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BY AND BY:
AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

BOOK IV.

CHAPTER I.—Continued.

"Do it because it is your duty, as well as that of every man to do the best he finds in him, and without thinking of reward. Do your duty, and perchance a reward will come, even beyond that of having been able to do."

The Emperor shrugged his shoulders, and said that he should be acting contrary to all the traditions, not of his own race merely, but of all kings and emperors he had ever heard of. Nevertheless to show his regard for his relative and friend, he would do his duty as thus indicated.

Criss had an idea which at present he kept carefully concealed in his own breast. He also had information which he with equal care strove to keep from reaching the Emperor. The idea was to utilize the River Niger in the regeneration of Africa, by borrowing at least a portion of its abounding waters, and turning them, at the northernmost point of their vast bend, into the thirsty Sahara, to swell the stream to be drawn from Lake Tchad. The information was concerning the disposition of the people of the great congeries of States, of which Timbuctoo is the chief, toward a political union with the Emperor of Central Africa.

The fame of the young Emperor's conduct since his accession, especially in regard to the plague, had spread far and wide, and won for him a victory which not all the arms of his predecessors had been able to accomplish. To add to their dominions the teeming and wealthy provinces of the Niger, with its ancient and famous capital, and extend their sway from the Red Sea to the Atlantic, had for generations been the chief ambition of the reigning house of Abyssinia. The force of virtue was now to accomplish a conquest denied to the force of arms. Timbuctoo, the Mecca of the myriad caravans of pilgrim merchants, who, starting from Morocco on their camel-ships, traversed the yellow desert to the wondrous region of gold and ivory, and arriving on the banks of the Niger, greeted it as a sacred stream; Timbuctoo, once a favorite abode of civilization, religion and learning, and still a stronghold of Islam, was about to stretch out its hands to the chief of a rival people and creed, and say, "Rule over us, and let us be thy people." Never in the history of the world had Conduct thus incontrovertibly demonstrated itself to be more than Creed, in its power to produce peace and good will among men.

The young Emperor, while surprised at the fame of his good deeds, had no idea of the practical shape that fame was about to take. Criss, whose Ariel was by this time known throughout the whole of Soudan, from the Straits of Babel Mandeb to the shores of Senegambia, and who was everywhere recognized as the Emperor's cousin and friend, had held many a secret conference with the leading men of the Niger district. The beneficence of the new regime had already won them, and Criss' foreshadowing of the mighty works in contemplation for the redemption of the Plateau from the physical evils which beset it, made them eager to see their country also in the enjoyment of like blessings. It was made plain to Criss that, did he will it, he might himself become their king. Even to the chiefs of Timbuctoo, he said no word to indicate his designs upon the Niger. That must be a matter of after deliberation, when the people should be united under the same sceptre. The very idea of being deprived of even a part of their river, would, in the absence of explanation and information sufficient to reconcile them to it, inevitably produce a reaction in their sentiments.

Criss contrived that the intelligence of the union of the provinces of the Niger with the Empire of Soudan, should be made known in such a way as to produce the greatest effect upon the Emperor and the world in general. The long-wished-for ceremonial of the Coronation was signaled, not only by the restoration of the sacred gems to the imperial diadem, but by the presentation of the homage of the representatives of all the provinces of Central Africa to the Emperor of their hearts and their choice.

Before finally giving in their adherence, the new provinces had made one stipulation—that their religion should be respected. The Emperor's reply, dictated by Criss, had, wonderful to say, given complete satisfaction, alike to the intel-

ligent and to the fanatic. He had told them that he regarded it as his business as Emperor to punish offenses against man; it was for God to deal with offenses against Himself, and this was a function which no man could usurp without being guilty of blasphemy.

Many nations sent their congratulations to the young Emperor. The arrival at Bornou of the various ambassadors and their suits, in gorgeous aerial conveyances, from all parts of the world, filled the multitudes with admiration, and eagerness for liberty to navigate the air themselves. They were given to understand that when they were sufficiently educated and civilized to enter the Confederacy of the Nations, they also should be entrusted with the same high privilege of navigating the atmosphere—the kingdom of the heavens being open only to those who knew how to use the earth without abusing it.

The demeanor of the young Emperor towards the ambassadors was everything that Criss could wish, with one exception. His feelings toward Egypt did not allow him to pay the same respect to her representative as to the rest. Indeed, to speak precisely, the Emperor showed such scant courtesy to the Egyptian ambassador, as to convince Criss that his disposition still retained a considerable modicum of the ancient barbarism of his race. He did not, however, despair of ultimately eradicating it.

CHAPTER II.

Nannie was now an orphan. The intelligence brought her no grief. She was penniless; but she cared not for it. If the world had no place for a young, beautiful, vivacious woman, the sooner, thought Nannie, she quitted it the better. Her business was to love and be loved, and a fig for the civilizations if they required more of her in order to live. Men, indeed! What were men for, except to support women? Better go back to her country—Scotland or Soudan—and take the charity of those who know her family, than study and toil, and be dull and stupid, and hate everything, and be cared for by none—not even by—

And Nannie's tirade ended in a burst of tears, much to the astonishment of Susanna Avenil, who shook her head and looked grave for a considerable period before venturing a word in mitigation of a frame of mind so utterly incomprehensible to her.

"Ah, my dear child," she at length observed. "Men nowadays are apt to fall in love with women for the capacities of their minds and the dispositions of their hearts, and not for their faces merely, no matter how charming they may be. I doubt much whether even your sweet face will win a man really worth the having. Besides, your self-respect must prevent you from making yourself dependent upon such a chance. Women in our times are above trusting for the means of existence to the favor of any one, least of all to that of a member of the rival sex."

Nannie's only answer was a pout of such exquisite, petulant loveliness, that Mistress Avenil could not help smiling, and saying—

"Well, Nannie dear, men are foolish sometimes; and if you look like that, there is no knowing what they may not be inclined to do. But it is not as a woman, but as a dear and naughty child that you will be loved. I suspect I shall have to turn you over to masculine treatment and advice, ere you sober down into a practical being. Now my brother—"

"Oh, no, no," exclaimed Nannie; "he is much too formidable a personage to be troubled about me."

"Well, you are fond of Mr. Greathead—"

"Yes, I am fond of Mr. Greathead. He likes me too."

"Well, perhaps his advice will be more welcome than mine."

"I didn't know he was at home."

"He is coming back very soon, on a commission from Mr. Carol, who I am sure will be glad to hear you have consulted with Mr. Greathead, and begun to learn something useful—"

"I don't care to make Mr. Carol glad one bit," said Nannie, firmly. "If he cares enough about me to be glad why does he go away, and stay so long without coming to see me?"

"Mr. Carol has much to do in the world. He is not one to neglect his duties, even for the pleasure your society might afford him. Besides, he no doubt thinks, if he thinks about you at all, that you are too much occupied with your studies to know whether he is absent or present."

"Is he—Mr. Carol really a man?" asked Nannie. "He makes me think sometimes that he must be something like

the angels he meets up in the sky. He is always thinking of duty, and doesn't care for people, I mean for anybody in particular."

"I really must tell him of your serious impeachment of his humanity," said Susanna; "perhaps it will lead him to turn over a new leaf, and enact some other character."

"Do," said Nannie, "I don't like any one I like to be cold-blooded."

"I am glad you like him, for I am sure you ought, if only in gratitude."

"I wish you hadn't said that. One doesn't like people through gratitude. But I like him well enough not to mind owing him a kindness. I hope he won't think I like him for gratitude."

"But you do not like him well enough to do what you don't like yourself, to please him?"

"You mean about these stupid books and tasks. Anybody who likes me ought to like me as I am, and not want to make me different. That is liking some one else, not me."

"My idea of liking a person," said Mistress Avenil, "is trying to please them by doing as they wish."

"And my idea," returned the indomitable Nannie, "is making them like me whether I try to please them or not."

It passed the ability of the whole Avenil family to understand Nannie. They could not deny her native quickness of comprehension, whenever she gave a moment's attention to any of their occupations, but she seemed utterly incapable of submitting to the discipline of training, so as to learn anything thoroughly. Yet, while indifferent to the whole range of artistic or scientific acquirements, in whatever related to womanly airs and graces she was a born adept. Her perception of the harmonious in color and elegant in form was marvelous and unerring. Bessie Avenil declared that she defrauded society in not being a milliner. Her intuitions as to character were like sudden inspirations. The younger Avenil girls took to her as a geologist to a first discovered specimen of an extinct species; showing her all the kindness in their power by having her to stay with them in return and affording her every facility for acquiring knowledge and skill in the various vocations wherewith they themselves had been brought up to minister to their own wants and the requirements of the community.

But town life and town arts did not suit Nannie. She was of the wild, and loved only the open country. The difference between the pursuits of town and those of country was to her as the difference between death and life. It thus came that whenever Bertie was at his residence on the Surrey Downs, she made Ariel Cottage her home. He was as a father to her, and whenever she saw Criss it was in Bertie's presence.

Criss had a charming place of his own not far from his old friend, consisting of a mansion and garden, but Nannie had as yet scarcely seen the interior, and the owner was rarely in it for many days together.

Criss' life lay now between England and Central Africa, though his thought often turned toward Jerusalem. Once, and once only, was he on the point of revisiting the Jewish capital. His father had written to him, saying that the offer of the throne was the result of the sudden access of enthusiasm, excited by the discovery of a scion of the ancient royal race of Israel in one so fitted by wealth and bearing to grace it. There was little chance, he thought, of the offer being renewed; and it would be a crowning joy to his life to see his long-lost son at home in his father's house. His health, he said, was terribly broken, and in any case it could not be long before Criss came into his paternal inheritance.

On receipt of this, Criss made up his mind to start for Jerusalem. He first took the precaution, however, of consulting a confidential agent there respecting the probability of his being molested by the Jews with a view to the execution of their scheme. The information he received was of so suspicious a character that it caused him to delay until he could be quite sure of his safety from any plot. Indeed it implicated in no doubtful manner his own father, and, in a degree and manner not yet clear, the young Emperor of Soudan. It was while Criss was corresponding with his father that the latter was carried off by a sudden return of his heart complaint.

Though much disappointed by his son's persistent refusal to come into his schemes, he left him his blessing and his millions. And it was long before anything more was heard to justify the suspicions which had been raised respecting any plot in which Jerusalem was concerned.

M. J. J. J.

Criss seemed to have realized the fact of his relationship too slightly to be seriously affected. It was an acquaintance rather than a parent that he had lost, and that an acquaintance accidentally and inconveniently thrust upon him. Not only had no opportunity been given for the tie of nature to develop into one of affection and esteem, but there seemed little probability that it ever would have done so. Of his mother, Criss had ever thought with much yearning; but so far from this being so with regard to his father, he had, by some instinct for which he could not account, come to look upon himself as in a measure exempt from the condition of generation by double procession ordinarily imposed upon mortals. It may be that his own mind was wont so vividly to personify Nature, especially in its creative aspect, as to make him, in the absence of other parents, feel himself to be derived directly from it.

[To be continued.]

ANOTHER ALLEGED MIRACLE.

Herr Mayunke, a Roman Catholic priest, and the editor of the *Germania*, the leading Roman Catholic journal of Prussia, has published in that journal the following remarkable account of a visit which he lately made to the house of Louisa Lateau, in Belgium:

The manifestation at Bois d'Haine is nothing new in the history of the church, which affords from fifty to sixty instances in the course of past centuries of persons in whom the same miracle and especial condescension of God have been recognized. By stigmatization we understand that peculiar appearance presented by persons who on Fridays exhibit on their bodies the five chief wounds inflicted upon our Savior, and bleed from them. In Louisa Lateau's case the bleeding begins at the midnight of a Thursday, and ends at midnight of the Friday. First the forehead bleeds, as though the pointed thorns of the crown were sticking into the skin; the blood runs out from under the hair, bubbles up in little rills, and streams down the cheeks toward the point of the nose; then the hands, the side, and the feet begin to bleed above and below. I have seen Louisa three times; on Friday morning, Friday afternoon, and Saturday morning. Many of these blessed of the Lord have been gifted with the grace of ecstasy, or spiritual spasms, as well as with stigmatization. The spirit is then removed far away from the body, and the soul is transferred to a supernatural, superterrestrial realm, which we cannot perceive with our bodily eyes. Louisa Lateau possesses this gift of ecstasy. It begins on Friday afternoon at precisely two o'clock, and lasts till about 4:30. Her body is for that time extremely insensible to the outer world and to exterior impressions, however painful in nature; the eyes are glazed and fixed upon the sky, and the hands spread out as if in prayer. The physical organization is not disturbed in its functions, for one can hear her breathing; but one can recognize the supernatural as well as the natural life—namely, the spasms in God. Louisa is a very simple maiden; she has been very little among human beings, and has spent the greater part of her life in a solitary country hovel. This hovel reminds me of the stable at Bethlehem; in the same manner as kings from far-distant lands were drawn thither, so do princes, counts, ministers, exalted and learned men—with the exception of Professor Vifchow, who appears to be afraid of miracles—make a pilgrimage to Bois d'Haine, to contemplate the wonders of God. There I met Bishop Mermillod, exiled from liberal Switzerland; also Lefebvre, Professor of Medical Science at the University of Louvain. These persons desired to test the extraordinary manifestation, and to make experiments in order to verify its authenticity and convince themselves that they verily had to do with supernatural matters. I will now plainly and simply relate the whole business as I saw it with my own eyes. Louisa receives the holy communion as if it is her only nourishment, for she has not for the last two years eaten or drunk anything else. If she does not communicate she becomes wearied to death; in consequence of which it is permitted to her to enjoy the body of the Lord even on Good Friday. Every morning at six o'clock she visits the church, which is a good long way off; only on Fridays she does not do so, the holy "Wegebrung" being brought to her on those days. This was done last Friday by the highly worthy Bishop in person, and I officiated. We found everything prepared as though for an ordinary patient suffering from a grave malady; in the little brick-floored room Louisa was kneeling before the table, all streaming with blood. She took the holy communion with passionate desire, almost greedily. At two o'clock P. M., she fell into an ecstasy. The Lord Bishop went to her a little time before to see if perhaps she would pass the appointed time in conversation. But no. Exactly at two o'clock she became silent, her eyes glazed. The priest of the place declared that Louisa beheld several sorts of apparitions during her ecstasy. First she sees God in his glory; then the sufferings of Christ, especially the last stages of the same. At a little before three Louisa falls down; at three she spreads out her hands. What is very remarkable in these spasms is that, although the spirit is transferred to other regions, it lives also for the immediate surrounding of the body. For instance, when a consecrated object or article is brought near Louisa it produces a soft smile upon her countenance. She also smiles when prayer is going on. At particular moments (we were fourteen in all, and the priests were praying the breviary), as, for instance, at the "Gloria Patria," at the words "Misericordia" and "Misericors," she smiled in quite a peculiar and remarkable manner, whether the prayer was read in French, German or Hebrew. In her ecstasy she understood all languages. She could perfectly distinguish between consecrated and unconsecrated articles. Professor Lefebvre convinced us that she was exempted from all the laws of the natural world order by throwing his sharp-pointed penknife at her outstretched hand. The hand did not shrink, nor did any blood appear on the place where it had been pierced through. The speaker reminded these present that the well-known Bernadette, of Lourdes, had held a taper in her hand, that its flames had played about her fingers, and not in the least damaged them, a fact insisted upon by thousands. When, during prayers,

he names of Jesus and Mary were mentioned, Louisa raised the upper part of her body from the ground; but this raising was all of a piece, not by degrees, as usually happens; she floated upward all at once. As the Lord Bishop spoke the words, "O! my Jesus, I fall on my knees," she twisted herself round so hastily, and fell on her knees before the Bishop, that both I and the Lord Bishop were quite startled, for I was afraid she was going to throw herself out of the window. By chance the episcopal cross got into the way of her hands, and she took hold of it. As soon as prayers were over she fell down again—that is to say, she did not fall down; for if she had she must have hurt herself on the bricks—but she floated down. There is no fitting descriptive word in our language for the appearance of her downfall. Next morning, at six, Louisa was again in church, although she had lost so much blood on Friday; her feet were again enabled to carry her. I visited her again. As I came in I found her busy sewing with her sisters; she offered me a chair, and was considerably reserved. Her face was somewhat pale, as though enlightened. I told her I was a priest from Germany, where the church has to suffer so much just now; that she should pray for the Catholics in Germany and for me; I would also be mindful of her during the holy sacrifice of mass. She said, "Je vous remercie, Monsieur." Father Majunke concludes: "It pleases God to reveal his being through such manifestations, and to show that he does not forget us, and exactly at such moments as those in which his bride, the church, is most vehemently persecuted. Thus we find stigmatized ones in the first, sixteenth, and in this century. God, who can work such miracles, can also smash up his enemies. The manifestation in Bois d'Haine has strengthened and fortified me for all the storms that I have still to fight out, and if my testimony has helped to prop up your belief in the marvelous ways of God and in his powers, I esteem myself doubly happy."

EDITORS WOODHULL AND CLAFLIN'S WEEKLY:

I ask space in the WEEKLY for a few articles on the Barnes Bequest Scandal. I characterize it correctly. The blundering manner in which that princely legacy has been handled and lost—for it is lost, unless it can be saved by extraordinary exertions of others than the appointed trustees—is a disgrace to the whole body of Spiritualists, and must become a standing reproach to the boasted intelligence and probity of American liberalism.

The letter inclosed I was going to mail to the party addressed, but I now think it would do much more good to publish it. This matter must be agitated and speedy action taken, or it must prove to be a great disaster to our cause. This should elicit some response and explanations from the trustees. Thus the matter will begin to take on an intelligible shape, and liberals will begin to understand and take an interest in it. It will never do to let this important bequest be lost by the default of Spiritualists. They have been completely and shamefully sold out, body and soul, at Evansville. They must purge themselves of this reproach, or they will become the laughing-stock of their enemies and the disgust of all philanthropic patriots like Mr. Barnes, and deservedly so.

E. F. BOYD.

THE BARNES BEQUEST SCANDAL.

PERTH AMBOY, N. J., Nov. 15, 1874.

MR. J. R. BUELL, Sec. Ind. Assoc. of Spiritualists:

I read with feelings of sorrow and mortification last June, the report of the S. I. A. S. relative to the Barnes will business. The maladministration of affairs relative to the Barnes bequest has been enough to bring, and will bring, reproach upon the cause of Spiritualism. In the first place they allowed the original will to be spirited away. At least, it was spirited away, and it must have been through their neglect or stupidity. Next, they found themselves in litigation with the heirs by descent. Then, when they needed counsel, aid and co-operation from others, they (the board) kept mum. Whenever they have spoken it has been with an uncertain sound, but finally they asked for contributions to help on the prosecution. They have, in doing this, blundered into the miserable mistake of setting forth the Barnes bequest as a local charity, designed exclusively for a single State, and restricting it still more in usefulness by calling it an "orphan" charity. *Qui bono?* What do you expect to gain by creating this false impression? You can gain nothing, but you lose a great deal. You must know, at least you ought to know, that the word "orphan" does not occur in the will from beginning to end, and that no language is used in the will which signifies orphan, or that will bear any such construction, and you ought to know also that the will contains no clause that would exclude proper candidates from other States. Yet you say, in your recent appeal, Oct. 24th ult., "Donated for the benefit of the orphan children of Liberalist parents within our State." "Wrong the orphan children out of their just dues." "In the name of the orphan children of Indiana." By what authority do you exclude other than "orphans" and the citizens of Indiana from this benevolent enterprise? You are in the attitude of asking Liberalists for their aid in money, while you are at the same time denying them equal benefits, and without authority. I am poverty-stricken myself—I am positively unable now to contribute a dollar to the cause—but if I were possessed of a million, I would not give you a dime so long as you occupy the selfish and exclusive position you now do relative to the purposes and beneficiaries of the Barnes bequest. That bequest is one of the noblest of philanthropic conceptions. I do not maintain that orphans are to be excluded, but that the instrument describes and contemplates the children of living parents. It is a live charity, not a dead one. Therefore it is more magnanimous, nobler in spirit, than a bequest restricted to orphans or benefits to the friendless in a single State would be. It has been a matter of surprise to me that Liberalists, and especially Spiritualists, have taken so little interest in the matter of the Barnes bequest. I believe the course you have pursued touching the points before mentioned has alienated the sympathies of the people, has caused them to regard it as no more than a local interest, for the benefit of certain "orphans" of a particular

section. Your appeal, and other articles I have seen, are exactly calculated to beget such sentiments. It behooves you to counteract and dispel such an impression rather than to create the impression yourself; for the more general and all-embracing you represent the purposes of the bequest to be the more interest and sympathetic feeling you will arouse, while the more exclusive and localized you represent it, the less interest you will be able to excite abroad.

In the report of last May you say: "It is believed by the Spiritualists of Indiana, and confidently thought capable of proof, that while the testator was on his death bed, the will was surreptitiously obtained by an emissary of the heirs-at-law of the said estate, etc. Have you any objection to imparting to us privately what facts or circumstances you can adduce to support this statement?"

Will you inform me whether "Samuel Orr and David Mackey" named in the will as executors, are the same Samuel Orr and David J. Mackey whose names are given in the attorneys' compromise agreement, and, if so, how is it that Orr is classed along with the adverse party, the defendants? and, if so, why is not Mackey, or both, prosecuted for malfeasance or breach of trust?

The provisions following sec. 18 of the will show that Mr. Barnes looked to the Legislature, as well as to executors and boards of trustees for the carrying into effect of his bequest. He contemplated the co-operation of the State Legislature and the appointment of a committee which should see "that none of the moneys, principal, interest, dividends or rents arising from the said residuary devices or bequests shall at any time be applied to any other purpose or purposes whatever than those herein mentioned and appointed."

The board is required to render annually a detailed account "concerning the said devised and bequested estate." Allow me to ask you whether the Legislature has ever received any account at all relative to the bequest? If not, I think it important that all the facts be laid before it in an address and petition. It would be in conformity with the will, and possibly may be the only salvation for the cause. I send you a draft of such a proceeding, and submit it to your serious consideration.

I am one, you observe, who feels a profound interest in this matter, and I trust you will give my remarks and suggestions due weight.

Fraternally,

EMORY FLETCHER BOYD.

DO TELL US.

In heaven's name, Victoria, do tell us what is the matter with Mrs. Hazlett, of Hillsdale, Michigan? Last night, before a suffrage meeting in Port Huron, she declared that you had been expelled from a Suffrage Convention in New York City on account of your pernicious free love proclivities. We—that is the free lovers of Michigan—are all agog with curiosity to know just how all this came about, so that we may steer clear of the same rock of offense in suffrage conventions in this State; and also whether, or not the expulsion was accompanied by corporeal punishment administered with some of the virtuous old shoes of the very virtuous sort to which Mrs. H. pretends to belong; and if so, who held the lofty office of administrator of the sentence?

Knowing that you are a bold speaker of the truth, we ask the favor of a complete *expose*, so that we may have the advantage of knowing the *modus operandi* by which Suffrage Conventions are preserved in their purity from the encroachments and associations of free lovers; let us have it, even if it require the publicity of things disagreeable to yourself. For the agonized throes of virtuous indignation in which this specimen of Michigan virtue gave us to understand that the circumstances were little removed from the horrible; or else to imagine that you had accidentally let it drop that you were fully acquainted with the "inner lives" of some of these "pureites," that they were afraid might come to the public if they were to associate with such a "notorious liar" as you have been proved to be, when persons in high places are being weighed in their own scales.

Mrs. H. begged the men to trust the women for the preservation of their purity and virtue, and give them the right of the ballot. "Try us," said she, "and if we prove recreant to this trust, then deprive us of it again." I thought if our right to the suffrage hangs on any such slim tenure as this, that we had better abandon the idea of ever having it. But we know that this is not so. We know that we have just the same right to vote that men have, and that they have stolen this right away from us. If Mrs. H. and her crowd expect to get a stolen right by promising to be virtuous, I imagine they will find their mistake shortly. It belongs to us, and it is our duty to take it, as our forefathers took their right to political liberty, if we cannot obtain it in any milder way. And it is no man's business what we will do with it, either. I am sick of this fawning upon the men who hold the keys to our prisons—fawning like dogs upon their masters who beat them. For my part, I begin to think if women haven't got the spirit of '76 in their veins that they are only fit to be the servile sexual minions that they are. But tell us about that expulsion?

MARION TODD.

PORT HURON, October 21, 1874.

REPLY.

Gladly, and not so at the same time. Gladly, because it ought to be with pleasure that erroneous public impressions, instituted and propagated by base falsehoods are corrected; and not gladly, because in correcting this one I shall be compelled to brand a sister woman, who, undoubtedly, thinks she is doing God's service by lying about this matter as a willful maligner, and this I am always sorry to do. It is bad enough for men to defame and degrade the advocates of social freedom, but when women feel called upon to go out of their way to strike at a sister, then, indeed, has womanhood sunk to a low ebb.

But I was never expelled from a suffrage convention either in New York or elsewhere, either on account of my free love or other views; so the public statement made by Mrs. Hazlett is false, utterly false, and, more than that, she knew it to be false when she made it. So, whenever you have the opportunity in your public addresses to do so, you may repeat

what I say, and add, that Mrs. Hazlett circulates this lie on account of her prejudice against me for advocating that women should never permit their maternal functions to be desecrated or debauched by undesired and consequently unnatural approach. These women who oppose me and the free love ideas want to be subjected to legal bondage to minister to men's sexual demands, and to bear unwilling children; since by so doing they acquire and retain their homes, positions and support. For my part I would sooner live the life of a harlot for a livelihood than to be legally bound to consort with a man whom I detested, with the possibility of bearing children to inherit my detestation. These women think differently, and so they go on bearing criminals, idiots, insane and vicious children with which to curse the world, holding that these things are as nothing when compared with the necessity of enforcing or maintaining a strictly legal virtue. Having, perhaps, none of the other sort, it is easy to imagine that they set a high value upon this kind. I wish the world, however, to understand that I hold legal virtue to be prostitution, and that every woman who lives with a man simply because the law says she is a legal wife, is a prostitute in a more degrading, because more deleterious, form, than the women are who sell themselves in the "Green streets" of our cities. The latter do not leave any inheritors of their false lives behind, but the former do, and by them curse instead of bless the world. By their fruits shall ye know them; and so we do know who are the real prostitutes of the age by the fruits which they bear and leave the world, for by them they are justly judged what manner of women they are.

In May, 1871, a delegate convention assembled in Steinway Hall, New York, called together by men and women who were in favor of organizing a new political party, based upon equal political and industrial rights for women as well as for men. Among the signatures to this call were the names of most, I think all, of the women who had been prominent in what was then known as the National Woman's Suffrage Association, as well as many names of men eminent in labor reform. Several hundred delegates from twenty-six States and four Territories composed the convention. But when it assembled and it was learned by certain persons prominent in the suffrage movement that there was a determination to make a new political departure and to separate absolutely from the two dominant political parties, instead of acting with and through them, they attempted to change the entire character of the convention, and to rule it despite the votes of the members; then it was the delegates seceded and re-assembled in Apollo Hall, resulting in there being nominations made for president and vice-president. This is what I suppose Mrs. Hazlett has transformed into my ejection from a suffrage convention. A woman who can descend to such falsification—and many of the Boston clique have done it—must think it a duty to lie for Christ's sake. I can think of no other possible incentive.

KIND WORDS FROM OUR FRIENDS.

From the many letters of cheer and sympathy received from our subscribers we make the following extracts:

A. M. W., Conn., says, "I do not know how to do without the WEEKLY. If I had the thousands that many have, it would not die for want of means. But alas, it is, as too often the case, those that would cannot, and those that can will not."

C. W. V., Mich., says, "I rejoice that Victoria is recovering. If she can't lecture, I think with the help that ought to be given she can keep life in the WEEKLY. The last No. Nov. 28, shows many more signs of life than death. I think it one of the best and most stirring numbers issued. It's all good—too good to die. I send you a loan without interest for as long as you need it."

Daniel Wood, Maine, sends his New Year's present in response to S. A. M.'s suggestion in No. 209 of the WEEKLY. "Go thou and do likewise."

Geo. P., Mass., says, "I rejoice in the recovery of Mrs. Woodhull. She is the fine sieve, separating the chaff from the wheat. There is but a small modicum left, but with the sword of truth one woman can slay a thousand errors, and could convert the world if it would hear and examine without prejudice."

A Michigan subscriber writes: "My year's subscription expires in April next, but I renew now because of the emergency. If I had hundreds I would gladly put it to the service of the WEEKLY. All the papers we find are as naught compared with yours."

"I have just concluded the reading of your lecture, 'Tried as by Fire,' and my spirit bounds gratefully to you now and to the spirit powers that prompted and strengthened you thus to lay the truth before the people, who cannot deny the correctness of your statements, for in them you hold up to our view the experiences of wives, mothers, daughters, husbands, and sons, too, which we recognize as our own."

"I, a mother, have heard the ravings and curses of an unhappy son born under the terrible conditions you describe—his father an inebriate, insane through lust and liquor. Poor, wretched child! His sufferings sadden with remorse my passing hours. But what could I know at my marriage 36 years ago? There were no dear women then to teach us vital truths; and what chance had we, educated in Christianity, to know anything of truth? Could I vicariously bear the sufferings of my afflicted children I could better endure to wait to the end, when all shall be made right."

Abby R., Farmington, Minnesota, writes: "I would not know how to get along here in my prairie home without the WEEKLY. It is hard to pave the way for future generations, and it grieves me that I can do so little to help Victoria in that work, but here is my mite, praying that she may soon be restored to health and vigor."

J. C. S. says: "I am sorry to hear you are so ill; but I am not satisfied to express my sympathy by words merely; I therefore inclose my mite. If my pocket were as large as

my heart, you surely would not suffer for means to carry on the grand work."

Alice J., Illinois, writes: "God bless you, dear loving woman. My heart goes out to you in sympathy; and there are many suffering women anxious, very anxious, for your welfare, who dare not say so for fear of the cruel persecution that might fall upon them as it has upon you."

Mary L. M., Illinois, says: "I thank God and the angel world for your preservation, Victoria. And now that you must wait in what patience you can until you have strength to go before the world again with your words of truth and justice, what is there to sustain you in the interim, and what in the future to cheer and comfort, and what to compensate you for all the suffering through which you have passed? I send my utmost pecuniary help, and trust those who have received the 'pearl of great price' through your brave teachings and sacrifices, will not fail to respond with what they can spare. The knowledge that you have worked out through your sufferings the Principle of Freedom for all mankind, must enable you to possess your soul in patience till the dawn of the day that is surely breaking. Heaven bless Helen Nash and the few other brave souls that have dared to step to the front with you for the sake of principle."

Mrs. E. V., Milford, writes: "I believe woman is destined to reform society, and I, with many others, endorse many of the great truths advocated in the WEEKLY, but my husband has persuaded himself that you are unsettling family relations; and I feel compelled for the sake of peace to give up the paper. Meanwhile the truth goes on into light just the same, and will continually reveal herself to all. Woman, smothered and strangled as she now is by old-fashioned rusty chains of prejudice, and false modesty, cannot come out all at once into the clear and beautiful light of freedom; but I see the future as you do, and in due time we all shall realize it."

Mrs. G. A. M., Ohio, says: "I regret that I can do nothing more substantial for you than sending a new subscriber. Poverty is the reason."

Mrs. A. D. V., Wis., writes: "I cannot well do without the WEEKLY and its words of wisdom and help. I rejoice to learn that Victoria is recovering, and hope we may long continue to receive words of instruction from her and live to see her enemies converted. Her worst enemies are to be found among those claiming to be Spiritualists, such as Wheelock and the Minn. Missionary; but as their venom overreaches itself, it will do her no harm in the end."

J. Q. H., S. F. C., Va., says: "Please find inclosed money order for \$5—our mite in sustaining the WEEKLY. We would gladly make it hundreds, but at the present time have barely enough for our subsistence."

"Splitfoot," Washington, "sends \$50 to help keep Vicky on earth a little longer, so as to play the devil with the marriage relation."

LET WOMAN TAKE THE LEAD.

BY A NATIVE JERSEYMAN.

For ages past the men have led,
In Church and State and home,
And battle-fields have strewn with dead,
To gild ambition's dome.
But now the great transition comes—
Earth's slaves are being freed—
Love's light is kindling in our homes:
Let woman take the lead.

Man's forte is force—centrifugal—
And to destruction tends;
A woman's love—centripetal—
Which all life's forces blends.
The reign of force has had its day,
And scattered wide its seed;
Love claims the harvesters to sway,
With woman in the lead.

In fields of scientific art,
Man hath achieved high fame,
And now, within the realm of heart,
Would woman gild her name.
The homeless millions of the world
Call loudly for love's meed;
Let prejudice from power be hurled,
And woman take the lead.

TRENTON, New Jersey, 1874.

ASTROLOGICAL.

Editors of the Weekly:

As the astral science is now receiving some attention, I wish to relate a case in which the events were predicted by Professor Lister, 329 Sixth avenue, New York. I had been consulting him two years with the greatest satisfaction, and one day took a young friend to see him, she having the exact hour of her birth. This visit shaped her whole future, prevented her union with a man who would have been her curse, and resulted in a happier choice. Professor L. pointed out events, with their dates, for that year, every one proving correct. The following year she met her future husband, as Professor L. said she would, and on the day mentioned; was also engaged and was married on the day predicted.

I believe through the aid of this science we may learn to regulate our destiny and control fate as we gain knowledge of it. Professor Lister is the best exponent of the science that I know of, and is in every way a cultured gentleman.

NEW YORK CITY.

H. BEACH.

GRAND LAKE STREAM, Me., Dec. 2, 1874.

Dear Mrs. Woodhull—I cannot forbear from sending you my sincere thanks and warmest gratitude for the benefit you are doing for mankind. You are waking the lethargic world to a sense of their duties to their fellow-beings and themselves. You are overthrowing the citadel of moral slavery, and rearing in its place the free and God-given love which will for ever last while time exists. I cannot thank you sufficiently for the great good you have done me, and are doing for the community; but hope you may prosper in the great and noble work which you have undertaken. May it speed onward bearing the glorious banner of unfettered

love and equal rights for both sexes until every trace of the rotten, offensive and repulsive law which now exists be overthrown, and in its place be reared the divine temple of happiness and freedom for all.

Yours respectfully,

MARTIN BUTLER.

RIPON, Wis., November 28, 1874.

Dear Weekly:

I inclose money order to renew subscription for our club of eight, which I trust will be of greater service to you now than when due.

Mrs. B. joins me in love to Mrs. Woodhull and Colonel Blood, remembering the very pleasant time we enjoyed with them here last winter, and hoping that the time is not far distant when we can welcome them again to our home.

One of our orthodox ministers has just been convicted of kleptomania—in plain English, of stealing books—another of them of loving the sisters—"not wisely, but too well." This has opened the eyes of the people to a recognition of the truth of some of Mrs. Woodhull's statements in regard to the clergy, and I think she would get a crowded house again were she to come here this season.

Hoping Mrs. Woodhull has recovered her health and strength, and that she may live to send us the WEEKLY for years to come, I remain

Yours respectfully,

S. B.

Mrs. Woodhull—I respond to your appeal in the last WEEKLY, and invite all who love the cause of freedom for woman to stand by its advocates. Let us join our wills together and hurl the evil forces of its assailants back upon their own heads. Oh, my sisters, we cannot afford not to sustain Victoria. She is fighting our battle—the greatest battle of the ages. I appeal to all who may read this to do something. Renew your subscription or send her some money, with words of encouragement; recognize her work; pray God's angels to bless her. And "Unto you, oh, men, I call." Do you love woman? Then let me say to you, that if we regain our freedom through Victoria's efforts you will be the greater gainers; for through our freedom and self-possession you will love us incomparably more, and our love for you will become unspeakably greater and happier; for what is for our highest good is for your highest happiness. Our sexual love has been so enslaved, so maltreated, and its needs so ignored by the people through the bondage of the past, to which abominable marriage laws have subjected it, that a few persons only understand its full significance and divine import. Love! it is life; love, it is power; love, it is liberty! It is love that creates, love that saves, love that regenerates. Woman rises higher than man in the scale of love, and when love shall prevail over force, woman will be the queen of the world. To love is to wish the good of the person we love, and to devote one's self entirely to the happiness of another. When we love truly we are free; for love is above all powers and prevails over all restraint. True love is the impulse of the will toward good, and the attraction of the intellect toward truth.

Oh, man, will you love us? Will you help us to obey our highest impulses? Help us to be true to ourselves and we shall thus be able to help you to enter into dignity and exemplify that true manhood which you have heretofore ignored and abandoned.

Fervently yours,

E. L.

COLUMBUS, Ohio, Dec. 8, 1874.

Dear Weekly—Do not stop the best, the only free paper on earth, merely because the brave little woman is unwell. She will soon be again in the front ranks, and, having been "tried as by fire" again, will be ever so much more dear to the free souls of earth. Let one thousand true lovers of individuality agree to pay one dollar on the first day of every month, and the victory over tyranny and bigotry is assured. Put me down for a dollar, the first day of every month.

Let one thousand others do the same, since even then they will but poorly repay the benefits conferred by the WEEKLY. It is the cheapest and most profitable literary and reformatory investment that can be made, returning a hundred fold more good than any other. "Don't give up the ship" but let us be greeted every week by the arrival of this glorious harbinger of "glad tidings of great joy that shall be unto all people;" and especially let each number contain an editorial from Mrs. Woodhull, whom we all regard as the clearest, soundest and most logical writer of whom reformers have any knowledge. More anon.

L. H. WEBSTER.

TO VICTORIA C. WOODHULL.

It is with great pleasure that we hereby officially notify you of the action of the New Jersey State Association of Spiritualists and Friends of Progress, at their Annual Convention held in the city of Trenton on November 29th, 1874, in unanimously adopting the following resolution:

Resolved, That we deeply sympathize with Victoria C. Woodhull in her persecutions, trials, imprisonments, and in her late severe illness, and trust that she may soon be restored to her former health and strength, and be enabled to still further pursue her work, believing as we do that in the future she will be classed with the most eminent reformers and benefactors of mankind.

D. J. STANSBERRY, Sec'y.

L. K. COONLEY, Pres't.

HON. ROBERT PEEL WAS CURED OF DEAFNESS.—John Harrison Curtis, "aurist," knew almost nothing, but he got a reputation, and was summoned to attend Sir Robert Peel, who was suffering from temporary deafness. He went, provided with two watches, one that ticked very weakly and another that made as much noise as a clock. Curtis first applied the weak-ticking watch to Sir Robert's ear, and of course he could't hear anything, but after working for some time he used the other one, and Peel could hear perfectly well! It was a marvelous cure.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, DEC. 26, 1874.

A NEW AND IMPORTANT PROJECT.

Since the announcement of the sudden and untimely illness of the editor-in-chief of the WEEKLY, and its consequent danger from the failure of her pecuniary contributions to its support, there have been several communications from different parties regarding methods by which the WEEKLY may be put upon a safe basis without being dependent upon her personal exertions. We have long felt the desirability of some such movement being inaugurated, but could not very well suggest it to our friends. We hope, now that the subject has been broached, that everybody who has any suggestions to offer upon the matter may put them in form and send them in. If there should be any such general expression as to give promise of a successful movement, we shall be glad to publish the several propositions at the proper time. We have devoted all that we have and are to this cause; we live only to advance it, and whatever aid our exertions call forth from its friends will be so much given to its promotion. We feel confident that there are enough persons in the country sufficiently interested, and who are able to place the organ of human redemption where no shaft from its enemies will be able to reach it, and thus enable us to devote more of our time to making it a better paper than we have been able to do for the last year.

A THOUSAND DOLLARS.

We need a thousand dollars to bridge over the chasm caused by the untimely illness of Mrs. Woodhull and the consequent compulsory suspension of her lectures, which make it impossible for her to defray the current expenses of the WEEKLY over its receipts.

The following has been received already:

Previously reported	\$209 00
L. G., Norristown, Pa.	15 00
Splitfoot, Washington.	50 00
W. O. H., Gardiner, Me.	2 00
K. D., Hyannis, Mass.	1 00
L. M. B., Niles, O.	1 00
H. K., Eaton, O.	2 00
W. J. C., Factoryville, Pa.	4 00
E. G. A., Youngstown, O.	1 00
M. A. G., Weymouth, Mass.	10 00
J. F. H., Ann Arbor.	3 00
Wm. R., Grand Rapids, Mich.	5 00
R. P. L., East Saginaw, Mich.	1 00
E. F. B. A., Deans Corners, Ill.	1 00
J. C. S., Tarrytown, N. Y.	2 00
C. F. D., Baldwinsville, N. Y.	5 00

Total.....\$312 00

Who shall be the next to rally to the support of the greatest, grandest and most glorious cause that was ever advanced in the world—a cause that when gained will result in peopling the earth with a race of perfect men and women, physically, mentally and morally?

THE NEW RELIGION—UNIVERSAL JUSTICE.
NO. VIII.

In resuming the consideration of this important subject we must ask our readers to remember that we had analyzed the various positions that now obtain under the present political, industrial and social systems, and found them all to be unjust and at war with the best interests of humanity; and that before there could be anything inaugurated on earth, simulating even to a perfected organic form for the common human family, there must be an entire reconstruction of society. No patching of present systems can ever effect the final and desired result. A clean and unconditional sweeping away of all that is must occur before the corner-stone of the new can be laid securely.

Therefore, into whatever consideration we may enter, we must proceed as if there were no social institutions existing, because there must be no bias from the old to pervert the new. It must be fashioned strictly after principles that are as absolute as mathematics. All structures of which science now takes cognizance can be perfectly fashioned in parts, each separate part being completed before any two parts are connected. It is said that when Solomon's Temple was erected, it went up without the sound of a hammer. Each part of wood or stone or precious metal had been fashioned by an exact rule, so that they all fell together to make the finest structure that was ever reared. Now, this could have been done only through a perfect understanding of all the principles and rules which enter into mechanical and architectural art. Had its erection been attempted by the same process as that by which our social structure has been built, it could never have been completed; because the want of harmony and adaptation of the various parts would have been so imperfect that it would have fallen under its own weight long before it was half done.

To institute a comparison between the construction of society as it now is and as it ought to and will be when perfect, would be much the same as a comparison instituted between a log cabin and Solomon's Temple. Our social structure is nothing better than a log cabin advance in architecture when compared with a well-developed, perfectly rounded out and harmonious system. Nor can a social system be any more constructed after the haphazard method than can a Solomon's Temple. All the principles that are necessarily involved in a perfect social system, as well as a thorough knowledge of the material to be used, must be in the possession of the architect after whose model it is to be constructed. He must know in advance that the various materials out of which the structure is to be erected are so shaped and so related each to the other, and every one to all, that when it is completed it will stand the tests of use or of abuse even without crumbling.

But there is this difference between the construction of the great human family and that of anything of less importance: It requires that all the material shall be used. Not so much as a single member can be left out. Whereas, in the construction of anything else there may be selection and rejection. A perfect human family cannot be made by selecting the best and rejecting the worst—all parts must be included. It is to all other structures as the selected material for a perfect temple is to all other materials. Not one of the selected blocks of granite or pieces of wood or iron can be rejected. It requires every one to complete the structure, as it requires every member of the human family to complete the family structure. So then the architect of society is relieved of one task which all other architects must perform. He has no waste material. Hence his duties consist in properly applying the principles and rules that must be involved in a perfect social system and in such an arrangement of all the materials as to make the various parts harmonious throughout. There is a place in society for every member, and it is the architect's business to know where each belongs, and to so place him that he will not only be where he most needs to be, but also where he most wants to be, since social harmony involves not only the harmony of the whole, as a whole, but also the harmony of each part with itself.

But here again we must carefully guard against being misunderstood. Harmony does not mean likeness at all. On the contrary, it means the most complete distinction between the several parts. Harmony in all things means the same as it does in music. The more different tones there are blended in one common tone, the more perfect is the harmony; while the tones of harmony that are related to any single fundamental tone are also related by different relationships to all other tones not involved in the given key, and which are discordant to it. So it must be remembered that while certain tones of music are discordant between themselves when used together, that the sum total of harmony is not complete unless every possible tone and modification of every tone is involved.

Indeed, it is not to be doubted that there is not only a complete harmony among all the tones and semi-tones of which music takes cognizance, but also that there exists the same harmony in every other science, art or fact that appeals to the mind through every other sense than hearing. And if there is any harmony in the general plan of the universe, there must also be, besides this harmony in special facts that appeals to the soul through special senses, a general harmony among all existing facts. If the parts are perfect as parts, all the parts must be perfect as a whole. The reason that the whole is not recognized by the soul as perfect, is because only parts of the whole have as yet been realized by the

consciousness. The difficulty then with humanity and with individuals, is that they are not at one with the power and manifestations by which the universe is made known to them. The cure, then, is to bring about the needed condition—the at-one-ment.

W. PAINE, A. M. AND M. D.

Since our sickness we gave had many inquiries about the gentleman whose name stands at the head of this article, to which we respond with peculiar pleasure, since we feel convinced that, had we not fallen into his skillful hands, we should not now have been here to write this notice.

Dr. Paine is a disciple of what is known as the eclectic school of medicine, which has been represented by such names as Beach, Morrow, and other equally eminent men, and which includes Dr. Scudder, of Cincinnati, who, it will be remembered, recently published an important medical work on the reproductive organs, in which he sustains many of the theories regarding the sexual functions that have been advocated in the WEEKLY. This school is essentially progressive, and in no sense exclusive. To it we must look for whatever recognition and endowment of sexual science that may be expected from the medical fraternity. The old school, or Allopathic system, regards the new school as specially heretical, and opposes it with about the same bitterness and vindictiveness that social freedomites are treated by Christians. This system of practice is but little if any more than twenty years of age; nevertheless it has practitioners in almost every city or town of any considerable size in the country; and its colleges in all the large cities. The Philadelphia University of Medicine and Surgery, of whose faculty Prof. Paine is the Dean, is among the first of these institutions. Its progressive character may be inferred from the following, which we quote from the "Announcement" for 1874-5:

"FEMALE STUDENTS.—For the last twenty years, the subject of admitting women to the medical profession has exercised the minds of physicians in a variety of ways; some hailing the innovation as one bearing with it blessings to the sick and aid to the practitioner, while others have persistently opposed it, unmindful that the names of Mesdames Boivin, Lachapelle and other eminent women, have added lustre to the pages of medical history, and ungrateful for the illumination and value conferred upon medical science by their great experience and profound researches.

"But, inasmuch as many of the leading universities of Europe, and of our own country, have recognized their rights and claims to the profession, and admitted them to the privileges of the institutions, the University, desiring to be fully up to the spirit of the age, opens its doors to all female students who are worthy and qualified, upon terms of perfect equality with the male."

Prof. Paine is also the author of a large part of this school's medical literature, among which is his great work on "New School Remedies," designed particularly for family practice. We have not yet found time to carefully review this book, but from the casual observation we have given it, we are of the opinion that it meets a need long felt in families who do not care to call a physician for the many lesser ailments to which their members are liable, especially in the country. This book is undoubtedly the best of its class.

Prof. Paine is also the discoverer of some new facts regarding disease, by which it is claimed that the progress of all acute diseases may be almost immediately stopped, because, being the result almost universally of some form of parasitic growth, the cure consists of administering remedies that kill these parasites—after the principle of antidote to poison—and of then hastening the return of the patient's health. We do not profess to fully understand this new theory, but from what we do know we are led to believe that it is destined to revolutionize the whole practice of medicine. Prof. Paine's address is No. 232 North Ninth street, Philadelphia. We should have been glad to give a sketch of Dr. Paine's life; but not having the data, we cannot now do so.

TO OUR SUBSCRIBERS.

We send bills with this number of the WEEKLY to those whose subscriptions have expired, or will expire within a few weeks, requesting a prompt renewal from those who desire its continuance. Those who do not care for the WEEKLY longer will please notify us by postal card, or request their postmaster to do so—a courtesy costing them but little, which will be appreciated by the publishers.

Remittances should be made in drafts, money orders or registered letters, and the drafts and money orders should in all cases be made payable to Woodhull & Claflin. Will our friends please note this, and act upon it, for we are daily losing remittances sent without these precautions?

A SERIOUS MATTER.

It will be remembered that we referred to the pre-requisites for "materialization" in an article under the above caption, some weeks ago. Since then, Stephen Pearl Andrews has delivered a lecture in Boston, in the report of which, we find in the *Banner of Light*, is the following:

"There may be, therefore, a positive revelation yet to come to the spirit-world from this world. Their present approximation to earth may be even more for their own sakes than for ours. Perhaps death is a blunder."

Upon the publication of the article referred to above, we had intended entering upon a careful and exhaustive consideration of some points involved in this language from Mr. Andrews; but sickness prevented then and space now forbids it to the extent proposed. We have no hesitation in asserting that the present near approach of the spirit-world to this is almost altogether, if not wholly, upon its own account. It has discovered—indeed, it has long known—that, until the resurrection occurs, there is no absolute immortality, even for spirits. The danger of complete extinction of the human race, now threatened through its terrible degeneracy and demoralization sexually, has roused the spirit-world to its own consequent danger. For if spirits have immortal life, individually, only through the resurrection, or materialization, then the continuation of the race until it becomes generally possible is a matter of the greatest moment to spirits; in fact, is a question of their own existence. Indeed, who can tell how much the existence of the spirit-world has always depended upon this? May it not be possible that its life forces are derived from the emanations of humanity; and that if it were to sink out of existence, that the spirit-world would also go down with it? One thing seems evident, and this is, that spirits must have some source from which they recuperate their forces. Their expenditures of power require to be replaced as much as do ours by some nutritive process. And for this may they not depend upon this world?

It will be remembered that Paul said, "If in this life only we have hope in Christ, we are of all men most miserable," and the doctrine that Christ came to bring to light was this doctrine of the resurrection. The Resurrection—Materialization—will fulfill the doctrine of the metempsychosis—or reincarnation. Since a resurrected spirit can no more "be born again," as Christ taught we must, before we can enter into the kingdom of heaven, it is evident that he did not mean physical death by "being born again," since many who die, physically, do not enter into that place or condition at all, but into another, more like the hell so vividly described in the Bible.

Let us say, in conclusion, that when the real meaning of the present spiritual advent is learned by human beings here, they will be ready, willing, anxious to discuss and learn the science of sexual adaptation and perfect sexual blending; but perhaps too late to save themselves. It is a serious matter, indeed, and the world will wake up some time to know that our calls for sexual purity and the elixir of life were not for nothing.

THE AMENDE HONORABLE.

Brother Hull, in the last *Crucible*, criticizes us, perhaps justly; but if he has any cause of complaint, it was unwittingly given by us. As he intimates in the present number, the beginning lies further back than our present sickness. He refers to it as follows: "Several months ago we called attention to an editorial in the WEEKLY, advising social reformers not to sustain papers less than two years old."

Now, if we mistake not, it is Bro. Hull who first needs to set himself right, because we disclaim any such sentiment as this that he attributes to us, and it cannot be gleaned from the language of the article of July 25th. That article, instead of having been written against the interest of Bro. Hull, was written expressly and equally in the interests of the *Crucible*, *Our Age* and the WEEKLY, as any one who will take the trouble to read it will readily see. We said: "There are at least a half dozen new papers under consideration. We know very well that the papers now being published in the interests of reform are not properly supported. So long, then, as there are papers open to the advocacy of whatever subject, it is unwise on the part of anybody to attempt to float another in the same channel; but when any one has ideas which cannot be got before the public in any existing paper, then it is eminently proper to start a new paper."

These italics were put in the original article specially to exclude the *Crucible* from criticism, and to so put the matter that Bro. Hull could not possibly think that we meant to refer to it. The entire language of the article was applied to papers that were proposed, and not to those which were being actually issued.

Bro. Hull, therefore, made a very unjust accusation when he said that we had advised people to not support the *Crucible*. On the contrary, we have always spoken a kind word for it, and shall continue to do so, always excepting whatever blackguard doggerel it may see fit to vend to satisfy the venom of rhymsters, whose failures are succeeded by a chronic biliousness and disordered hallucinations of the brain and sight—green-sickness, even in males, arising from false conceptions (intellectually) and various other intermittent disorders, mental and moral, recurring at regular intervals of time. When such individuals arise we recommend them to start a new paper, and not to foul the columns of others under the pretext of maintaining a free press.

But we do not hold that the WEEKLY and the *Crucible* are organs of identical lines of reform, and that either might be suspended or merged in the other without prejudice to reform; and we will correct any language that has seemingly carried such influence, by saying again that we hope the *Crucible* may be amply sustained; that it ought to be sustained; and that we should, next to the WEEKLY, be most sorry to have it fail.

And, to further this, we repeat again that it will be wiser for those who are contemplating the starting of new papers to advocate the reforms advocated by the *Crucible* or the WEEKLY, to give their assistance to them rather than to attempt to occupy ground which is not yet fruitful enough to maintain these two; and wiser for the people to give their assistance to these rather than to risk the life of all by dividing their still weak support among more. Does Bro. Hull indorse these sentiments, or does he advise the issuing of several more just such journals?

THE RELIGIOUS REVOLUTION.

A very able and much needed book has lately been issued by Appleton & Co. It is called "The Conflict of Religion and Science," a work written by Dr. John W. Draper. The last chapter in it alludes to "The religious crisis which the author deems impending." In our opinion the battle has begun, and the learned Doctor has enlisted as one of the combatants therein; and we are glad to note that one so honored in the scientific world has already commenced operations on what we believe to be the right side in the war.

The truth is, the nineteenth century is a stirring age, and priesthoods with their fixtures, as all creed-bound religions must of necessity be, have either to manufacture new orders from their Gods, or be powdered to dust. The world will not stop on its grand march at the bidding of such grim spectres of the past. Nothing sustains the churches now but the tender sympathy of womanhood, which, like the ivy, covers with its green glory their rotten ruins. The vain efforts they have made during the past half century to arrest the progress of scientific knowledge, to hedge it about with doubts and difficulties, and to reduce its facts to agree with their fables, have only succeeded in rendering their teachings contemptible to enlightened minds, and in proving to the world the necessity for the new development of human faith, termed Spiritualism, which, like Science, eschews the marvelous, and appeals not to human faith for support but to human reason.

But spiritual ideas are of slow growth. They are the century plants in the garden of humanity. Spiritualism is the fruit of the tree whose seed was planted more than three hundred years ago by Martin Luther, for absolute spiritual freedom is the natural consequent of the right of private judgment. True, the foes of mental liberty have not been idle. The Catholic Church, as Gladstone says, has been furbishing up its ancient weapons, and has lately added to its armory a couple of brand new ones. We do not blame it for so doing. War is a necessary result of its position, and, as such we regard it. It had to fight or die, and it preferred the former. The religious revolution now rolling over Europe and this country will soon divide us into two camps under two standards. Those who demand entire liberty of conscience, and need no human intercessors with the Deity, will range themselves under the one; those who uphold absolute ecclesiastical authority, temporal and spiritual, will rally round the other. Between these upper and nether millstones the shams will be ground up. There will be no room for the little protestant parties that change their doctrines at will, and monopolize our daily papers with their scandals. We shall welcome the time when the battle joins, because we believe in progress, and do not deem for an instant that it is in the power of priesthoods to arrest the march of the world.

THOSE BENIGHTED HEATHENS.

Commerce is a great civilizer. It teaches teachable folks that they do not monopolize excellence. As a rule, every nation holds itself to be the foremost and best governed people in the world; the more cosmopolitan it is, the less this feeling, however, is exhibited. For the above reason, a community formed of mixed races is both enterprising and durable. Our people have a right to expect to build up a superior breed as all races are well represented among us. In time we shall temper the heavy phlegmatic German with a dash of the mercurial Frenchman, teach the Celt and Saxon to blend their good qualities, and mitigate the coldness of the Puritan with the warmth of the tropical blood of the African. We have also another claim to make in behalf of our people, it is that they are always ready to profit by and naturalize the excellencies of other nations. For these reasons, we respectfully submit the following item of news from China, to be followed by another from Japan, for both of which we are indebted to the N. Y. *Herald*, of Dec. 2. The first of these is very properly headed:

SOCIAL REFORM.

The subject of supplying Chinese females for purposes of prostitution for San Francisco, attracts much attention in Hong Kong, and measures are under consideration for preventing further departures from that port. Several cases of girls seeking release have recently been before the courts.

We do so, because it seems to us to be a more civilized way of treating women than ruling them out as contraband of law, making raids upon them in consequence, and imprisoning them by the hundred as has been done lately in the City of New York. In saying this, it is not the intention of the WEEKLY to condone prostitution, although we feel inclined to hint, that it is a crime that is not monopolized by women, as our rulers in their blindness, appear to deem it to be. The other, which is from Japan, we respectfully commend to the notice of the politicians among us. From the

President down to the tide-waiter, our officials may find in it matter well worthy of their perusal. It is as follows.

The public expenses are being reduced in various ways. The Mikado and members of the imperial family have renounced part of their incomes. Numerous employees have requested a reduction of their salaries, and even scholars in the national academies have petitioned that the amount allowed for their education be temporarily reduced.

Enthusiasm and offers of personal sacrifices are universal, and volunteers are being enrolled throughout the empire.

This seems a more reasonable way of retrenching expenses and paying off dues, than we are pursuing. It is more soundly economical than doubling salaries and arresting the arm of labor, which appear to be our methods of raising funds to liquidate our debts. During the war our men of wealth in Wall and State street speculated on the agonies of our country, and since that time have constantly used their best energies in Congress to screw the last cent out of the nation, for the liquidation of their claims in gold. Let them read carefully the above item, and let the people read it also, and think twice before they contribute any more money to send missionaries to such a people; for if Buddhism produces such noble results as regards patriotism and morality, it is manifestly wrong to try to pollute it by introducing Christianity into Japan.

ANSWERS TO CORRESPONDENTS.

Free Love, St. Paul, Min.—You are wrong in your surmise. Henry Ward Beecher is defended by some on other grounds. Here is an extract from the leader in the October number of the "Laws of Life and Journal of Health," published at Danville, N. Y., which rests his innocence of the offense charged against him on natural causes: "Mr. Beecher—if phrenology is true, and I believe it to be, else I would not sit here to describe this man as I am trying to do to-day—is a man who has small amateness, and holds organically quite indifferent relations to woman, and he is therefore not tried and tempted as many men are."

Free Trade, Springfield, Ill.—American mechanics should indorse free trade, coupled with a demand for reciprocity. No European nation could grant reciprocity within twenty years. Till then no trade. American mechanics and agriculturists do not need European wines and gewgaws, and if they are wise, will refuse to permit their rights to be sacrificed for those who do.

J. W., Galveston, Texas.—John Brown was taken by United States marines in the act of levying war against the United States, and holding possession of a United States arsenal. Under such circumstances, he ought to have been tried by the United States, not by Virginia.

J. W. K., Philadelphia, Pa.—The cardinalate is the keystone of the arch of the Papacy. The cardinal is a temporal prince as well as a spiritual power. Should one be appointed here, "His Highness the Cardinal" will outrank the President. Let us hope, however, his principality will be located outside the boundaries of our republic; and, if he be a modest man he will reside upon it, and not, by his august presence, belittle the dignity of the man in the White House at Washington.

F. R. W., St. Louis, Mo.—Read the works of Dio Lewis, of Boston. They will give you the best instructions as to the way in which you should proceed in order to develop your physical powers.

Reformer, Paisley, Scotland.—The WEEKLY does not ask the aid of the people to destroy the rotten systems that at present oppress humanity. They are all tottering to destruction, industrial, financial, social and religious. Its duty is to teach the community what to build, or to permit to be built, upon their ruins.

TERMINATION OF THE FIRST OF THE GREAT LIBEL SUITS.

The suit of Edna Dean Proctor against Francis D. Moulton in the United States District Court, came to a sudden close on the 8th inst. Both parties agreed to its transfer before a referee, and straightway it got there apologies and acceptances were the order of the day. Miss Proctor didn't want, in fact, wouldn't have, vindictive damages. She wanted her expenses refunded and she got them, to the amount of four thousand three hundred dollars, which Mr. Moulton was happy to pay. Of this most singular termination of the first "side-show" to the great "circus," in which Beecher and Tilton are competing clowns, there are a variety of inferences to be drawn. The *Telegram* evidently thinks Artemus Ward is about, and offers its judgment, which at least looks like, if it were not meant to be "sarkastic," in the following terms: "The principal actors were well up in their parts, and the entertainment passed off agreeably. Miss Proctor was the only witness, and she entirely vindicated herself, and proved her life to have been pure and her intercourse with Beecher proper. It was nevertheless not denied by the defendant that he heard the Proctor story, just as he related it, from Mr. Beecher. Is it not a little singular that all through this affair some other person than Beecher seems always to be on the defensive? He never appears to occupy the position of the accused."

There are those who are just ugly enough to think, if they do not say it, that when it became known who was to be called to prove that Mr. Beecher did tell the story to Mr. Moulton just as he (M.) related that he did, it became necessary to stop the proceeding, and that means were found to accomplish it. It is, we fear, only too evident that the exigencies that controlled this case were those attaching to other parties than the plaintiff and defendant. Of this, however, a better judgment can be formed when the principal performance comes off, if it ever does, which is not by any

means certain after this too palpable fiasco in the overture.

In commenting upon this matter, the *Sun* says:

Now, in the hoped-for exculpation of Mr. Beecher, a most important lever was this suit of Miss Proctor against Francis D. Moulton. By a vigorous prosecution it is not too much to say that Moulton might have been crushed, and by criminal proceedings sent to the penitentiary. This would have disposed of him as a witness against Mr. Beecher, and would have deprived Theodore Tilton of his chief reliance—whereas this settlement leaves him as good a witness as ever. And yet we have Mr. Beecher's counsel closing with Moulton on the payment of the paltry sum of \$5,000 to cover Miss Proctor's expenses, and releasing him from all further liability. What does this mean?

Is it an agreement to choke off the whole affair, including the suit of Tilton against Beecher for damages, and the indictment of Tilton for a criminal libel upon Beecher? Is the entire legal investigation to be squelched and abandoned through such an arrangement between the parties. If so, where is the vaunted determination of Theodore Tilton to obtain justice against the alleged debaucher of his wife and the destroyer of his family? And what becomes of the bold and defiant challenge of Mr. Beecher protesting his spotless innocence, and demanding a thorough vindication before the tribunals of justice? And how will such a conclusion leave the parties? Tilton forever disgraced, and Beecher forever under the most shameful suspicions!

The *Herald* winds up what it has to say as follows:

Thus far in the campaign there have been two victories—one in the libel suit against Mr. Barnes, the other in that against Mr. Moulton. Both of them have been won by Mr. Beecher.

The *Sun*, not content with its broadside of the 11th inst., gives no less than six different articles upon the subject in its issue of the 12th. The public will gather from the language that Mr. Bartlett, who is largely interested in the *Sun*, is no longer retained as a member of Mr. Beecher's counsel, to which position he was called some time ago when the rays of this luminary were getting rather too hot for Mr. Beecher's comfort.

The Proctor-Moulton suit has been settled in a manner satisfactory to both sides. Why cannot the Tilton-Beecher case be adjusted on the same basis?

Now what is the case of Tilton against Beecher, or Beecher, in the name of the people, against Tilton—for it is all one controversy?

Tilton says that Mr. Beecher made to him certain statements about his relations to a certain woman—just as Moulton had said he made similar statements to him about his relations to another woman. The two cases in this respect are, in essence, alike. Tilton has made an affidavit that he has no eye witness of the facts charged. His principal evidence consists of the statements of Mr. Beecher himself. How like this is to the Proctor-Moulton case! And if Mrs. Proctor's counsel were satisfied with what was done in that case, why should not Mr. Beecher be content with the concessions already made by Tilton and his counsel?

Tilton's counsel might come into court and say that except for Mr. Beecher's statements—admissions or confessions—they have no sufficient case, adding, as Moulton's counsel did, that they still stick to it that Mr. Beecher had made these admissions. It is true there are some statements of Mrs. Tilton also in this case, but she has retracted them. So they need not interfere, and if that was a glorious settlement in the Proctor case, why should it not be in Tilton's?

As for the contemptible costs, any mutual friend might pay them.

Then the City of Churches would still continue to be the City of Churches; nobody would have backed out of anything; everybody would have won a victory; the greatest feats of legerdemain would have been surpassed, and Henry Ward Beecher would be as good as new.

As for Mr. Beecher, the best thing for him would be a year's absence. Before he would be gone six months Brooklyn would send a delegation after him. The men would all sigh for him, and the women would cry for Shearman's Beecher as children cry for Shearman's lozenges.

Without Beecher, Brooklyn would not amount to much. Brooklyn and Beecher are mere synonyms for each other.

What would the tall spire of his church be worth if he was not there to preach under it? That spire would have to be turned to point the other way if Beecher should fall. His destruction would be a sort of moral annihilation to the social rank and standing of Brooklyn. Without Beecher there would be little left of that interesting suburb of New York. We should even be solicitous about the abutment of the new bridge over there. Let us all unite to save Beecher.

There were several things in the proceedings in court in the Beecher-Tilton case to confirm the suspicion that it is in fact all privately settled.

In the first place, Tilton's affidavit is devoted chiefly to stating what he is unable to prove.

In the second place, Mr. Everts' remarks showed that the dispute about the bill of particulars is an empty sham. "Let it be alleged," he said, "that it occurred within a specified time, a fortnight, perhaps." And then the case was adjourned.

Could these things be, unless it was already determined by a bargain between the parties that the great scandal shall never be subjected to a legal investigation?

In the Beecher case there is one thing that the public will neither fail to understand while it is going on nor forget after it is over: Any compromise or arrangement or settlement, except through a trial in court, is a confession that Henry Ward Beecher is a guilty man.

The Beecher-Tilton case in the Brooklyn City Court was postponed yesterday till after the annual letting of pews in Plymouth Church.

[From the *Sun*, Dec. 15.]

"LATEST FROM THE FRONT."

There has been a rumor in Brooklyn for two or three days that Miss Edna Dean Proctor is to sue the Rev. Henry Ward Beecher for libel for telling to Francis D. Moulton and Theodore Tilton the story which Mr. Moulton printed in his statement. There does not seem to be any credible source for the rumor. Miss Proctor has returned to Massachusetts, and her brother has gone to his Western home. Mr. Charles Storrs, the brother of Mr. Augustus Storrs of the investigating committee and a relative by marriage of Miss Proctor, says that he has no reason to believe the story to be true, and Mr. Tracy, the lady's counsel, says that he has not been consulted about it. The lawyer who is reported to be employed is the resident of another State, and the reason for the movement is said to be important, and to have entered indirectly into the tactics which kept Mr. Beecher from testifying in Miss Proctor's behalf before the referee.

RAMIFICATIONS.

Another gentleman declares that he has additional testimony by which Mr. Beecher may be convicted of libel in telling the same story to others, and which, in event of a libel suit by Miss Proctor, will lead her to prove the case on him. The testimony involves one of Mr. Beecher's staunchest supporters, who, in the inception of the scandal, hotly declared that if the story came out Mrs. Tilton would not be the only one involved, but that a dozen of the best ladies in Plymouth Church, several of them the pastor's warmest

friends, would be implicated, and in this connection Mrs. Proctor's name was mentioned. This gentleman, in denying the stories against Mr. Beecher, said to a reporter, "I believe him innocent, and I have staked nearly all that I am worth on him, and we expect to get him through all right."

Another gentleman as conspicuous on the Tilton side of the controversy said yesterday: "I haven't heard of any suit by Miss Proctor against Mr. Beecher, but if she does bring one she can prove it."

Mr. Shearman yesterday pooh-poohed the story and said that Miss Proctor knew that Mr. Beecher had not told the story about her. The suit, if brought at all, will be after the developments of the criminal cases, in which if the story against Miss Proctor is made the ground for an action of libel and it is proved conclusively by the defense that Mr. Beecher told the story, then Miss Proctor's lawyer will consider the advisability of procuring from him a vindication of the lady.

GEN. BUTLER.

Both of the litigants' friends express unqualified belief in Miss Proctor's innocence, but the Tilton-Moulton side hold to the story as having been told to them, and in the proof of this Gen. Butler is expected to attend to the Moulton indictments in person to prove that he knew what he was about when he advised Moulton to print the Proctor story. "Stranger things have happened," said a Tilton partisan yesterday, with some semblance of a hidden meaning, "than that Gen. Butler should be on hand to completely vindicate Miss Proctor as well as his own client."

A part of the unused testimony that promises to bear on this case was a remark said to have been made by Mr. Henry C. Bowen in November, 1872, when he said to a witness in the coming suit, in the *Independent* office, that he had been thinking of bringing Theodore Tilton and Henry Ward Beecher together again on the editorial staff of his paper. The gentleman asked if Mr. Beecher would consent to leave the *Christian Union*. "I could compel him to leave it within twenty-four hours if I wanted him on the *Independent*," was Mr. Bowen's reply, and this in the presence of a gentleman familiar with Mr. Tilton's grievances. Mr. Bowen gave up the idea because he did not think that it would pay.

[From the Reporter, New York.]

That fearful disease known as cancer is curable, and that without the knife. The writer of this speaks from facts that defy contradiction. Dr. J. M. Comins, 143 E. 26th street, a regular physician, standing A No. 1 in his profession, discovered some years ago what has proved to be, under his treatment, an infallible cure for the cancer in its worst forms. The doctor's treatment is exclusively his own, and he asserts, without fear of contradiction, that nine-tenths of all cancers can be radically cured. To satisfy the most skeptical, it is only necessary to visit the doctor's office and see his trophies of success, and to get referred to a few persons that he has treated. If that does not satisfy, then facts will not convince. In conclusion, I wish to say if any one afflicted with this terrible disease will call on the writer of this, I will show a cancer that has just been treated successfully; and as myself and others see the treatment from day to day, we are satisfied there cannot be any mistakes, as it is so simple and plain. I wish to say that this article is written with the hope that it will come to the notice of some suffering creature now without hope, who may be made happy by calling on the undersigned.

MRS. M. A. WHITE,

213 East 125th street, Harlem.

RIVERSIDE, Kingston-on-Thames, England.

EDITORS OF THE WEEKLY:

Respected Friends—I noticed in the WEEKLY a short time ago, a letter from a gentleman in London thoroughly indorsing your principles and the doctrine you advocate, but did not give his name. I fully believe there are thousands in England who would rejoice, and that very much, were they to know that such a paper as the WEEKLY was published in any part of the world. I should like to get a few friends to unite with me in London for the purpose of establishing a small party to begin; with that we could meet and discuss the principles advocated in the WEEKLY, as by so doing we might establish a fund to advertise the WEEKLY, and that all over Great Britain. If you will insert this short note in the WEEKLY, I have no doubt but that a number of supporters will soon be found to make a move. I need not tell you, as you know it, but will take the liberty to tell your readers that I am a subscriber to your paper (the WEEKLY) over three years. I have the work bound in yearly volumes, and have lent them to over fifty families to read. I do hope my American friends will stand by you and support the WEEKLY. I am, dear ladies, yours very truly,

M. A. ORR.

P. S.—I hope the American people will support my friend, Mr. Bradlaugh. My views on theological matters are not so far advanced as those of Mr. Bradlaugh; at the same time, I admire him for the bold and fearless way he has tackled monarchy and the bishops of this country. Had we about twelve such men in England as Mr. Bradlaugh, I should not hesitate in predicting a republic in England in less than fifteen years.

M. A. O.

We think it would be wise for some of our reverend friends to consider the propriety of establishing "a society for the protection of the character of clergymen." There is scarcely a mail that does not bring us "a new development," or "a religious sensation," or an "astounding outrage" on the part of some clergyman. Somehow or other these scandals are connected with women."—*N. Y. Herald*, Dec. 9.

B. F. BUTLER ON PANICS.—As to the last panic, the failure of Jay Cooke & Co. was not the cause of it, because every business man had discounted their failure six months before. Everybody had known that the Northern Pacific Railroad Company would go through, except the few confiding readers of religious newspapers who read the advertisements of Jay Cooke & Co., and thought that they were as true as the other parts of the papers. And why had the trust companies failed? Because they were borrowers on call. They borrowed money at four per cent. on call, and had to lend it out at higher rates; and when the call was made upon them they could not call in their own loans fast enough, and they failed, and all confidence was lost. Every business man knew that he was working over a volcano. If the servant girls of Massachusetts were to call in their wages that they have deposited in the banks, every business man in Massachusetts would be broken; they could not stand the pressure

one day. Whenever the servant girls make that call, that moment the whole business of the country is dishonored. Would not every man rather have a 3.65 bond from the government than give his money to trust companies at four per cent.?

COMMENT.

The industrial classes are not only physically masters of the position, but, as a money power, when they are wise enough to put their pennies together, superior to their oppressors.

YESTERDAY being the occasion of the celebration of the festival of the Immaculate Conception, the courts and public offices in Montreal were closed.—*N. Y. Daily Witness*.

[Thanksgiving Day is our only saint's day at present. When we get a Catholic President probably the above-mentioned festival will be added, and then we shall have two.]

THE friends of "God in the Constitution" held a meeting on the Island one night last week, began operations with a prayer, continued with a quarrel, and concluded in a general free-fight, a smashing up of furniture, and dispersed without settling the Constitution or the hall hire for that night.—*The Capital, Wash., D. C.*

BUSINESS EDITORIALS.

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

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C. W. STEWART may be addressed, till further notice, at McHenry, Illinois.

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 53 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

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Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

WARREN CHASE may be addressed at Colfax, Iowa, during December, or until further notice.

PARKER PILLSBURY, of Concord, N. H., is at present fulfilling an engagement with the liberal societies of Toledo, Ohio, and Battle Creek, Michigan. Two Sundays in a month at each, with headquarters at the former place.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

MRS. NELLIE DAVIS will lecture in Cleveland, Ohio, during December. Societies, East or West, desiring her services, can address her at 235 Washington St., Salem, Mass.

E. J. WITHEFORD, trance and physical medium. Public seances Thursdays and Sundays at 8 p. m., at 409 W. Madison street, Chicago, Ill.

THE Spiritualists of Central New York will hold a two days' meeting in Music Hall, West Winfield, N. Y., on Saturday and Sunday, January 2 and 3, to commence at one o'clock, P. M. Dr. H. P. Fairchild, of Lynn, Mass., and others are engaged to speak. Mrs. S. A. N. Kimball, of Sackett's Harbor, N. Y., will be there and give tests in public. The friends will entertain all they can. Board at the hotels at one dollar per day. All are invited to come and take part in our meeting. A good time may be expected and the cause of humanity advanced.

DR. E. F. BEALS.

WEST WINFIELD, N. Y., Dec. 5, 1874.

BUREAU OF THE

The increasing number of inquiries to the nature, purposes and objects of the Pantarchy, suggests the propriety of having a bureau for the purpose of answering such and similar inquiries. The other kinds of letters: the social difficulties, and asking for consolation; the others asking for matters of reform, spiritualism, life, the new language, and the like. To serve this great want, THE BUREAU OF THE WEEKLY will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT. If the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information, or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

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PROSPECTUS.

WOODHULL & CLAPLIN'S WEEKLY.

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It advocates, as parts of the new government—

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3. A new industrial system, in which each individual will remain possessed of all his or her productions.
4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited. The WEEKLY is issued every Saturday.

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Susquehanna.	3.40 P. M.	8.12 P. M.	Susquehanna.	2.43 A. M.
Binghampton.	4.40 "	9.20 "	Binghampton.	3.35 "
Elmira.	6.30 "	12.16 A. M.	Elmira.	5.35 "
Hornellsville.	8.30 "	1.50 "	Hornellsville.	7.40 "
Buffalo.	12.05 A. M.	8.10 "	Buffalo.	11.45 P. M.
Suspension Bridge.	1.00 "	10.00 "	Suspension Bridge.	12.27 P. M.
St. Catharines.	1.10 A. M.	1.35 P. M.	St. Catharines.	9.50 P. M.
Hamilton.	1.35 "	2.00 "	Hamilton.	10.12 "
Harrisburg.	2.45 "	2.55 "	Harrisburg.	11.20 "
London.	5.35 A. M.	3.53 "	London.	5.55 "
Chatham.	7.55 "	5.55 "	Chatham.	8.12 "
Detroit.	9.40 "	8.12 "	Detroit.	10.00 "
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "
Wayne.	10.21 "	10.10 "	Wayne.	8.10 "
Ypsilanti.	10.45 "	11.25 P. M.	Ypsilanti.	8.55 "
Ann Arbor.	11.00 "	11.43 "	Ann Arbor.	9.27 "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	9.50 "
Marshall.	1.15 "	1.00 A. M.	Marshall.	11.30 "
Battle Creek.	2.03 "	1.25 P. M.	Battle Creek.	12.50 P. M.
Kalamazoo.	2.55 "	LINE.	Kalamazoo.	1.25 "
Niles.	4.32 P. M.	4.40 A. M.	Niles.	2.35 "
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Ar St. Paul.	6.15 P. M.	7.05 A. M.	Ar Milwaukee.	8.50 "
Ar St. Louis.	8.15 A. M.	7.05 A. M.	Ar Milwaukee.	8.55 P. M.
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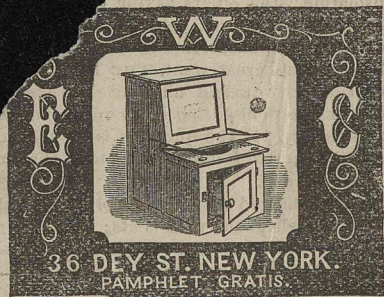
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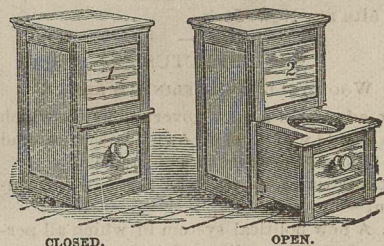
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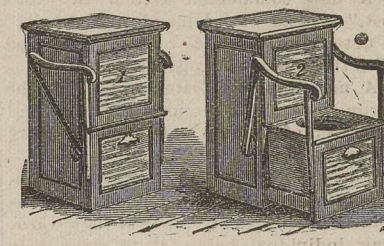
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