A. P. J., a contributor in your issue of to-day, takes up the subject in opposition. In the first place the term five hundred millions, as the amount which the Rothschilds, of whom I spoke, are reputed to be in possession of, was a misprint, and should have been four hundred millions, as in the manuscript. He accordingly had but two-fifths of what A. P. J. calls a billion; and therefore lacked 150 per cent. of being worth so much. Daboll is no doubt mistaken by A. P. J.; but he does not mistake the subject on which he wrote. He was aware that one was the English and the other the French mode, but was not aware that the latter, which is of more recent use, had been adopted in our schools. If such be the case, then it is only a proof that much may sometimes be learned from the mouths of babes and sucklings. But what would be learned in this way about the matter would not be a natural, rational and true knowledge, like what is usually derived from such sources, but a mere labor-saving, perverted system, amounting only to pedantic show of periodical names, with a mischievous abridgement of the power of expressing by numbers. For all ordinary business transactions this short cut system may do very well; but as Space is illimitable, and the bounds of Art and Science are not yet reached, there is no divining to what extent Astronomical calculations may sooner or later be made. "Arithmetic," therefore, as was said by old-time philosophers, is not to be studied with gross and vulgar views; but in such a manner as may enable men to attain to the contemplation of numbers; not merely for the purpose of dealing with merchants and tavern-keepers, but for the improvement of the mind, considering it as the path which leads to the knowledge of truth and reality.

A. P. J. attempts to illustrate by a table of periods of three figures, as follows:

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

And he then says, that, in a period of three figures we cannot possibly get thousands of millions; and that all we can get is units, tens, hundreds of millions; units, tens, hundreds of billions, and so on. Now, while he thus admits that a million of units can be numbered, but denies that a million of millions can, the falsity, not to say incongruity of his proposition, is at once apparent. The fact is, the French people, though very intelligent and scientific in many respects, are nevertheless a very effervescent and volatile race—full of fantastic ideas and fangled forms, which minister more to foolish extravagance, pride and vanity than to real or substantial good. If their incomplete system of numeration has been introduced and adopted in our schools, I opine that the sooner it is discarded and the old, solid, systematic English method restored, the better. We are mostly an English speaking people in this country, and are not in need of any French or other foreign innovations in our educational institutions. With many of our more wealthy people there is already too much monkey imitation of French airs, French novelties, and French frivolities, and too little regard for sound, practical English common sense. Any mode of dress, dancing, cooking, or the like, that the French people may dictate may be well enough while it suits the taste or fancy of those who choose to copy from them; but a plan or branch of scholastic teaching that is incomplete and inconsistent, ought not to meet with favor, though it should emanate from the very heart of Paris. Let us, therefore, cling to the old and true English system, than which there is nothing better for the smallest purposes, and cannot be equalled, much less excelled by any other, especially the French, for capacity of notation.

DABOLL.

TO THE DRESS REFORMERS OF THE UNITED STATES.

To make an understanding among the friends of this Basis Reform, and thus secure the best benefits of a centennial convention to individuals and the world, I early give this preparatory call, praying that those friends make their visit to the exhibition at the time of said convention, that they may meet each other, aid in council and in representing the cause. The officers of the national league can be in Philadelphia in August, and we can calculate on about the middle of that month, though unable to set days before learning what public demonstrations occur about the same time. The week and days will be announced as early in July as possible. Let every man with a voice to cheer, or a spirit to stand by this work, come in the bravery of his manhood.

blessings of obedience to natural law in honoring the carnal temple of the soul with health-giving garmenture. Come from all quarters, letting badges preach sermons of deliverance on the way, and speak of comforting release. I will try to direct all to suitable lodgings. Expect to spend the main of the season in Philadelphia, and to have the assistance of Sada Bailey. Our address will be 4,233 Market St., West Philadelphia. We shall vigilantly labor for the physical preparation for all that is worthful in humanity. Dr. Mary E. Walker will also be in the city, and the prospect is we shall do good daily, and by the dutiful response from scattered friends truly represent the cause in convention. Its principles are gaining esteem in the boastedly unprogressive city. I have interested the officials in securing for us orderly streets, and the police are empowered and commanded to allow no annoyance from staring ignorance. Let your visits take in our meeting, and fall not to appear there.

In behalf of the American Free Dress League and all philanthropists,
MARY E. TILLOTSON, Cor. Sec.
Editors will oblige by copying.

HARLEM P. O., N. Y. CITY, May 4, 1876.

To the five women who advertise for land, etc.:

Two of us, determined women, have already sufficient land to work upon, with precisely the same object in view as set forth.

It is situated in a very healthy locality, free from all encumbrance, already partly under cultivation, and only a few miles from New York.

Each of us has invested all she is worth in the work, and is determined to conquer or die.

Call and see Mrs. Zelia J. Hyde, 306 E. 114th street, Harlem, N. Y. Perhaps we could harmonize sufficiently to go on together in the work. Yours for truth and freedom,
ZELIA J. HYDE.

BUSINESS NOTICES.

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

CLAIRVOYANCE.—Mrs. Rebecca Messenger, diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill. P. O. Box 1,071. (303.)

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WANTED.—Correspondence with women who are desirous of forming an organization for the emancipation of sex; and who are free, or are ready and willing to assert their freedom. As it will be well not to let the left hand know what the right hand doeth, names will be held sacred, except under such conditions as shall be agreed to by the parties. Each letter, if desiring a reply, must contain at least ten cents, to pay for paper, time and postage. Address Lois Walsbrooker, 1,242 Mission St., San Francisco, Cal.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefitted. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. The remedy with which he treats these diseases so successfully, is his Magnetized Powder, which will be sent to any address, at \$1 per box. Address Vineland, N. J. (281.)

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New York, June 10, 1875.

DENSMORE, YOST & Co.:

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E. H. JENNY.

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

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & Co.:

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

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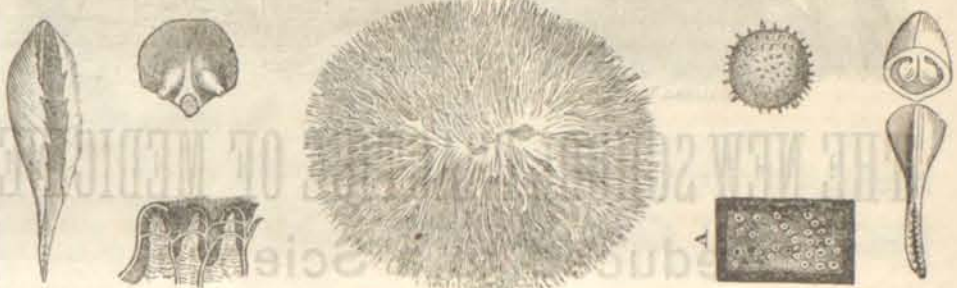
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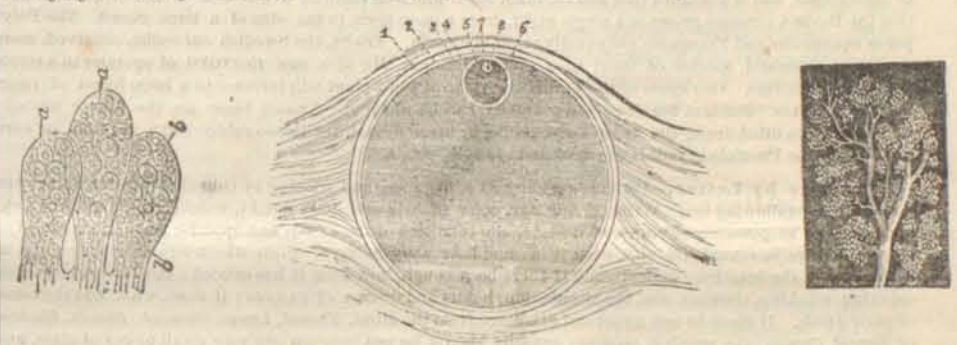
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tude by entertaining as its guest the famous and renowned Victoria C. Woodhull. Upon two consecutive nights she lectured in the Opera House before large and respectful audiences of gentlemen and ladies. The subject of her discourses were, "The True and the False Socially," and "Woman's Curse."

No uneasiness or embarrassment was visible in her features when she first appeared before her audience, and the same coolness and self-possession was maintained throughout the evening. Without any introduction whatever, she began to speak, and not many minutes had passed before the telling truths of her discourse were greeted with long and continued applause. Every eye in the audience seemed to be riveted upon her, and every ear seemed to be chained to the very rock of attention.

Judging from her lectures, we have no hesitancy in saying that she is mistress of one of the finest and most powerful intellects with which, in modern years, nature has endowed womankind; and again, the beautiful and poetical ideas that were contained in almost every sentence, portrayed that she was also gifted with a rare and brilliant fancy. Her diction is classical, limpid and musical—arising at times to such a degree of eloquence and pathos, that it borders on the very edge of sublimity. But the greatest and most laudable virtue of her lectures is that she speaks truth—truth that finds an echo and a sanction in every generous and unprejudiced heart.

But, in conclusion, without averring that we accept and endorse her doctrines, we will suggest the idea, that if every divine in the land would preach with her fervor and feeling, and throw aside all "mock modesty" while occupying the sacred pulpit, that not many years would elapse before the world would be rejoicing in the twilight haze of the sinless era of the great millennium.

Brenson Murray, in the last number of the *Spiritual Scientist*, writes a most scathing review of the course that the *Banner of Light* has pursued in regard to the Hardy matter, closing with the following additional affidavit:

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

"Before me, a Commissioner of Deeds in and for said city, personally came B. Josephine Nevens, who being duly sworn, deposes and says, that on the 17th day of March, 1876, while at work in Mrs. Austin's parlor, No. 418 West 57th street, in this city, she distinctly saw Mrs. Mary M. Hardy, of the city of Boston, while dressing herself, take from a satchel a model of a hand, to all appearances exactly like the paraffine molds which she, the said deponent has seen, and place the same in an old-fashioned pocket which she, the said Mary M. Hardy, wore attached to a short underskirt, beneath the usual skirts; that shortly afterwards, having finished dressing and taking breakfast, she, the said Mary M. Hardy, went out and did not return until the next morning.

"[Signed.] B. JOSEPHINE NEVENS,
[A true copy.] THOMAS K. AUSTIN, Scribe.

"Sworn before me this 28th day of April, 1876.

"[Signed.] S. G. HYATT,
"Commissioner of Deeds for City of New York."

THE BEGINNING OF THE END.

[From the *Spiritual Scientist*.]

When the *Banner* published the first statement of facts from New York it considered Mrs. Hardy vindicated by the "crucial test" seance at Paine Hall; when Dr. Gardner announced a defect and asked a suspension of judgment, it published in its editorial columns a glowing account of a private "crucial test" seance in which the editor "personally" did this, that and the other, and the most "conclusive results were attained of the genuineness of the paraffine mold phenomenon." But Mrs. Lizzie Doten, present also on the same occasion, and whom the editor of the *Banner* would have us infer by the construction of his article was also "satisfied," tells a different story about the box. She says in a letter to the *Boston Sunday Herald*:

To the Editor of the *Herald*.—Will you allow me to state through your columns that the seance held with the famous "crucial test" box, at the residence of Mrs. Hardy, on the evening of April 5th (of which Mr. Colby has given an account as a part of his personal experience in the *Banner* of April 15th), again failed as a conclusive demonstration on account of a second defect being discovered in the box of a more decided nature than the first. As I believe with Dr. Gardner, that it is better to tell "the truth, the whole truth, and nothing but the truth," in this matter, and as I also believe that Spiritualism will not be benefitted by any concealment of facts, however unfavorable they may be, I make this statement. Yours truly, LIZZIE DOTEN.
BOSTON, April 29, 1876.

What persistent efforts have been made to break down the testimony of the "New York seven" by holding test seances and printing accounts of what Mrs. Hardy has done and what she can do! And yet, thus far, she has been unable to give the first shadow of proof of the genuineness of these paraffine mold manifestations. Every seance to which the *Banner* has pointed was a perfect failure, the evidence favoring the theory of fraud. The mold in the box at Paine Hall was crushed and flattened—just large enough to pass through the aperture in the top of the box, or the defect spoken of by Dr. Gardner. The wonderful private test seance which was so "perfectly satisfactory" evidently depended for its success on the "second defect in the box of a more decided nature than the first," as Miss Doten expresses it. And now the *Banner* thinks that "Mrs. Hardy needs no defence," and it has nothing further to say. Of what value is its endorsement in view of these facts? And what weight has its opinions?

Furthermore, there have been several seances which were unsuccessful; of these we have no report. We are positive in making this statement; we refer to the seances of Tuesday and Friday. At one of these, held on Friday, a postage

stamp was placed on the key-hole, and Mrs. Hardy chewed paraffine in the dark "because she liked it." Dr. Gardner has fixed the box several times, and the smaller he makes the holes the less paraffine he finds in the box after a sitting with Mrs. Hardy; from molds of fingers the manifestations have dwindled into particles of paraffine.

Have we not stated it correctly? When the report of these seances of Tuesday and Friday are made we shall see. Is it not about time that the editor of the *Banner* or Dr. Gardner favored an impartial public with a short report of progress? Of the honesty of some of the parties concerned in these "crucial test" seances we have no question; therefore, sooner or later, the truth "will out," and Spiritualists will know what a load Spiritualism has been carrying.

NEW YORK, April 19th, 1876.

Editors Weekly:

Some time ago I took occasion, from a conversational incident, to explain the old, and what I consider the proper or real method of numeration; and A. P. J., a contributor in your issue of to-day, takes up the subject in opposition. In the first place the term five hundred millions, as the amount which the Rothschilds, of whom I spoke, are reputed to be in possession of, was a misprint, and should have been four hundred millions, as in the manuscript. He accordingly had but two-fifths of what A. P. J. calls a billion; and therefore lacked 150 per cent. of being worth so much. Daboll is no doubt mistaken by A. P. J.; but he does not mistake the subject on which he wrote. He was aware that one was the English and the other the French mode, but was not aware that the latter, which is of more recent use, had been adopted in our schools. If such be the case, then it is only a proof that much may sometimes be learned from the mouths of babes and sucklings. But what would be learned in this way about the matter would not be a natural, rational and true knowledge, like what is usually derived from such sources, but a mere labor-saving, perverted system, amounting only to pedantic show of periodical names, with a mischievous abridgement of the power of expressing by numbers. For all ordinary business transactions this short cut system may do very well; but as Space is illimitable, and the bounds of Art and Science are not yet reached, there is no divining to what extent Astronomical calculations may sooner or later be made. "Arithmetic," therefore, as was said by old-time philosophers, is not to be studied with gross and vulgar views; but in such a manner as may enable men to attain to the contemplation of numbers; not merely for the purpose of dealing with merchants and tavern-keepers, but for the improvement of the mind, considering it as the path which leads to the knowledge of truth and reality.

A. P. J. attempts to illustrate by a table of periods of three figures, as follows:

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

And he then says, that, in a period of three figures we cannot possibly get thousands of millions; and that all we can get is units, tens, hundreds of millions; units, tens, hundreds of billions, and so on. Now, while he thus admits that a million of units can be numbered, but denies that a million of millions can, the falsity, not to say incongruity of his proposition, is at once apparent. The fact is, the French people, though very intelligent and scientific in many respects, are nevertheless a very effervescent and volatile race—full of fantastic ideas and fangled forms, which minister more to foolish extravagance, pride and vanity than to real or substantial good. If their incomplete system of numeration has been introduced and adopted in our schools, I opine that the sooner it is discarded and the old, solid, systematic English method restored, the better. We are mostly an English speaking people in this country, and are not in need of any French or other foreign innovations in our educational institutions. With many of our more wealthy people there is already too much monkey imitation of French airs, French novelties, and French frivolities, and too little regard for sound, practical English common sense. Any mode of dress, dancing, cooking, or the like, that the French people may dictate may be well enough while it suits the taste or fancy of those who choose to copy from them; but a plan or branch of scholastic teaching that is incomplete and inconsistent, ought not to meet with favor, though it should emanate from the very heart of Paris. Let us, therefore, cling to the old and true English system, than which there is nothing better for the smallest purposes, and cannot be equalled, much less excelled by any other, especially the French, for capacity of notation.

TO THE DRESS REFORMERS OF THE UNITED STATES.

To make an understanding among the friends of this Basis Reform, and thus secure the best benefits of a centennial convention to individuals and the world, I early give this preparatory call, praying that those friends make their visit to the exhibition at the time of said convention, that they may meet each other, aid in council and in representing the cause. The officers of the national league can be in Philadelphia in August, and we can calculate on about the middle of that month, though unable to set days before learning what public demonstrations occur about the same time. The week and days will be announced as early in July as possible. Let every man with a voice to cheer, or a spirit to stand by this work, come in the bravery of his manhood, and offer woman the support of his mighty words. Let the many women who abhor the trammels they wear, oppressing body and soul, meet with us for mutual aid. Let the few who have arisen from fashion's bondage, and enjoy the boon of free locomotion and respiration, come in the robes which are both badges and means of liberty, and attest the

blessings of obedience to natural law in honoring the carnal temple of the soul with health-giving garmenture. Come from all quarters, letting badges preach sermons of deliverance on the way, and speak of comforting release. I will try to direct all to suitable lodgings. Expect to spend the main of the season in Philadelphia, and to have the assistance of Sada Bailey. Our address will be 4,233 Market St., West Philadelphia. We shall vigilantly labor for the physical preparation for all that is worthful in humanity. Dr. Mary E. Walker will also be in the city, and the prospect is we shall do good daily, and by the dutiful response from scattered friends truly represent the cause in convention. Its principles are gaining esteem in the boastedly unprogressive city. I have interested the officials in securing for us orderly streets, and the police are empowered and commanded to allow no annoyance from staring ignorance. Let your visits take in our meeting, and fall not to appear there.

In behalf of the American Free Dress League and all philanthropists,
MARY E. TILLOTSON, Cor. Sec.
Editors will oblige by copying.

HARLEM P. O., N. Y. CITY, May 4, 1876.

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WANTED.—Correspondence with women who are desirous of forming an organization for the emancipation of sex; and who are free, or are ready and willing to assert their freedom. As it will be well not to let the left hand know what the right hand doeth, names will be held sacred, except under such conditions as shall be agreed to by the parties. Each letter, if desiring a reply, must contain at least ten cents, to pay for paper, time and postage. Address Lois Walsbrooker, 1,242 Mission St., San Francisco, Cal.

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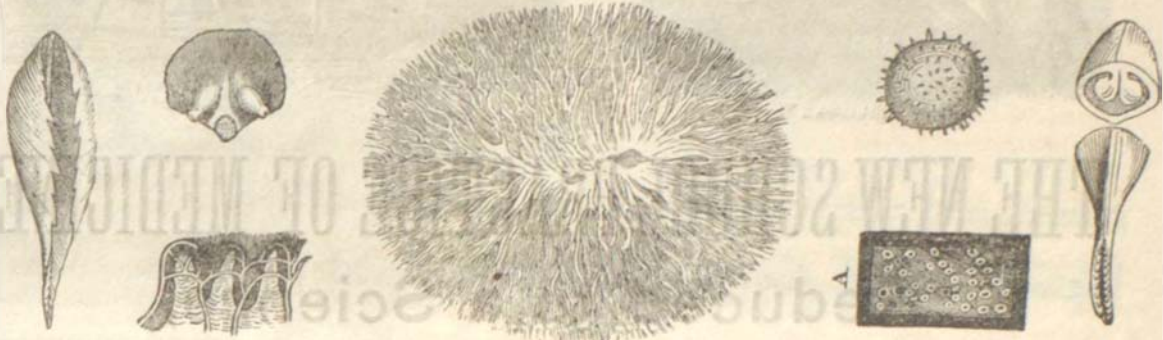
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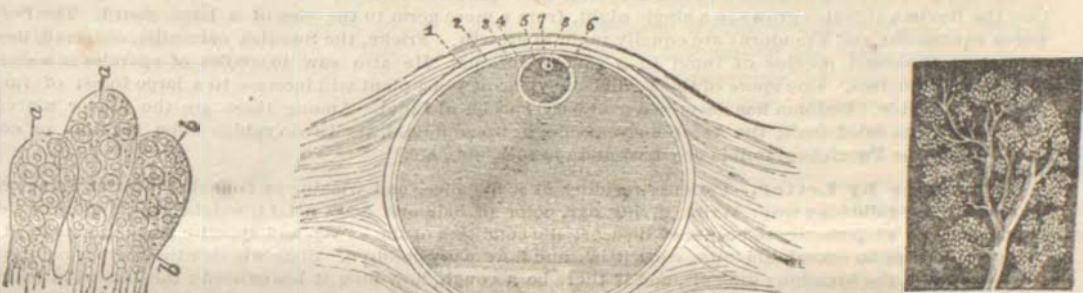
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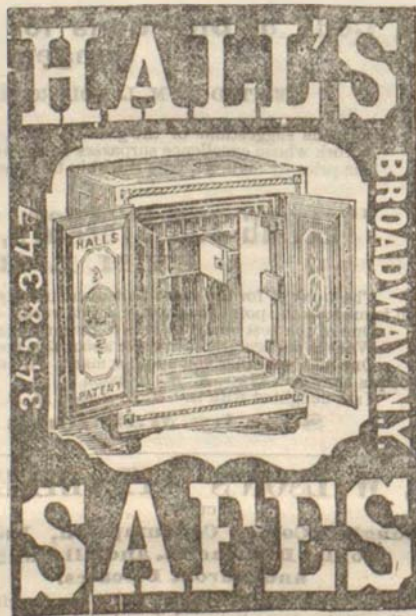
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