

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

A PROPOSITION.

To the Friends of Woodhull and Claflin's Weekly:

I have been waiting some time to see if some one more capable or able than myself would not present some plan in which I might join by which the publication of the WEEKLY may be secured beyond peradventure for one year; but as none have done so, I do not feel that I can delay any longer presenting one that seems to me to be practical, and that will secure the desired result.

If I understand rightly, the WEEKLY suffers by loss of subscribers and failures to renew promptly, because its editors have had the courage and honesty to print in it what they have conceived to be important truths, and which, if they are truths, surely are important, when by following a course of policy and catering to prejudice and public favor they might have gained popularity and support. Now, to me it would make little difference whether I fully accorded with all the views thus expressed or not. The principle involved in the utterance of the truth for the truth's sake is one that ought to be sustained wherever found, and I am sure it is not found in the conduct of reform journals so frequently that the question as to which shall be supported can become a matter of choice.

If I understand rightly, also, the editors of the WEEKLY devote to its support not only all the funds that it receives, but have yearly contributed large sums from their lecture earnings for that purpose, besides giving their own personal services without recompense. If this be true, and I believe it has been so stated in the paper editorially, then it is further evidence that they have full faith in the work in which they are engaged, and furnish perhaps the only known case in which a paper is at no expense for its editorial conduct.

Moreover, Mrs. Woodhull's health, upon which success in the lecture field depends entirely, is very precarious, and, from my own observation, I believe to be liable any day to fail her so much that she may be unable to remain in the field. Should this occur, it would seem almost certain, that she would be unable to maintain the WEEKLY. Now, this I believe would be a disaster which those who are earnestly devoted to the promulgation of the truth; those who have some care for the welfare of the race and are not wholly bound up in their selfishness, ought not, through supineness or inaction, to permit under any circumstances.

I belong to that class which labors with its hands, and am, therefore, limited in what I can do by the means to do; but I have this proposition to make, and I request that it be published in the WEEKLY at an early date:

If within three months there shall be found nineteen persons who will signify their willingness to contribute to a fund to secure the publication of the WEEKLY for one year, one hundred dollars each, I will be the twentieth, to make that fund to two thousand dollars, which I calculate under the most adverse circumstances will secure the end proposed. Within the year, we are assured by the editors, that developments will be made which will afterward secure all needed support in the ordinary way. I for one desire that the year of grace shall be bridged over, and make the above proposition for that purpose, and propose when the required number of subscribers shall be obtained that the subscription be paid over to the WEEKLY, and by its editors pledged to its support, to be drawn upon

only as the necessities of the WEEKLY demand; and, for the information of the subscribers, that such necessities and drafts be communicated to them at the end of each month, as the former arise and the latter are made.

Let every reader and friend of the WEEKLY consider this subject well, and send in their names at once; and should the number who are willing to subscribe reach one hundred or any other number greater than twenty, then the amount of the subscription shall be reduced proportionately.

DAVID EDGAR.

GREENVILLE, Pa., Dec. 1st, 1875.

A REJOINDER.

Dear Sister Woodhull—In thus addressing you, I am aware that I take a very exalted and precious privilege, yet as there are no words in our language, known to me, that so adequately express my own cherished sentiments and feelings, I could not refrain from their use. I feel, therefore, that you will pardon the liberty taken.

The publication of a short article of mine in the WEEKLY for the 20th inst., and accompanying remarks, are the prompting causes for the offering of the further views that I now propose to present.

The apparent dogmatic character of the vitally opposing affirmation of the first paragraph of my article, did not so present itself to my mind at the time of its inditement, and I can now only thank you, that you so kindly and without animadversion overlooked it.

It is my intention to make this rejoinder very brief, for the good and sufficient reasons suggested by yourself, the principal of which are, that you have not the time to devote to such an extended discussion as this subject would entail upon you; and that the time for the demonstrative proof of your utterances will not be delayed beyond another year. I understand you now to reaffirm that continence or the retention of the physical seed of man is the prophylactic against sin, and such is the meaning of the writer of the epistle cited; and this being a vital point in your theory, you take issue with that of your correspondent which affirms that the seed of the text is truth, and that truth in man is the preventive of sin. That John was writing to his brethren of the church or body called the sons of God, is true; but it should be noted that the sons of God are to be found in all stages or degrees of development—from childhood to manhood; and John at 18th verse of same chapter addresses the same sons of God as his *little children*. In the second verse to which you refer also, it is quite evident that those addressed, though sons of God, were children, and of course had not attained to the measure of the stature of the fullness of Christ (Eph. 3d, 13th) and therefore could not understand and realize the perfections of the perfect man; nor would they until transformed through the operation of like faith into his image or likeness—the purification of the 3d verse, which you also quote, is like growth, progressive, and the pureness is an adjunct of such growth and its results.

In further commenting upon the contents of your first paragraph, allow me to remark that the preventive truths or seed remaining in man is of such character and quality as does not preclude its unlimited dissemination, since it constitutes the element of which the miraculous bread is made, and that you know is vastly increased in quality by its breaking and extended distribution.

Again, the truth—Scriptural truth—is all embraced in the faith or doctrine of Jesus (which relates to his needed transformation, and is intended to effect it), and this is a possession by gift to every one who has it.

His seed had this specific meaning (I don't affirm that it has no other), that it is the seed of God, and His seed is the seed of the text. Divest or deprive man of this seed and you will not find in any other, salvation from sin, and especially not in the physical seed of man; for the motions of this seed in man uncontrolled by the intellectual grasp of the truth has resulted, almost, in his utter damnation instead of his salvation.

My sister misconceives me, as is evident in that part of her criticism in which she concedes the possession of one-half of the truth, viz., its spiritual side or aspect; for no man living sees or feels more completely than myself the absolute necessity, to the full enjoyment of the truth, of its embodiment in words and deeds of its own suggestion. Truth outside of word or deed or thing could not have perceptible ex-

istence, and is comparable only to the idea of a personal God outside of matter, which is unadulterated nonsense.

Modern christianity (?) mistakes and substitutes the deeds of the law for the deeds that embody the faith of Jesus, whatever pretensions they may oppose to this assertion.

It is easy to make assertions, I know, but it is quite a different matter to substantiate them.

When your correspondent speaks of the truth, he always means the truths (when discussing religious questions) embraced in the faith of Jesus, and these, besides being few and simple and effective, are always accessible to the asking, seeking and persevering mind, and would have been senselessly presented if out of the reach and range of man's comprehension. Pilate's question had not this limitation, and was, therefore, unanswerable. Your correspondent is fully aware that there is a natural side to all truths, and that the natural side to each truth is the fact that stands as the evidence of the existence of such truth; nevertheless, he holds that the natural is of less value in the economy of existences than the spiritual or truth it represents, even as the letter of the law is inconsequential, save as the medium through which its life-giving spirit may be imbibed. I repeat, all truths that have any appreciable value must have an embodiment in corresponding facts or deeds. Otherwise, they would be like modern Christian professions. Sin is the transgression of any law, but the sins that John speaks of—unto death and not unto death—are violations of the law and the spirit of the law—the latter is the sin unto death, and the first the sin not unto death. (Moses broke the whole law in its letter, but observed it in its spirit)—these being symbolized by the first and second tables.

Your views, as presented in the article, "Is it abolition or substitution?" seem to conflict with those presented in your comments upon, or criticism of, the contents of my article. In the one, retention of the physical seed is made the *sine qua non* of salvation from death, and in the other, increased dissemination, with resulting happiness enhanced and intensified, is made the necessity. It may be that I misconceive your meaning, however, but it certainly is not intentionally misrepresented. What St. Paul says of the redemption of our body (Rom. viii., 23) refers to the church called the body of Christ. He does not say bodies, but body, using the singular and not the plural of the noun. When he means bodies, he says bodies—Rom. xii., 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service," etc., etc. (God is love, and all sacrifices whatever should be made for love's sake, in love and to love.)

There are other interesting points in your remarks that deserve attention and may receive it at some time in the future if it shall then seem desirable.

Now, believe me, my sister, I fully recognize and appreciate the general accuracy and clearness of your inspirations and the refined quality of the habiliments in which you exhibit them; nevertheless, I am constrained to believe that you some times mistake the shadow for the substance, and waste the latter in your effort to grasp the former—worship the creature more than the Creator.

In conclusion, I beg you to continue to credit me with good intentions, at least, even if you cannot with a resulting sagacity from a sphere of thought as pure and exalted as your own. Cordially thine ever, HENRY A. C. STURGES.

STEUBEN, Huron county, Nov. 13, 1875.

REMARKS.

In the following few words more our correspondent has made it unnecessary for us to reply to what he has written above. He admits that what is really the fact, may be so. Here we must rest the case until there shall come a realization of the truth, physically, which is to come soon. We may properly, however, add that, when he understood us to say that there is to come greater dissemination of the physical seed, he did not understand us aright. What we did mean to be understood to say was, that there is to come a higher development in the commerce of the sexes, which will be a perfect substitute for that which is now so general, which will result in utilization to both sexes in the place of expenditure by either; and it is by this utilization that the physical body is to be constantly renewed instead of depleted as it is now.

W. D. Sturges

A FEW WORDS MORE.

Your correspondent would cheerfully concede every point in our discussion to you if he could see that the rights of truth demand it; but he cannot yet so see it. He admits it is, however, possible with every one (except the infallible Pope) to be mistaken or misconceive, even when absolute truth presents "itself for consideration." Since sending his communication of 13th to Post O., it has occurred to him that he should have added thereto, as was his intention, that there may be some life-giving or life-preserving and immortalizing quality or property in the physical seed, known to her, analogous to the spiritual life-giving and immortalizing quality of the spiritual seed; and she may know, too, how the physical can, at once, be disseminated and its quality conserved for such uses; but how to make the one, as the other, perpetually available as an immortalizer is the problem to be solved. Up to this point the idea is not new to him, this entire question being embraced (obscurely 'tis true) in the teaching of primitive Christianity.

Your correspondent is as determinedly opposed to limiting the exercise of the rights of others, to his understanding of facts, truths, legitimacy and propriety, as he is to having his own circumscribed by theirs.

Now, whatever may be the absolute and ultimate truth involved in this question, I shall not only not object, but rejoice rather in welcoming the revived or resurrected Christ, in the person of my sister Woodhull, knowing that "the stone which the builders refuse may again be made the head of the corner, a doing of the Lord's and marvelous in our eyes." Yours ever, HENRY A. C. STURGES.

STUBEN, O., Nov. 15, 1875.

SEXUAL VICE AND ITS CURE.

We have received a letter from a young man signing himself "a truth seeker," and with it an answer to the letter by our esteemed friend and correspondent, Warren Chase. The letter sets forth the evils of sexual vice in the young of both sexes, and asks, what shall be done with the young, between the ages of puberty and marriage, very pertinently inquiring if the natural use would not be far to be preferred to that to which so many now are driven by their suppressed desires. The letter is lengthy; too lengthy to be presented; but this synopsis, with the following reply of Mr. Chase, will suggest all that it contains:

In reply to our young friend, who like many other inquirers seems to be honest and sincere, we would say first, the discussion we are raising in advocating the repeal of all marriage laws and the regulation and control of such unions under the general law of civil contracts which would leave the parties equal, as we think they should be, does not in itself involve the subject or question which is raised. It might or it might not make some change in the relations above referred to, but it is certain that it would not make such relations or conditions worse than they are, and it might greatly improve them, and no doubt would soon be right by generating welcome children instead of the large proportion of children now born in wedlock from the lust and brutality of the father and sorrow and repulsion of the mother which render them so unnatural that most of the premature sexual desire is attributable to this cause. While our children are the offspring of tobacco, alcohol, meats, condiments and the unnatural sexual passions engendered thereby in men, and the subjection and slavery of women, it is not easy to see what nature does teach in the young. We are satisfied that if children were properly generated and properly educated the sexes together, with properly guarded familiarity, the sexual passions, like the intellect which comes late, would not need nor require the exercise of its powers and functions, in either sex, till the proper age for marriage in the union of parties for the purpose of life, of labor and of love.

With our corrupt system of morals, and our young men, especially in our large cities, where nearly all are debased, degraded and depraved with tobacco, liquor and licentious indulgence, we have no tongue to speak nor pen to write for indulgence, but our words are for restraint and restrictions, feeling that the consequences are terrible as they are in the sexual intercourse from such corrupt fountains, and endanger the few who might not be harmed if associations were from a pure source or under ripened moral restraint. We must cleanse and purify the fountain before it can send out clear waters, and then they may flow in natural channels, as we are led to believe they do in the higher spheres of spiritual life. As to the emissions and expenditure of life forces these are not required by nature nor health in the young, at least before the ages of eighteen and twenty, for it is the unnatural condition that requires it, and mainly from the above causes, either hereditary or acquired by habit or from mental stimulants from the lewd and vulgar. All nature grows her fruit-blossoms and ripens before she secures and imparts her seeds. So she would in man if we were natural. The nude races, we are assured by travelers, do not indulge sexually as early nor as much as the clothed and those who from wickedness become ashamed of their persons. Children brought up in the midst of fruit do not gormandize like the half-starved who seldom see it. We have no doubt "to the pure all things are pure," but we do not need to study out and adapt ourselves to unnatural and perverted conditions. Our object should be, and is, to seek and adopt nature's laws, and in doing this we cannot see that we need to provide ways in which the young and unmated should be led, or allowed to indulge sexually to escape the destructive vices of self-abuse or involuntary exhaustion, all of which we believe to be unnatural and injurious. We have been watching with deep interest the social and sexual experiment of our Christian brethren and sisters at Oneida, and their stirpiculture, and it may throw some light on this complicated subject. But enough for the present.

WARREN CHASE.

GOD'S JUSTICE.

"By the wrath of man he shall be made to praise him."
When the noble Abraham Lincoln issued the Emancipation

proclamation, it was but the beginning of the end—discord, discontent, fear and wrath were visible in the party in power.

To sustain themselves, they were made to praise God by extending the right of suffrage to the black man, and compelled every State before admission to guarantee that right to the negro by a constitutional clause to that effect.

Indignation and wrath were again visible in the Southern States, until at last this wrath was made to praise God by their being compelled to educate the colored man.

But the welfare of the negro was not the only thing that God desired. The liberty and entire freedom of woman was necessary, and by the wrath of man we can see how it is to be brought about.

In the Committee rooms in the halls of Congress, not many months since, were assembled a few noble women petitioning Congress, through their speaker and leader, for entire freedom as a right. In that room were discord, jealousy and wrath, and out of that wrath will man be made to praise God, by giving woman her entire freedom and liberty.

The wrath of one woman was heaped upon the shoulders of another, and, after a time, hurled back with tenfold effect into the soiled clothes of her family; and the wrath of man is now terrific, and the beginning of the end has not yet come. While after trials, tribulations and sorrows, she, whom they sought by their wrath to crush, is nobler and more powerful than ever.

From city to city she goes triumphantly heralding her views, greeted everywhere with crowded houses and applause.

She who was once driven out of her house, office, hotel, and taken to a common jail, still lives, and proclaims the truths of divine justice to all. The hero of the hour—may she remain for ever a bright star. Meanwhile the fight goes bravely on, and the wrath of man is terrific, and ere many days it will be made to praise God by emancipating and educating women. Yours for truth, G. M. DANFORTH,
100 W. 56th St., N. Y., Nov. 30, '75.

ECHO AND RESPONSE.

ECHO.

Do I, darling, do I love you?
What, I pray, can that behoove you?
How in love's name can I move you,
When for love's sake I am dumb!
If I told you, if I told you,
Would that keep you, would that hold you
Here at last where I enfold you?
If it would—Hush! Darling, come!
—Elizabeth Stuart Phelps.

RESPONSE.

Yes, yes, darling, dost thou love me?
That, I swear, doth all behoove me;
Since in love's name thou canst move me,
When, for love's sake, thou wilt speak.
If thou told'st me—if thou told'st me
That would'st keep me—that would'st hold me
Ever, where thou did'st enfold me—
Yes, ah yes, I come, I come!

FORECASTING EVENTS.

John Scannell, recently acquitted of the charge of murder, on the ground of insanity, was yesterday (Dec. 4th) taken to the asylum for the insane, at Utica, New York. We make the following excerpt from the New York Sun, of a reporter's account of the trip.

"Then he (Scannell), related many incidents connected with his stay in the Tombs about George Francis Train and Stokes, and of his own visits to London, Paris, Baden-Baden, Rome, Naples and San Francisco. 'When I was in the Tombs,' he said, 'Tennie Claflin was there one day and told me she could predict my future, clairvoyantly. I didn't believe it, but she did. She said I would be in there three years; that there would be a disagreement at my first trial, and that at the second I would be acquitted.'"

To this it may be added that upon the same occasion Miss Claflin told Edward S. Stokes that he would never be hanged; and that she also said that nothing could save Foster.

WILLIAM AND MARY BRIDGES.

VINELAND, Nov. 7, 1875.

Beautiful and Triumphant Woman—Your millennial views, Bible exposition and palpable nearness to the Spirit World so nearly accord with the revelations of life my own soul has been receiving for a few years past as to become a blessed confirmation of glorious truth which is being reannounced to all who have their perceptions educated to understand the divine fullness and ripeness of the hour, and to be wise to enter in through the pearly gates to the New Jerusalem which has descended from God out of heaven. In the humble but mighty work to which my life is devoted I have thought, perhaps, some light might be cast upon my present course of action. I have already left all to follow the Truth wherever it leads, having passed through most terrible hills on my way to the Eternal Life, which I am bound to view, and am now at pause, not for work, but of certainty as to the wisest way to evolve my divinest and best. Meanwhile, I am a diligent pupil in the school of law and its conquest by love in the near future. I had thought there might be substantiation of my individual experiences in the revelations of life to which you so frequently refer as the "Mystery," and if you have it in print, as your issue of Oct 9 hinted, I would like it mailed to me, as well as "Breaking the Seals" and "The Principles of Finance."

No word of mine can add to the certainty of your convictions, I am sure, and yet it may not be amiss, in this era when woman is the savior, that I tell you how my heart leans to you with blessing and prayer, and how I hold for you in this great anointing of yours such faith and love as souls feel for God when likeness to the divine, levels all trivial distinctions, and nearness to whatsoever things are pure and lovely makes nearness to you a spontaneity of being. I must always in this mighty work of yours come close to you, because I comprehend you from the inmost of my life's deep prayer. Please put us on your list of names worthy to walk with you in

white through tribulation to the fruitions of this wonderful era of evolution.

In response to your call for funds I remit another year's subscription for your paper, which we consider in many respects the most remarkable, as well as unmistakably the most radically reformatory sheet ever issued of which record remains, certainly worthy the age and the continent where it gives no uncertain light.

WM. BRIDGES,
MARY H. BRIDGES.

I WOULD NOT, IF I COULD.

I would not dig my past
Up from its grave of weakness and regret;
Up from its hopes, which glimmered but to set—
Its dreams, that could not last!

I would not open out
The half-healed wounds of other years, long fled,
'Twere better they were numbered with the dead—
Better than fear or doubt.

Life is too short to waste
In vain repinings or in weak regrets;
The strongest heart endures and never frets
O'er joys it may not taste,

STEPS.

The Catholic Church held truth to be the teaching of its priests. The Reformation, while freeing its votaries from this thralldom, substituted the Biblical letter as the supreme standard of authority. From this blind homage to the literal text have arisen multitudinous sects, all antagonistic, yet all throttling free thought—all impeding the outgrowth of those inner forces which make man a sentient being.

Is it any wonder, then, that truth now inspires her devotees to reiterate "the letter killeth," to bid these clashing sects stay their abject worship of an outward letter that impedes human development, and wait until the quickening spirit unfolds the mysterious truth, enwrapped by the Biblical husk. C. BRINTON.

A WARNING WORD.

Editors Weekly:

I have by mere accident seen two copies of the WEEKLY since I sent a card to you saying "I could no longer pay for the paper." In one of them I saw that a lady of Brooklyn had sent you \$50, to be used in sending the WEEKLY to those who would like to read it but were too poor to pay for it. Many thanks to the generous-hearted lady.

I think I can unhesitatingly send in my name as a proper recipient. Very much, indeed, have I missed its soul-inspiring words. It is the only paper I had been able to have, and now that I do not have it, have learned its real value, which I did not appreciate until deprived of it.

LUCY E. ELMER, Winoski, Vt.

WEST NEWTON, Pa., Nov. 12, 1875.

Dear Weekly—Victoria and Tennie were at Pittsburg yesterday and day before, and left this morning triumphantly victorious. Last year, as you well know, they were refused a hall and an audience. This season they secured both. Mrs. Woodhull's first announcement was for Sunday evening. Threats were made by the Mayor, and published in the daily papers, that she would be prevented from exhibiting her "shows" on *God's holy Sabbath* evening; but the influence of the "Peace be Still" power hovered over that benighted priest-ridden city, and allowed her to speak. She had an immense audience—remarkable, when we take into consideration that it was Sunday night, with two score of velvet pulpits and cushioned seats, inviting the hungry souls and starving spirits to recline their sin-sore corporations to receive a dose of the popular soul-plaster and body-purifier. This was remarkable, grand and glorious, too, when we contrast her *immense audience* and "*crowded house*," as the papers styled it, with the following from the same papers:

"The different churches were slimly attended last evening, considering the important subjects under discussion"—The Sabbath question. Well, her subject was the "True and the False." Her text was chosen from some part of the New Testament, which declares that "our bodies are the temple of God," "or should be," and they ought to be kept so pure that God would delight to visit them, at least, if not to dwell in them. The "False" was that these temples had been desecrated. False teachings, false christianity, false modesty, ignorance, bigotry, and almost every popular teaching of civilization, had made them Augean stables, unfit for dwellings of God, or birth-places of angels, cesspools of death and corruption—the reservoirs from which jails, prisons, brothels, and hell itself are wholly supplied; the rich malarious soil in which the luxuriant "upas" of human damnation alone can take root and thrive. Not exactly her words, but they express about her idea. Well, after cutting and carving with her long glittering scalpel of truth, reason and eloquence, with the skill of a moral Galen, the grace of an angel, and the power of a God, she opened the tumor, exposed the putrid christian ulcer which for centuries has been sapping the life blood of God's noblest works, polluting His sacred dwelling-places, and putrifying the once clear waters of the river of life. Buried deep in this ulcer, she detected and brought to light a pearl of sparkling beauty—a gem of diamond brilliancy. "THE TRUE," so plain, so beautifully expressed, so purely, chastely, eloquently and forcibly illustrated, that wherever it met brains it penetrated; bigotry it vanquished; derision it put to shame; ignorance it illuminated, and at last, the vast assemblage unanimously appointed a committee of love, charity, purity and wisdom to take the gem, and on a ray of new light bear it to God, the lost jewel of his earthly tabernacle.

Tennie, her sweet sister, is doing Herculean labor, staying up her hands while she is in the wilderness preaching the everlasting gospel of truth. May God and angels protect them, and future ages and generations bless them, for their noble self-sacrificing labors in behalf of fallen humanity. Truly yours, LOUISA M. HEATH.

From the Springfield Republican.
THE VULGARITY OF LADIES.

SOME NERVOUS TALK BY SAMUEL BOWLES.

Beg your pardon, "ladies," is what we mean. Women includes everybody, and, of course, there must be vulgar women, but ladies are supposed to be the pick of women. There is a kind of assumption that woman is a neater, cleaner, more sensitive and more refined creature than man. It may be so, but a lady will do many things which a gentleman could not bring himself to do. There is no gentleman in Springfield, for instance, who could walk through Main street dragging part of his raiment on the ground after him. Any gentleman would consider himself defiled by such a performance, and probably would find himself in the hands of a policeman and arraigned before a commission *de lunatico*. No gentleman would care to parade the street in such attire that one hand would be constantly employed in reefing the slack of his breeches, after the manner of holding up skirts at the present time. American gentlemen attach the character of gambler to a man who wears jewels and rings, and recognize a cognate vulgarity in the lady who similarly overloads herself on occasions when personal adornment is not in keeping. What we mean is that there is a modesty and sobriety of attire and even of bearing among recognized gentlemen which the recognized lady has not yet attained. The matter has its practical bearing in the intercourse of men and women as strangers. Women enjoy in this country a certain freedom of movement about the country and among men which must be protected. As they seek more and more diverse fields of livelihood they will be driven more and more to mingle with the human race regardless of their sex. It is not necessary to construct a course of sociology to arrive at the conclusion that the tendency of civilization is to sink considerations of sex and place women on the same footing with man and under the necessity of constant intercourse with him, and unprotected except by her own powers. Under these circumstances it becomes the real lady, or the new lady, as we may call the latest product of American culture and refinement, when she is making her way in the world and among strangers, to distinguish herself as a lady as much as possible. There is a sobriety and decorum of dress, even of rich dress, which to the practical eye bespeaks modesty and the dignity of worth in the wearer. The new woman, the woman of refinement and independence, making her way in the world has not generally brought her attire to represent the modesty, sobriety and culture which are hers, nor adapted it to the serious purpose which she has in view.

OUR GOLDEN CALF.

The rule of the slaveholder has been overthrown, and the rule of the money-changer is destined speedily to follow it. In both cases similar aspects are presented to the public. The abolitionists could never depend on the virtue of the North, but with them the tyranny of the South was always a sure card. As with the slaveholder, so with the money-holder. For the past twelve years our Secretaries of the Treasury have been engaged in the effort to compel or induce the States to annul the laws curbing the power of money to increase, viz: the usury laws. They succeeded in some of the States. This partial triumph did not satisfy mammon. Subsequently, however, operating through the Dred Scott Court, alias the Supreme Court of the United States, the New York Herald instructs us, that they have secured a judgment which virtually overrules and will speedily render inoperative the many laws of the States. Money-holders all over the Union may now sing, to parody the Jonathan Wild song of the past:

"The Great Court's sharp penknife hath set us at ease,
And every man of us may rob—if he please."

But they do not appear to be content with this triumph. They are now, through the columns of the New York Herald, of Nov. 17th, arraigning the Government for defending the treaty rights of American citizens in Cuba, and calling upon the nation to sacrifice its honor at the shrine of their golden calf.

APOTHEOSIS.

On the night of November 27, 1875, Mary T. Chase, wife of Hon. Warren Chase, left her earthly form in their house at Cobden, Illinois, and went to live with spirits. She has lived on earth over sixty years, twenty-eight of them as the wife of Mr. Chase, ever faithful, honest and devoted to his interest and that of her children. During the last twenty-five years in his labors in the cause of social, religious and political reform, she has ever aided, encouraged and assisted him all her feeble health would admit, sympathizing most earnestly in the cause of social reform, the rights of woman. Although being a sufferer in body she will be missed by relatives and friends. Mr. Chase, who had left her in uncommonly good health ten days before her demise, was too far away to reach home for the funeral. She passed suddenly, by congestion of lungs, and with little suffering.

[From the N. Y. Sun, Dec. 5, 1875.]

EDITORIAL.

Many years ago, when Theodore Parker was lifting up his voice in Boston against slavery, he besought Henry Ward Beecher in Brooklyn, to lend him a helping hand. Mr. Beecher, who is not a bold man by any means, whatever his reputation for courage may be, gave him only a timid sort of support, fearful of the effects on his church. Thereupon Theodore Parker remarked that "Henry Ward Beecher is never bold except when he has his back against Plymouth Church."

DR. HOLLAND has got almost discouraged about curing drunkards, either by legislation or personal appeals, and now suggests that we stop making drunkards. As this is an important step, he asks the co-operation of the ladies.—*Boston Herald.*

Here in the garb of pleasantry is really embodied a great fact—the power of pre-natal influence—the importance of which we have urged for years past upon the public consideration.—*Banner of Light.*

GEMS.

[From the Lecture of Mrs. Dr. Severance at the Minnesota Convention.]

The law of progress is universal, it comes from action. When humanity first appeared upon the earth, it was more nearly allied to animal life than now. Matter arose to the highest form of advancement when humanity began. Mankind is said to be an epitome of the universe. There is nothing in the universe but matter, either in a crude or refined condition. When death takes place, it is the elimination of the spiritual from the physical. The quality of the material which composes our spiritual body corresponds with that which composes

OUR PHYSICAL BODIES.

Whatever habits we imbibe in earth life, we shall have with us in spirit life. If we would have a perfect spirit life, we should lead a perfect physical life. The conflicting elements will be with us in the spirit world. Persons who do wrong, do so because they are compelled so to do by the material physical laws of their life. There is in theory no personal responsibility. In the spirit land, the tobacco users and the whisky drinkers, will associate together, and those who on this earth seek to have an elevating influence, will exert a corresponding influence in the spirit land.

* * * Man demands a reason for the faith that is in him, in accordance with his progress in knowledge. We can know nothing positively except what we receive through the

MEDIUM OF OUR SENSES.

I believe in Spiritualism, because I have seen, felt and heard spirits. If I disbelieve Spiritualism, I disbelieve all my senses.

* * * The time is coming just as certainly when spirits will materialize themselves, and sit with us in our parlors or address us from the rostrum; the condition of many people will be reversed in the spirit world. As we lay up treasures on this earth, we are apt to deprive ourselves of treasures in the life to come; the aspirations we have here we will have in spirit life; the conditions of this world affect the conditions of the spirit world; it is better to be a beggar here, if we have noble aspirations, and are working for the life to come, than to be wealthy, worldly, and covered with honor, provided we have no future aspirations.

* * * Spiritualism teaches us to love truth, because it is truth, and not because we expect to receive a reward hereafter. The whole human family is a brotherhood. The ennobling and elevation of one person has little effect upon another. Let us live in accordance with the laws of Nature. Let us live for and build up a perfect manhood and womanhood. * * *

Since I have been in Minneapolis, I have met an audience of thinkers, and in conclusion I will only say:

Like the white feet of the waters falling gently on the shore,
May the blessings of the angels rest upon you evermore.

Minneapolis Tribune.

[From the Buffalo Courier, Thursday, Nov. 30, 1875.]

WOODHULL & CLAFLIN.

WHAT TENNIE C. CLAFLIN HAD TO SAY TO A "COURIER" REPORTER.

The announcement has been already made that on Sunday evening next, December 5th, the lady who perhaps of all others of her sex has attracted the attention of the public during the last decade, Mrs. Victoria Woodhull, will lecture in this city at St. James Hall. The other evening, after supper, a reporter of the Courier chancing to glance at the Tift House register, observed the name of Miss Tennie C. Claflin, the no less noted sister of Mrs. Woodhull, and the junior member of the firm of Woodhull & Claflin. Believing that the report of an interview with one of these champions of social revolutions not yet wrought out, could not do less than interest our readers, the reporter modestly sent up his card, and was soon invited to parlor No. 20. At the door of the room he was received by the lady herself, who pleasantly and quietly invited him to a seat, and encoining himself in an easy chair at the centre of that cheerful, cosy Tift House apartment, the reporter for an instant resigned himself to a view of the situation. Does any one suppose that Tennie C. is a coarse-grained, hard-featured, semi-masculine specimen of humanity? There could not be a greater mistake. On the contrary her whole face is lighted up with intelligence—a handsome, clearly-cut face made especially attractive by unusually fine eyes. In the room also sat the mother of Tennie and Victoria, a pleasant old lady with silvered hair, whose sympathies are very evidently heart and soul with whatever her daughters may advocate.

Here followed a column interview, ending thus:

"What is the fundamental principal that you advocate?"
"It is the intellectuality of woman," replied Miss Claflin, and she cited statistics, showing the fearful depletion of the native American people, proving that without immigration the race would in a few years be extinct. With the intellectual development of woman there would be an end to the crimes which are the occasion of this depopulation.

[From the Buffalo Express, Tuesday, Nov. 30.]

MRS. WOODHULL COMING TO BUFFALO.

Among the most notable things of the season is the changed tone with which Victoria C. Woodhull has been greeted by the press of the West, where she has been lecturing. It would seem as if they had got the idea that this woman is not as black as she has been painted, and that she is entitled to be heard in her own behalf, and on any legitimate topic of public discussion. This change of front by the press—from denunciation to candid criticism or cautious handling—has had its effect on the public mind, if we may judge by the size and character of the audiences Mrs. W. has been gaining.

As to her present theme, it relates to that subject that has been tabooed too much for the good of the world—has been relegated to the physician's study or reserved for the after marriage detection, if learned at all by the young in time to be of any value to them—has been done surreptitiously and made uselessly and wickedly a thing of shame and guilt. The developments of social unsoundness of the past few years have perhaps prepared thoughtful people to seek in freer discussion and better knowledge of the laws of life a remedy. This willingness has helped Mrs. Woodhull to her large and respectable audiences. Her career has certainly been a chequered one, and her present movement toward the ascendant is one of the strangest turns in her strange fortunes.

[To be published by subscription.]

MEROETH THE MAGIAN,
AN INSPIRATIONAL POEM.

A Tragedy, in Five Acts, illustrating the "Ars Magica" as practiced by the ancient Egyptians. Scene, Memphis, Era 404 B. C.

CONTENTS:

Act I. Scene 1.—A caravansary at Memphis. 2. A room in Euclid's house. 3. Ditto. 4. A salon in Meroeth's Palace. 5. The hall of the Magi. This act terminates with the response of the oracle:

"Two victims to the gods the destinies demand
Ere Nile's blue waters rise o'er Egypt's prostrate land;

When in her waves you cast your beauty and your lore,
The pestilence shall cease, the famine leave your shore!"

Act II. Scene 1.—Pentagonal Hall of Divination in Meroeth's palace. 2. Ditto. 3. The gardens of Isis by moonlight. 4th and 5th. Ditto.

Act III. Scene 1.—A room in Euclid's house. 2. A hall in Meroeth's Palace. 3. The boudoir of Eudora in Euclid's house. 4. Interior of the Temple of Isis. This act terminates with the death of Eudora, the heroine of the tragedy, who chooses the fatal lot—on which the statue of Isis becomes illumined and Meroeth points to it, exclaiming:

"The offering is accepted! We are answered!"

Act IV. Scene 1.—The observatory of Meroeth's Palace. 2. A hall in the same; a room in a lodge near the same. This act terminates with the burning of the Palace of Meroeth.

Act V. Scene 1.—The Portico of the castle of Arbaces. 2. The hall of the Magi. 3. A road in the suburbs of Memphis. 4. The interior of the grand Temple of Osiris. The tragedy closes with the death of Meroeth and the acceptance of the sacrifice by the God.

"Now as our beauty and our lore are given,
May Egypt be once more beloved of Heaven;
All is performed which the just Gods have willed,—
The destinies appeased,—the oracle fulfilled."

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BUSINESS EDITORIALS.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329 Sixth avenue. Address by letter, P. O. Box 4329.

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.

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

WARREN CHASE will lecture in Olathe, Kan., Dec. 5, 6, 7 and 8; in De Sota, Kan., Dec. 9, 10, 11 and 12; in Council Bluffs, Iowa, Dec. 15, 16, 17 and 19; in Ogden, Utah, Dec. 23, 24, 25 and 26; and in San Francisco during year 1876. His address will be Oakland, Cal., after January 1 till further notice.

MRS. H. AUGUSTA WHITE, late superintendent of Dawn Valcour Community, having been developed as a superior clairvoyant, by a band of advanced spirits, will soon give readings at the Co-operative House, 308 Third avenue. Advice given on business and social affairs. Hours from 10 to 5.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their annual convention in Library Hall, Newark, on Saturday and Sunday, December 11th and 12th, 1875. Three sessions daily at 10, 2 and 7 o'clock. Election of officers and other important business will be transacted. Among the speakers engaged are Prof. R. W. Hume and Mrs. Anna M. Middlebrook. All are cordially invited.
D. J. STANSBURY, Sec'y.
L. K. COONLEY, President

THE Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Ripon, Wis., on the 17th, 18th and 19th of December, 1875. Mrs. Dr. Severance is already engaged for the occasion. Other prominent speakers will be in attendance. Let all come up to the work, and not leave the burthen for the few. The meeting will be called to order at 2 o'clock P. M., on Friday, the 17th.

ISAAC ORVIS, Pres. DR. J. C. PHILLIPS, Sec'y.
Northern Wis. Spiritual Conference.
OMRO, WIS., Nov. 24th, 1875.

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

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The Elixir of Life; or, Why do we Die?..... 25
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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, 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.

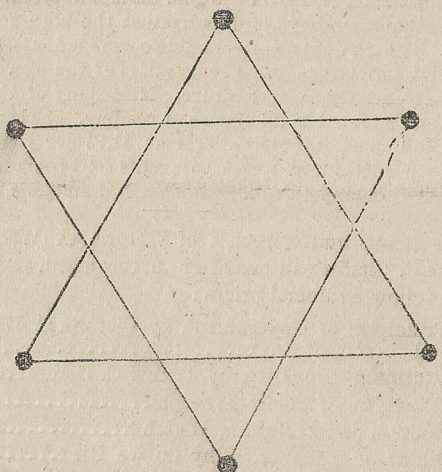
NEW YORK, SATURDAY, DEC. 18, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

SPIRITUALISM: ITS CONDITION AND PROSPECTS

No. IV.

From all the facts that science and observation present us for consideration, as referred to in our last article, there seems to be no escaping the conclusion that the form and function which matter assume is wholly dependent upon the life-principle that is resident in matter, and not upon the matter *per se*. Aside from this principle, and aside from the different shapes into which the particles of matter arrange themselves, all organic matter is the same. So, then, in dealing with the matter of which spirits make use to perform their communications and manifestations, we have to consider the character of the life-principle contained within it, rather than that of the matter as abstracted from this principle. This varies in character in different individualities of the same species, quite as widely as it does in different species of animals, though in a different way. In the different species it determines the form into which matter shall aggregate, more essentially than it does any other difference; but in the same species it determines the effects that its representatives will produce when their powers are exerted upon organizations outside of that in which it received its character. Everybody has observed the condition to which we refer, by noting the different influence that is felt by them when visiting the houses of different people. In some a sweet, soothing, calm and happy influence steals unconsciously over the senses of the visitor, while at another, equally as impressive in an external sense, the very reverse is true. "I could scarcely tear myself away," and "I couldn't get away quickly enough," are among the most common expressions. Now all this depends upon the influences that the constant habitues of a house communicate to its atmosphere and through it to the house itself. Psychometric sight reveals the fact that everything done in a room is photographed upon its walls, and that every stone is a descriptive geography of the locality in which it resided.

Now, all these facts are known commonly by Spiritualists; but how many of them have ever regarded them analytically or traced them back to their causes; or outward to their effects? And more than all, how many have considered them in their application to the latest phase of manifestations? There seems to be unquestionable evidence that flowers and other things have been materialized from the atmosphere. If so, then the matter from which they were formed, was contained in the atmosphere in such conditions that it could be controlled by the spirits and formed into the objects produced. And they could remain in the form assumed, because the matter contained in them possessed the essential qualities, the life-principles which belong to such formations commonly in their perfection in natural growth. That is to say: a rose may be materialized from the atmosphere if the atmosphere contain the elements of matter that have passed through the rose naturally, and thereby become impregnated with the characteristic life-principles of the perfected rose; or, to state it negatively: a rose cannot be materialized from the atmosphere that does not contain matter that has passed through a formation as high in the scale of development as the rose; it cannot be formed from matter that has passed through the rank weeds only; nor even of that which has entered into the roots, stalks, branches and leaves of the rose bush. It must contain the final essence that is contained within the full, perfected rose itself. From the atmosphere in which these forces are contained, the will of the Spirit can call them together, and they naturally form themselves into a rose. Or, in other words, it is impossible for matter existing elementally in the atmosphere, to assume a form higher than the highest through which it has passed in the order of material development, save under the slow and almost unappreciable process of evolution in such development, by which in ages the life-principle of matter that passes through the highest known organic development is prepared to control the formation of the next in order of evolutionary law.

In this connection it is proper to say that this view of the causes of evolutionary development presents the strongest argument that can be found of the "oneness" of all life. It will be remembered by those who read carefully that in our articles on "The Divine Mind" we presented this view of God: that God is the life of all form, and is in essence the same in all form, let it be in whatever stage of development; but is constantly at work to carry the matter contained in each different form to the possibility of higher manifestations in a higher form. Or, to state the same thing differently: the manifestations of life in all organic form are the efforts of God to outwork Himself through form, and that this life, whether it be exhibited in the vegetable, the fruit, the flower, or the man, is all part and parcel of the One Infinite Power which we call God, being limited, however, in the perfection of the manifestation, by the capacity of the form through which the manifestation is produced. It is in this constant working of God, in or through matter, that the same species of formations have been exhausted of their capacities and have disappeared from the face of the earth.

It was the non-recognition of this outworking process of God in nature that drove Hugh Miller to insanity. He observed that the best of all types of creation, speaking specially of physical form, came first in the order of development, and that as the several orders grew in age, they

deteriorated physically instead of improved. From this Hugh Miller argued that man, ultimately, would follow the same course and finally pass off the face of the earth.

Now, this observation of Hugh Miller was correct. God in outworking himself through form, exhausts the capacities of each order of formation, and then carries on the matter that has been used in each order to build up a new and a higher order; or, more commonly still, for the use of the higher order already developed. But Hugh Miller, as well as those of to-day, who think as he thought, forget that the next order of development is always a higher and never a lower one; and if the matter that has passed through a high order of physical development be forced into a form of a lower order, that it lifts or tends to lift that lower order to the natural level of the order to which the incorporated matter belongs. It is by these two modes of operation that the process of evolution is maintained: First, by matter being so impressed with the spirit of God within it that it is possible to assume a higher form than has yet sprung forth; and, second, by a high order of matter entering into forms of a lower order, and lifting them upward. Thus the mere presence of man in a new country has its effect upon the natural products of that country. But we must not digress further in this direction, although an unmeasurable vista opens out before us when we contemplate the facts involved. In them are contained the forces that have evolved the world to its present position, and that will finally carry all matter up to a common order of development, fitting it to be the future individual habitations of the spirits, and thus complete the resurrection of the so-called, the really, dead—in the only sense which that much abused word implies when stripped of all the subterfuges with which it has been clothed by Christian allegory and mythology.

There are many reasons for belief that in man all the possibilities of formation are exhausted; that he is the highest form which matter can assume. All this has been stated and argued before, and may not be repeated here. But to make this statement as being the logic of what we have said, is to assert that in the form of man are the possibilities of a perfect manifestation of God; that there is no higher form required, to be made the perfect representative of all the powers, attributes and essence of God; and that a form which presents all these, and only such an one, is a Son of God. Christ is the Son of God always; and all are Christs who become perfect embodiments of the Spirit of God.

The unquestionable evidences that exist on every hand that the Spirit within some representatives of the race is beginning to act, as it is said, independently of the body (but which would be better stated by saying that the Spirit in some has obtained such control over the material body, or over some of its organs, that it reduces those organs to its service instead of having to obey the material law of the organs) demonstrates the fact that at last, in some degree, the God in man has perfected an instrument which He can use to represent or embody Himself to the world, without being restricted by the imperfect capacities of the instrument; that at last, Spirit has risen superior to the matter in which it has been confined and obliged to restrict itself to its laws and capacities; that at last, Spirit-God has reduced matter to obedience and made it at-one with Himself. Every manifestation of this independent action of the Spirit is an evidence of the second coming of Christ; and when there shall a form appear in which all the organs and parts are reduced to this obedience, then the full second appearance of Christ will be realized. Then the truth which was conceived in Mary and which has ever since been gestating in the constitution of mankind will have borne its fruit, will have developed and demonstrated in the race the possibility for all its members to attain to the condition of which the life of Jesus was the first example, and the Seed, the first type, to which all of similar form should sometime rise.

New all this glory and all these laws are involved in physical materializations. It is the culmination in man of God's progressive unfoldment of His power and attributes, but it cannot be attained perfectly; cannot be a living, enduring fact, until the matter that can make it so shall have been furnished to the atmosphere from which some spirit can command and use it. Now what does this involve? Clearly this: That there must be bodies sufficiently perfected—nearly enough spiritualized materially; nearly enough developed into submission to the resident spirit to furnish the material in the atmosphere that can be used by the spirit out of the form, to rehabilitate itself. That there have been millions of manifestations by spirits; that there are mediums who so impregnate the matter that has been used within their bodies, or that by which they have been surrounded, that it can be, and has been used by spirits in various ways is true; that it can be has been able, even in isolated instances, to form a hand, an arm, a foot, a leg; or even a face that has remained a sufficient length of time to be perceived, may be true; but that there ever yet has been a perfect body with all its parts materialized is not within the realm of the possible, for when that shall once be done, when there shall stand a spirit completely clothed upon by matter borrowed from the atmosphere, then will the resurrection have begun, no more to fade away. Be sure, however, to make this distinction: We do not say that spirit-forms have not been seen by spirit sight, to all appearances to that sight, as tangible as bodies clothed upon with matter; but that there never yet has been a spirit

clothed upon, completely with matter, in the way that materialization is understood to be accomplished.

This cannot have been, because the conditions that must furnish the material to make it possible do not yet exist. Before this can come there must be a perfected culmination, somewhere, in some body, of the old order of physical development. At present there is no body anywhere that has turned that corner—none that have outlived the old and taken on the new—none that have been “born of the spirit”—none that have been “born again,” as Jesus said to Nicodemus they must be. When this can be done there will be no need of darkened rooms and closely-veiled cabinets, which are now essential to the imperfect manifestations which are possible, and which may occur temporarily; for the spirit will walk boldly forth before the multitude and challenge the convictions of them all.

Not only must there be perfectly spiritualized matter from which materialized bodies are to be formed, but there is still another necessary condition to which no reference has as yet been made in this article. No man or woman alone can furnish the necessary element to matter to make it possible for spirits to resurrect themselves completely. No man or woman can, alone, be “born again.” As Paul says (1 Corinthians xi., 11), “Neither is the man without the woman, neither the woman without the man in the Lord.” It must and will be the two blended together in the Lord; it must and will be two, whom God hath joined together, whom man cannot put asunder, who shall be the ones to give the vitalizing life-principle to the matter that is necessary for the use of spirits to materialize perfectly. There must be a starting, an initial, point somewhere, in somebody, before the work of the resurrection can begin; and this initial point will be where the first man and woman are “together in the Lord.” No new formations are begun, any more than are old ones continued, without the admixture of the male and female procreative principles. Neither can any materialized forms be made until the matter which must be used shall be impregnated by the life-principle to be developed through the higher unity of the sexes than has yet been gained, perfectly, by any; to which approximation only has as yet been made, but so nearly made as to clearly point out the full objective point that must be gained.

Therefore, we repeat again, that the question of the proper and perfected relations of the sexes in the higher order of sexual unity, which is foreshadowed by the allegories and the figures of the Bible, and to which the consideration of the social question logically lead, ought to be the very first one to be solved by Spiritualists who wish for the consummation of materialization, which is nothing more nor less than the physical resurrection of the Bible, and the grand culmination of all its pictured truths. While being this, it will also be the culmination of the present order of things and the inauguration of a higher and a better order, in which old things will have passed away and all things become new; in which there shall be no more death; neither sorrow or crying; neither shall there be any more pain, for the river of life shall flow clear and pure as crystal out from the Throne of God, and the tree of life yield its fruit monthly for the healing of the nations.

A DEED THAT WILL LIVE.

The quiet little town of St. John's, Mich., has been thrown into a state of excitement by the action of the daughter of one of its most respected citizens. It will be remembered that two weeks ago we published a social contract to which Mattie Strickland and Leo Miller were parties. When we received the contract, we were not much surprised, because we had been at St. John's, having lectured there two winters ago, and had heard of the independent-hearted girl, Mattie Strickland, but we were not prepared for the developments that appear in the following communications which we find in the St. John's *Independent* of recent date, because we expected better things of the really independent and large-hearted Mr. Strickland, and of Mrs. Strickland, who know full well, that every word that the daughter says is literally true of the wives of St. John, as we have reason to know; but the power of public opinion was, we see, too great for them. They feared it more than they respected the divinity of a nature that is capable of such devotion to truth for truth's sake, as their daughter as shown herself to be. Although we have published the contract once, it will bear to be reproduced here because this case will be historical:

MISS MATTIE STRICKLAND'S LETTER AND CONTRACT.
WHITEWATER, WIS., Nov. 16, 1875.

Ed. *Independent*—

Judging by your past kindness, you will allow me to use your columns as a means of stating to my home friends the position I have taken upon the social question.

I enclose you a copy of a contract I have recently signed, and ask you to publish it together with my letter. I take this position after months of the most intense agony. For nearly two years I have realized, that however devotedly I might love, I could not take upon myself the legal bonds of marriage; for I believe them to be founded on the principle of master and slave. It matters not that as we have progressed in intelligence, the marriage institution has lost some of its more brutal features; it still stands the altar upon which are constantly being laid the highest, most beautiful hopes of men and women.

Living only a few years, and those in our quiet village, I have yet seen around me such ghastly spectres of buried hopes and lost ambitions, as to make me shudder whenever

the marriage bell pealed forth its hollow sounds. Bright girl-friends, who a few years ago laughed and danced in joyousness, now drag their weary bodies just this side of the grave, daily praying to die. Deny this not; I know it, and so do you all. The excessive demands of husbands, to which they are not adapted, the constant blighting fear of maternity—when that should be the golden hope of womanhood—the soul destroying subjection of one individual to another, the indifference and disgust that spring from enforced familiarity, are sapping the strength of body, mind and soul of the women of our little town; and what is true of St. Johns, is true of the whole country.

Case after case has come to my knowledge, until I have burned to rise before you and tell the truths I know.

The hopes of my dearest friends have held me back; and I confess to you that more than a year ago I was over-persuaded to drop from my Suffrage lecture the words I most longed to utter. This for money and popularity! I repent in severe suffering the weakness that caused me to yield; and now, rising before you a free woman, I say that neither poverty nor prison bolts, shall cause me to sell my soul again.

Hereafter, to the extent of my whole strength, I shall speak the highest truths I feel. Honestly,

MATTIE STRICKLAND.

UNION—CIVIL AND CONJUGAL.

The undersigned, this second day of November, A. D. 1875, enter into a business partnership under the name of Miller & Strickland, on the following conditions, to wit: That all earnings and profits arising from our individual and joint labors, whether in departments of literature, art, mechanics, agriculture or trade, shall be shared and held equally.

Believing that the divine principle of love, drawing together two kindred souls, is the only binding law in the conjugal union of the sexes, and the only law making right such intimate relations, we are also happy to confess to each other, to God and His angels, and to all the world, the existence of a mutual affection known by that name; and we deliberately join heart and hand in this most sacred of all unions, hoping and praying that the tie that binds us may last through life and survive the grave.

Should this union be blessed with offspring, we jointly and severally pledge ourselves, our assigns and administrators, to foster and support them during the dependent years of infancy and youth, supplying their physical wants, and rearing them in the principles of virtue and knowledge to the best of our ability and judgment.

This simple form of conjugal union we are constrained to adopt from the deepest conscientious convictions of right and duty; and we sincerely regret that condition of society, which, if we would be true to ourselves, makes it necessary for us to oppose the opinions of a majority of our fellow creatures—disregarding the laws and customs which they assume to make for the control of an affection between the sexes, which we believe is, and of divine right ought to be, free.

(Signed)

LEO MILLER.

MATTIE STRICKLAND.

CHICAGO, ILL., Nov. 2, 1875.

A CARD.

We ask the sympathy of our friends in our sorrow, for the course pursued by our poor, deluded, misguided and insane daughter. And we extend our thanks to the kind friends that have labored with us during the last year so earnestly to save her. We bow our heads in grief.

R. STRICKLAND.

MARY E. STRICKLAND.

ST. JOHN'S, NOV. 20, 1875.

Brave Mattie Strickland, a noble deed is this that you have done: a deed that will enshrine your name in the hearts of unborn generations. When children's children shall discuss “the times that tried women's souls,” when they were struggling for their freedom, then you will be the John Brown who, stirred by the abuses and wrongs of your sex, boldly left everything and marched unaided, unsustained, by any hand or heart, save one, into the land of the enemy, and there unfurled and uplifted the banner of social freedom. We say, all hail! brave Mattie Strickland! May Heaven's blessings guide, guard and sustain you in the way in which the truth has led you forth.

Who can read that soul-stirring letter and not feel the terrible anguish, aye agony, that this brave heart must have endured before she could take this momentous step which she knew would forever sever her from those who gave her life; and from others, dear, with whom she had grown up and lived? “After months of agony.” Remember that this is a case widely different from any that has appeared before. Here was a young woman, scarcely out of her teens, just graduated from college, who had gained an enviable reputation as a public speaker, the daughter of a distinguished ex-member of Congress, loved and respected by everybody who knew her, who, for the sake of her devotion to the truth as she knew it, forsook all and followed it. Verily is this woman a disciple of Jesus, who said: “If any come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be a disciple of mine.” (St. Luke, xiv., 26.) Mattie Strickland has done all this. She left all and followed the truth. Nor must the mistake be made that she was obliged to do this to consummate her love for Leo Miller. It was she who could not submit to the bonds of legal marriage. There is, therefore, no case in this for the busy, meddling world to harp upon as a victim of her lusts, or of the deception and falsity of man. It is a clear-cut case of a high-minded woman doing a thing for principle, and, in the doing, sacrificing all save that and love. Others who have been through the marriage-mill and learned by experience of its depths of miseries, have done what Mattie Strickland did; but she was actuated by a stern devotion to the truth alone, to which she could not be false, and has come before the world in a different way from any preceding case of which we are informed. And this adhesion to the teachings of Jesus her parents characterize as “delusion,” “misguidance” and “insanity,” and they have done all they could,

with the aid of friends, for the last year to save her. Parents Strickland! you shall see the day when the brow of your daughter will be crowned with laurel-wreaths for the deed you reprobate; and you shall sue to her to be forgiven for the agony that you have caused her to endure.

But Mattie Strickland is not devoid of love for her parents. She had to choose between them and the truth. No one can tell how her gentle heart bleeds for the misery that she has had to cause them to feel, that she might do the right. She needs the kind and loving words of all who feel, as we do, that she has done a noble deed; and let them not be withheld. Let her and her noble companion, who stands with her in this trying hour, be made to feel that there are thousands of souls who honor their courageous course, and extend them sympathy and love.

Who that reads her letter, and that comprehensive but explicit contract, can believe that Mattie Strickland will ever do an unworthy deed! Who can believe that the children whom she may bear, will ever curse the world as thousands born in legal bondage curse it by their lives to-day! Who can believe that a thought of impurity or unholiness can enter the soul of that devoted woman! Nay! It is to such souls that the world must look for its examples; and it is they who give those that are followed by the world in after years. Thousands of women, young, middle-aged and old, have sighed to do the deed that she has done; but how many of the thousands will ever dare to follow her example and help to clear the way for woman's complete emancipation from the yoke of sexual bondage, to which she seems to cling as if it were her all, instead of being as it is, her curse, pronounced as long ago as Eve's time (Genesis iii., 16), and from which she never can be free until, like Mattie Strickland, she shall strike the blow.

“THE GOSPEL” FOR THE POOR.

We desire to call the attention of those of our readers who are so situated that they can contribute to the doing of a noble and a generous deed, to the fact that there are thousands of worthy poor people in the country, who are as much starved for the “bread of life” for the inner, as there are those who are starved for the “staff of life” for the outer, man. We print two communications this week which tell this sad story. This class of people, too, are generally open to the reception of truth; they have suffered and received “the bad things of this life,” which has the effect generally to make them willing to hear and to receive the truth.

It should also be remembered that this class has none of the common privileges of literature; they are not able to take any paper or buy books, are only able by the severest toil to keep the little life they have in the bodies of themselves and families. We have frequent letters from those, who, like the correspondents referred to, have read the WEEKLY, to whom its suspension is a serious loss. Are there not enough generous-hearted people among our other class of subscribers to ensure that this class shall not be deprived of the WEEKLY by reason of their unfortunate circumstances. We appeal to the former in behalf of the latter. We ask no personal aid for ourselves; we want the WEEKLY sustained and read by all who desire to read it; and we are willing to devote our labors, as we have for four years, beside also the fortune that we had, in the direction for which we ask the consideration of those who are able to do a generous deed. Every dollar contributed to the WEEKLY is put to this fund, to be appropriated to furnishing the WEEKLY to the worthy poor. Let every one who has one dollar, five, ten, twenty, fifty or a hundred dollars, which he or she can spare without sacrificing any of the necessities of life, contribute to this fund, and it will be “bread cast upon the waters” of life that will certainly return to them after many days, four-fold.

THE WORK GOES BRAVELY ON.

The St. Louis (Mo) *Globe-Democrat* of the 22d ult., contains an account of a sitting with the long-time celebrated test medium, Charles H. Foster. It is something new for the great journals of St. Louis to devote whole columns to statements of the remarkable tests given by mediums. That it does in this instance shows that the public demand for such food is growing. Mr. Foster is one of those mediums who has stood exposition after exposition, but he still goes the world over, and in spite of them all confounds skeptics by his tests. Mr. Foster has traveled, we believe, more widely abroad than any other test medium, having visited England, France, Germany, Russia, Austria, Italy, Australia and many other countries, and comes near to having a world-wide reputation as a remarkable test medium.

LEGAL MARRIAGE.

“Whom God hath joined together, let no man put asunder.” This is a good sentiment, and we, as well as the churches, subscribe to it. But we do not believe that either priests or magistrates are Gods, and herein we take issue with our Catholic and Protestant fellow citizens. Nay, more, we take a higher position, and fearlessly assert that those whom God (who is love) has really joined together, no man (or woman either) can put asunder. They are one, and will be one, though separated by prison walls, or though oceans roll between them. It needs not the blessing of a

priest or the fiat of a magistrate to make them so. If nature has done her work, that of the latter potentates is not needed; if she has not done it, neither popes nor governors can accomplish it. But they sometimes try to do so, as witness the following attempt, which is taken from the *Sun* of Dec. 1st:

"George Lyson, of Smith street and Atlantic avenue, Brooklyn, after languishing in Raymond street jail for eighteen days for breach of promise, decided yesterday to marry Bridget McCabe, the complainant, and Justice Walsh tied them. "Kiss your wife, George," said the justice at the end of the ceremony. "Kiss her yourself," was the surly answer, and he kept his eyes on the floor. The bride burst into tears, and hurried from the room."

Now, then, comes the next command: "Increase, multiply and replenish the earth? With what? Ah! that is the question! What can be expected from a union commenced under apparent compulsion? Have our readers, and those who read us surreptitiously, whose name is legion, ever given a thought as to how many such "legal unions" or rather "legal monstrosities" exist among us? Are we to blame for declaiming against such atrocious perversions of nature's laws? A girl is deceived by a villain, and what is the demand of fathers? Why, that he shall make what is called an honest woman of her. What folly! In the play of "Measure for Measure," a pimp made a duke out of a monk; and Burns sings:

"A king may make a lord or knight,
A marquis, duke and a' that;
But an honest man's abune his might,
Gude faith—he maune fa' that!"

And so it is in the case of a betrayed woman: neither priests nor magistrates can redress the wrong done to her, much less the villain who has seduced her. The best thing that can happen to a girl in such a case is his absolute desertion.

What follows! Why, the social curse is set upon her, not upon him; he can go on his way rejoicing. This shameless partiality is not the fault of the clergy or of the magistracy, but the ruling of woman, those women who give the tone to society—the elite, the conservators of morality, such as is left among us. We repudiate such rulings with unmitigated contempt. We stand by the trustful, the weak, and it may be the erring; pour balm into their wounds, and scorn for them the remedy of legal concubinage, which is not what we understand by marriage.

POSTAL CARD NOTICES.

To those who receive the special notices that are now being sent out on postal cards to those who are delinquent, we would say, that in their letters of remittances they must claim the benefit of proposition contained in the notices, if they desire to avail themselves of it; also, that where parties have received the WEEKLY at the instance of friends unknown to us, that it is no excuse for them to say that they never ordered the paper. That they have continued to receive and read it after being notified that the time for which payment was made had expired, is prima facie evidence that they are both legally and in honor bound for the arrearage. It is the duty of every person who receives a notice of expiration of subscription, if he does not want the paper any longer, to so notify us.

THE Boston Herald reports forty cases of divorce granted by one court in one county of Massachusetts for one term. If the other thirteen counties of that State have an average of no more than this county the State presents a nice little list of five hundred and sixty divorces, for one term of its courts, as evidence in favor of the divinity of the law of marriage.

Mrs. LIA SMITH, of Glastonbury, Conn., one of the heroines of tax resistance notoriety, has made a literal translation of the old Greek and Hebrew Scriptures. As a sample of how the translators have perverted the language which is in common use in Bibles now, we quote the following from the second chapter of Matthew: And Jesus having been born in Bethlehem of Judea, in the Herod the King, behold the Magi from the sunrises were present in Jerusalem, and saying, where is he having been born King of the Jews? For we saw his star in the sunrises, are come to worship him. And he sent them to Bethlehem and said: Having gone, draw out and arrange in order accurately, concerning the young child."

This reads very much like the desire for an astrologic figure; or, as it is termed modernly, a horoscope.

THE NEW YORK SUNDAY SUN.—Without any question the first Sunday Sun that appeared, December 5, is, in a secular sense, the best paper that was ever issued from any press. If its future issues maintain the standard to which this present number has attained the New York Sunday Sun will become the leading Sunday journal of the country.

MORE TROUBLE IN PLYMOUTH CHURCH.

"Charles C. Duncan," so says the N. Y. Sun, "on being questioned as to his absence from Church services for a year, replied, 'It is due to the fact that on evidence which is satisfactory to my own mind, I believe that Henry Ward Beecher is an adulterer and a perjurer.' The church proposes to get rid of all troublesome members like Deacon Duncan and George C. Bell, but will it dare to apply the same treatment to Henry C. Bowen?"

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claflin will receive applications to lecture anywhere in the United States. They will go into the field early, and will fill engagements in various parts of the country as their regular trip shall bring them into its respective parts. They will lecture upon the following subjects:

The Mystery of the Sealed Book.
God, Christ, Devil.
The Garden of Eden.
The Two Worlds.
Inspiration and Evolution, or Religion and Science.
The Human Body the Holy Temple.
Christian Communism.
The True and the False Socially.
The Destiny of the Republic.
The Principles of Finance; and
The Rights of Children.

The first seven of these subjects form a regular course, and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole grounds of the Sealed Mystery.

Applications for the course, or for single lectures, may be made to their P. O. Box 3,791, N. Y. City, where all letters should be addressed that are not otherwise specially ordered.

Mrs. Woodhull will speak in North Adams, Mass., Dec. 9; Northampton, Mass., Dec. 10; Westfield, Mass., Dec. 11; Springfield, Mass. (Sunday), Dec. 12; Holyoke, Mass., Dec. 13; Worcester, Mass., Dec. 15. If any change in dates is made it will be announced in the local papers.

Just as we were putting the WEEKLY to press we received notice that, on account of the illness of Dr. Coonley, the Convention of the New Jersey State Association of Spiritualists, has been indefinitely postponed. Friends will govern themselves accordingly.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

[From the *Wheeling (W. Va.) Evening Standard*, Nov. 17, 1875.]
MRS. WOODHULL'S LECTURE.

The first appearance of the celebrated Victoria C. Woodhull in this city last night was the occasion for a large turn out.

Mrs. Woodhull opened her subject by referring to the westward march of empire, beginning with the political greatness of the Egyptian people under Sesostris, succeeded successively by that of Persia, and Media under Xerxes, and the Romans under Cæsar. She then brought out the truth—the stern, naked, undeniable truth—concerning the fathers, mothers, sons and daughters of the land; attributing crime, disease and misfortune in many forms to the want of purity of character among the people. She said that society did not have the candor or purity to consider or rebel against social evil, that it was fostered by the negligence and ignorance of parents and the failure of society to demand the same purity from young men that was required from young women.

Mrs. Woodhull said that the chain of power and civilization had come to Columbia's shores, and showed how the population of our Republic was composed of a union of people from all countries, how the country was destined to be the most magnificent empire the world had ever seen, and how necessary it was that social reform should find a place in the advancement of the nation. In the general introduction of her subject—that of the social evil—the lecturer expressed herself in words of elegance and classic mold, and in so doing she became properly enthused for the very striking effort that formed the principal theme of the evening. She sailed into the evil and causes of prostitution, both male and female, with a candor that astonished those of her listeners who had previously thought her a bold-spoken woman. She stood upon no forms of nicety or politeness, but proceeded without unnecessary restraint to give to her listeners her views of naked truth. She was opposed to promiscuity of intercourse between the sexes. She places the social question above those of religion, ethics and education, as much more important than these as prevention is more important than cure. She regards the basic principles of life as the foundation for all happiness, the source of all, or nearly all, personal evils. Her remarks upon the ministry, and religionists were caustic and sweeping. She declared they were engaged in a pretention to save souls while babies around them by the thousand were dying and going to ruin for the very assistance that this class, if it is to exist, should extend. She said, with reference to the marriage relation, that the civil paper between a man and a woman joined, was of no consequence, that marriage was essentially an institution of love and affinity, and that the State had no right to legislate upon or control the relation. She expressed her belief that in a pure state between man and woman lay the fountain-head of human virtue and human happiness. Or, we may add, in the words of a familiar couplet from Pope—

The surest virtues thus from passion shoot
With Nature's vigor working at the root.

An idea of Mrs. Woodhull's views on this very important topic may be gathered from the following words from her lecture, taken down as they fell from her lips:

"Men must no longer insult all womanhood by saying that freedom means the degradation of woman. Every woman knows that if she were free she would never bear an unwished child, nor think of murdering one before its birth, nor of consorting with any one for any motive save for love. It is because she is not free that these prevail. It is the children who are conceived in enforced commerce, and those whom mothers fail to kill before their birth who recruit the ranks of the vicious and criminal classes. No child conceived in love, and born in hope, was ever yet a criminal. Mothers may make their children what they wish; but they make them, without wishing, what they are. Mothers should remember this: No person ever does an act with the capacity for which he or she was not endowed from birth."

It is quite evident that the lecturer has made many friends here; not, however, so much on account of her doctrines themselves as her brilliancy in expressing them. She left upon her audience no more definite idea as to how her theories were to be practically applied than that greater purity of morals should be demanded by society, and greater knowledge in the creation and raising of children should prevail among the people. These, she said, would do away with prostitution and place the nation upon a healthy footing. Her views were expressed from the first with dramatic force and plain English, and frequently brought down the house in laughter by their wit and sarcasm. At the conclusion she mentioned the possibility of her returning here at some time in the future.

[From the *Wheeling (W. Va.) Daily Register*, Nov. 17, 1875.]
MRS. WOODHULL'S LECTURE.

For the first time a Wheeling audience had an opportunity last night to hear this wonderful woman lecture. The attendance was not as large as we expected to see, but the house was well filled nevertheless.

She is in all respects a most wonderful, as she is also the best known woman in America. Whatever may be said of the moral influence of her doctrines, it cannot be denied that she impresses one that she is honest in her convictions, and that she is intensely, nay, recklessly, wedded to, and eagerly and passionately advocates her cause. She is a woman of a finely developed physique, perfectly self-possessed, stands erect as a queen, has large, restless eyes, peering into your face as though reading your thoughts. Her soul seems to catch fire at the inspiration of her own words, and all the energies of her nature seemed roused up by, to her, the vast importance of her theme. She is capable of varying her subject to the circumstances with a remarkable originality. When warmed up she trembles with excitement as she talks, and her care-worn features light up in a wonderful manner. We confess that one cannot leave her presence after an hour's talk without a more kindly feeling for her.

[From the *Vindicator*, Youngstown, Ohio, Nov. 19, 1875.]
VICTORIA C. WOODHULL'S LECTURE.

Mrs. Victoria C. Woodhull delivered a lecture at the Opera House in this city Thursday night of last week, unlike anything ever before heard by a Youngstown audience. The house was well filled, and those who filled it were very attentive when they were not enthusiastic, and very enthusiastic when they were not attentive. The lecturer herself was sufficient to attract attention by her remarkable appearance and wide spread notoriety, to say nothing of her transcendent eloquence and absolutely fearless and terribly pointed style of presenting what she believes to be the fundamental truths of human existence and welfare. There is no mistaking her inspired earnestness for shamming, nor is there any dodging of the points of many of her assertions and statements. Her basic theory is that the human race is at fault in its methods of procreation, and to this she attributes the prevalent crime, insanity, idiocy, drunkenness and bodily ailments and deformities which afflict mankind.

She argued that love, being left free to choose its mate, would annihilate promiscuity as at present practiced. She gave startling facts and figures of the state of society in general and prostitution in particular, and dwelt long and eloquently on the necessity of regenerating the race to prevent its retrogression into ignorance and barbarism, involving a total disregard for the laws of life, and perpetuation of intelligent human existence. We, she believed, were at the apex now of present civilization, but unless we took steps forward immediately in improving the procreation of our race, we must begin to fall backward.

We have not space to give a proper report or review of her lecture, but it is certain that it left a deep impression upon her audience, both in regard to its matter involved and her sincerity in urging its supreme importance. Such was the verdict of all who remarked upon it after it was concluded, and we are sure if she visits this place again she will command a much larger audience. She evidently believes in herself, and being terribly in earnest in trying to tell the truth and do good, she should be respected accordingly and not be vilified unheard.

EDITORIAL.
The Woodhull lecture in the Opera House on Thursday evening of last week, was well attended. Mrs. Woodhull is indeed the "Queen of the Rostrum." Her lecture was listened to with intense interest, and the large audience went away from the Opera House with something to think about, at least.

[From the *Courier*, Greenville, Ohio, Thursday, Nov. 25.]
VICTORIA WOODHULL—EDITORIAL.

This noble and gifted woman appeared at Odd Fellows Hall last Tuesday, and for nearly two hours held a fascinated audience of the most intelligent men and women ever assembled here spell-bound, only interrupted by spontaneous bursts of applause. To give any conception of this wonderfully eloquent appeal (for it was an appeal to the purest and highest in man and woman), we would have to give the lecture entire.

We have seen what purports to be full reports of her lecture, but none gave the slightest idea of the earnestness, purity and love for the human family that we found while listening with rapt attention to her oratorical powers. We could not take notes but sat and drank in the words of truth.

The whole lecture was overflowing with the love of a mother's heart, appealing to fathers, mothers, sons and daughters for a purer morality and closer interchange of thought, a commingling, as it were in spirit, so that impure thoughts and desires cannot enter the holy temple of home.

She departed but once from her loving appeal when she took up the case of a minister who had attacked her from his pulpit last Sunday, when she poured forth a flow of invective that would, had he been there, caused him to wish the earth to open and swallow him. She said:

"I was assailed from the pulpit by a priestly debauchee (for no gentleman would attack a woman behind her back), and ignorant, (for no intelligent person would do so until they had heard)—a coward (for he dare not meet a woman face to face, but throws a stone when her back is turned!);—and in this strain continued for several minutes, with the audience in hearty accord with her, as was manifested by their frequent and hearty applause.

To show how she held on to the hearts of her hearers we note one fact, that not a single person retired till the last farewell words were uttered.

At the conclusion of the lecture it was entertaining to listen to the remarks of the retiring throng: "Wonderful," "I would not have missed it for any money," "I hope I may live better from the truths I heard to-night." A prominent citizen remarked: "I came prejudiced against her, and now think there was nothing said but what every man and woman in the world ought to hear."

[From the *Meadville (Pa., Republican)*, Nov. 27, 1875.]
MRS. WOODHULL'S LECTURE.

An audience about three times as large as we ever saw assembled in the Opera House to attend a lecture greeted Mrs. Woodhull last night. That the lecture effectually disabused the minds of a large number of our citizens, of the false ideas previously entertained of her, was clearly demonstrated by the breathless attention given her throughout the lecture, except when their admiration took the form of hearty and merited applause. Mrs. W., although taking ground which few people publicly indorse, yet from the large audiences which attend her lectures and the pressing invitations from lecture committees which pour in constantly from all parts of the country, leads her and many others to believe that the doctrines she advocates are gaining ground.

We can only say it was truth, God's truth, and put in a way that could be understood. The social crimes of society were laid bare with a fearless hand; men and women were shown to themselves in their passions and their lusts in a way very well calculated to make them recoil from the picture which they could not deny to be true to the life. During all this there was not a word spoken that could bring a blush to the cheek of any educated, pure-minded man or woman, and we feel that it is simple justice to say of this much abused woman that no man or woman can listen to her lecture without being made nobler and purer.

We hope that Mrs. Woodhull may return at no distant day and repeat her lecture, when we earnestly hope that every mother in Meadville will hear her.

Have you seen the Wonderful Type- Writing Machine?



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

READ THE FOLLOWING INDORSEMENTS.

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

NEW YORK, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

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

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

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

DUN, BARLOW & Co.

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

DENSMORE, YOST & Co.:

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

ANSON STAGER.

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

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

HENRY HOWARD.

MORRISTOWN, June 23, 1875.

DENSMORE, YOST & Co.:

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

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

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

DENSMORE, YOST & Co.,

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

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CHRISTIANITY AND THE BIBLE

AGAINST

Philosophy & Science.

Dr. J. PILKINGTON, of California, has written a striking Pamphlet with the above title. A perusal of its mass of facts will better post and fortify the liberal mind as to ecclesiastical pretensions and the persecutions of the Church in all ages, than many a more bulky and ambitious work. Liberal friend, no fitter work can be selected to hand to your bigoted neighbor of the Church than this instructive pamphlet. Anxious to spread the truth, we have reduced the price of this work (which is elegantly printed in clear type, on fine white paper), to twenty cents, postage 2 cents. 32 large pages.

INDEPENDENT TRACT SOCIETY,
Publishers, Worcester, Mass.

NEW ANNOUNCEMENTS.

WOMAN;

The Hope of the World.

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" Jersey City	9.15 "	11.15 "	" Jersey City	7.30 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar Hamilton	2.45 "	2.55 "	Ar Hamilton	2.55 "
" London	5.35 "	5.55 "	" London	5.55 "
" Detroit	9.40 "	10.00 "	" Detroit	10.00 "
" Jackson	12.15 P. M.	1.00 A. M.	" Jackson	3.00 A. M.
" Chicago	8.00 "	8.00 "	" Chicago	8.00 "
Ar Milwaukee	5.30 A. M.	11.50 A. M.	Ar Milwaukee	11.50 A. M.
Ar Prairie du Chein	8.55 P. M.	...	Ar Prairie du Chein	5.30 A. M.
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar La Crosse	8.55 P. M.
Ar St. Paul	6.15 P. M.	...	Ar St. Paul	7.05 A. M.
Ar St. Louis	8.15 A. M.	...	Ar St. Louis	7.00 A. M.
Ar Sedalia	5.40 P. M.	...	Ar Sedalia	8.15 P. M.
" Denison	8.00 "	...	" Denison	6.50 A. M.
" Galveston	10.45 "	...	" Galveston	8.00 "
Ar Bismarck	11.00 P. M.	...	" Bismarck	10.00 "
" Columbus	5.00 A. M.	...	Ar Bismarck	12.01 P. M.
" Little Rock	7.30 P. M.	...	" Columbus	6.30 "
Ar Burlington	8.50 A. M.	...	" Little Rock	...
" Omaha	11.00 P. M.	...	Ar Burlington	7.00 P. M.
" Cheyenne	...	...	" Omaha	7.45 A. M.
" Ogden	...	...	" Cheyenne	12.50 P. M.
" San Francisco	...	...	" Ogden	5.30 "
Ar Galesburg	6.40 A. M.	...	" San Francisco	8.30 "
" Quincy	11.15 "	...	Ar Galesburg	4.45 P. M.
" St. Joseph	10.00 "	...	" Quincy	9.45 "
" Kansas City	10.40 P. M.	...	" St. Joseph	7.45 A. M.
" Atchison	11.00 "	...	" Kansas City	8.10 A. M.
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