

It may be truly said of the evils of our present marriage system, "Thy name is legion." We meet yearly in our travels hundreds of suffering women—some suffering terribly, constantly or periodically—who were once healthy, sprightly, and often beautiful girls, but now blighted and cursed by marriage, some for homes, which they had not; some for pride, of which they ought to be ashamed; some for envy and jealousy, which is worse; and some for pure love, which ought to be a worthy object, but is often as fatal as the others. Most of these women as soon as they are married are overtaxed with labor and care; new anxieties and troubles thicken and multiply, and nearly all are sexually abused by excesses and subjection, willingly or unwillingly, at improper times, till in a few weeks or months, or sometimes, but rarely, years, they are entirely broken down, with some of the many uterine diseases which afflict the sex that possesses these delicate organs of generation. Many of these sigh for relief, and seek water cures, springs, summer resorts or voyages, but few comparatively can obtain them. Most of the poor sufferers have to drag and drudge on and still be used worse than the domestic animals are, with no hope of relief but in death. Poverty confines many, lust and jealousy more, and ownership regulates all; for marriage, whatever may be said of its sacredness, does convey a legal and religious right of property in the wife to the husband, especially in her sexual organs which he considers as his exclusive property, and which he feels that he has a right to use and abuse as he pleases, and so often does to the destruction of health and often of life. And yet we are told that we must not talk or write on this indelicate subject, lest it corrupt the morals of the young! If they could be more corrupted than our present demoralized churches have made them, we know not how. They attempt to conceal from children the most active and important

ant functions of their nature, and the very parts, acts and duties of life in which they are most interested, while nature is ever pushing out demands for information, and those who have it are restrained by fashion, false religion, social customs and false modesty from giving it, and then of course they seek or get such information as they can secretly from the very worst class of teachers on social subjects—the morally depraved and physically diseased subjects of vices that are caused by the very system they uphold for the preservation of good morals. If our popular churches have yet any institution or system of discipline in life that does not work out and bring misery, we have yet to discover it, and when we do we will give them credit, but for upholding our present marriage laws they will receive the curses of tens of thousands of suffering victims in this life and the next.

Once more we say, let our whole system of marriage and divorce be set aside and all especial laws be repealed, that marriage may be entirely a civil contract between parties that are equals after as before contracting it, and equally the owners and sovereigns of their own persons; and let this contract, like all others, be subject to the general laws regulating the contracts of parties in partnership, requiring only for the protection of each and of prospective children, that the contract shall be recorded in some public place of record. Nothing more is needed for either the public morals or public protection, nor for the parties who unite to live together as nearly one as any two of opposite sexes can be. Instead of increasing the diseased and unwelcome children this would diminish them fifty per cent. at once; and instead of increasing temporary and unhappy unions and separations it would decrease them in nearly the same ratio. Until we do adopt this system we shall have more and more of the ever-increasing social misery and social evil, diseases, and premature deaths of the best and most delicate and refined of the female sex that enter into the bondage and slavery of marriage as it now exists. How long it will take for the blood of these victims to reach the ears of our law-makers we know not, but hope not much longer.

LOVE RELATIONS.

It is conceded by all reformers that sexual intercourse without love is prostitution; and that where love exists there is the right to sexual intimacy; the right of nature and natural law, and being such, the authority of God Himself. Yet, with this authority, no developed man or woman can assume this relation lightly. He or she will conscientiously ask, Will this act be productive of harm to the loved one, and are conditions attending it likely to do injustice to the offspring that may result? for the right to act naturally in one direction does not include the right to do injustice in another.

What is love? It is sexual worship. Where it exists the parties are consecrated to each other, and each seeks, not his or her own good, but the well-being of the other party; the one desire always welling up over the entire consciousness is to make that other happy.

Of what does the sexual act consist and where does it commence? The old codes of morality and law say it begins with the physical fact of connection; but this, in the light of natural law, is only the fulfillment of love's act. It commences with the first attraction of the parties to each other, whether from a spiritual, mental or physical point of view; though love's best effort doubtless has its beginning in a spiritual or intellectual attraction, in a mutual love of the good, the true or the beautiful. Every added magnetic influence thrown out by one to the other and the reception of the same, constitutes a portion of the act. Conjugal caresses and endearments carry it forward, while the two beings mingle their magnetisms more and more intimately to complete it in its natural fulfillments, bringing a perfection and intensification of mutual happiness suitable for the procreation of a new life, a profound fullness of bliss worthy the creation of a God.

Viewed in this true, beautiful and grand light—the light of fact, undefiled by the corrupting influences of false education—what is there in the act of copulation of which to be ashamed? Or what is there in connection with the organs of generation that can degrade? The human hand, made to do honor to its possessor, may rob, steal or be lifted in murder, and so be disgraced. Just so the organs of generation may be used for lust, for selfish animal gratification, without regard for the partner in the copulative act. As the stomach may be used for gluttony, these may be used for intemperance, and injure the health of their possessor, and so bring disgrace. But how can there be dishonor when the act is in accordance with nature's laws, unless it is a kind of ignominy artificially made by a false condition of society? There can be no impurity or degradation in the contact of the sexual organs, *per se*, no more than in the contact of the lips or cheek or hand. The sexual act when in accordance with nature is as innocent as the kiss of a babe. The discovery by Eve of the "difference between good and evil," resulting in the fig-leaf apron, was a calamity to the purity of earth's people, and was doubtless in reality the impure creation of some male brain, cowardly enough to throw the responsibility on a woman. The great souls in the world of art have in all time past repudiated its coarse, vulgar hypocrisy, and represented nature as God dares to outline beauty. All honor to their love of truth!

Is love monogamic? It is true it generally is disposed to centre on one personality, but complications arise in connection. How long can it last? What conditions can limit it? Can it change its object? and, if so, does it sever its tie with the old before entering on the new?

Is it polygamic or polyandric? Is it possible to truly love two at the same time? These are questions to be answered, not from the prejudices born in us from generations of habit and instilled in us by our social surroundings from infancy all through the period of formative growth, but in the light of nature and nature's laws.

The monogamic idea presupposes that there is to each human soul and body a human counterpart, and, of course, only one, otherwise you substitute the polygamic. Here

comes a difficulty; the idea is utterly impracticable, for the chance of finding a needle in a haystack would be greater than the possibility of those two souls ever getting together in this world or in any other.

Facts seem to point to an adaptation in love relations, existing in classes of persons suited to each other. Place one of either sex in any community, and let the party mingle with society, and the experience of all demonstrates that there is generally one or more to whom the person is vitally and magnetically attracted, and which results naturally in sexual worship—love. As society is constituted, how often is it now the case that attractions in more than one direction make it difficult for parties to decide "which they love best?" a requisition demanded in a monogamic regime, resulting with those on the lower or selfish plane, in disturbances which often have a tragical ending.

The writer has in mind the case of a married couple who lived in apparent harmony eight years after marriage. At the end of that time, and for some years past, there has been no sexual love by one party to the other, while the latter has the same unimpaired. Of course the one party is outraged by any sexual advance of the other, and abstinence is the only course left; as intercourse under such conditions means disease and death to one if not to both.

The question arises, will not the above-mentioned classes be more or less attracted as they may chance to meet, irrespective of the fact that one or both may be at the time living in sexual intimacy with a mate? And if so attracted, is there an annihilation of the first love before another can commence, or is it dormant? Or can both exist? And if the latter, can the first retain its own power and strength in the individual?

Such are a few of the complications that arise to puzzle the wisest. The frightened conservative would go back to the old order of things—to a code of morality, compared with which that of the beasts of the field is angelic. But not so the reformer. Thankful for what light he has, he presses on for more, willing to be an humble student in the most profound and important of all studies—the study of life, and the power that makes life.

GRAND RAPIDS, Mich., 1875.

SURPRISE.

BY MARGARET E. SANGSTER.

If in a dust-heap I should find
A priceless gem or ring of virgin gold,
To beauty's worth I would be strangely blind
If I disdained the lovely thing to hold
Because 'mid vile surroundings it had lain,
Itself unsoiled by any touch of stain.

If, after years of struggle and defeat,
Of fruitless toil and unadvantaged pain,
There came to me an hour of perfect sweet,
An Eden islet in a stormy main,
How strangely thankless would my spirit be
If it refused the radiant thing to see.

MUSINGS.

Doubtless the selfish family arrangement which confines the human sympathies mainly to the narrow circle of the few composing it is intimately connected with the idea of a partial salvation of the race in the future; for as long as men sincerely believe that while being secure themselves in their petty heaven, they can be indifferent to the sufferings of a large portion of the human race throughout the future ages, it ought to be still more easy to become indifferent to the transient evils with which others are afflicted now and here. But the destruction of this narrow and benighted idea of human destiny, and the substitution of that of one common progressive destiny for all humanity in the life that is to be, must ultimate in an extension of the domain of human sympathies in the life that is. Already there are many who are interested in this work of bringing all humanity to a higher state—whose aspirations reach beyond the narrow circle of their earth relations—who are not solely interested in the machinations of class or caste, or even the small circle of the (select in heaven; but, with love's aspirations and ambitions, wide as the earth, deep as its central mysteries, and as all-embracing as the arching sky that bends above, would include all humanity in the sphere of their embraces.

May it not be that just as man's former conceptions of this earth as being the central point and most important body in the universe was but the first faint revealings of the true system of nature on his unfolding mind; that just as the one little original orb has been almost lost sight of in the midst of a countless myriad of similar or superior stellar-worlds; or just as the Mosaic conception of the earth's position in time, was but the entrance of man's intellect to the vestibule of the temple; the mere glancing at the sealed book containing the earth's wondrous story—just as in these cases we have been mistaking the limit of our vision to be that of the universe itself, so in extolling the selfish family arrangement as the highest condition it is possible for humanity to attain to have we not been making the same mistake in other directions? Is it not possible to extend all that is desirable, and all that is worthy, and all that is immortal in the family arrangement, throughout all humanity—a state where instead of tens of thousands of petty, jarring and discordant families, all are included in one harmonious organization? The idea of communal life which persists in the human mind, answers yes. The many efforts being made all over the land to-day to establish in reality this mode of life which is to merge and extend the family organization until in a sense it embraces all humanity in one (and a foretaste of whose harmonies many have recognized at our Pentecostal gatherings), answers yes.

A higher civilization, grander than any the past has ever known, is struggling for a foothold on this earth. For new conceptions of the Most High and of our true relations to it must ultimate in new conceptions of our true relations to each other. The idea that all humanity is of a common origin with a common inheritance, must prove fatal to the dogma of the church, that a large portion of us are children of

the devil, or that the devil holds a mortgage on the souls of a large portion of humanity, side by side with which idea all systems permitting unjust domination of one class over another—all slaveries, inequalities and monopolies which ever spring from human arrangements among men, have their origin. But the new conceptions, when logically carried out, will secure to every child of earth the full possession and exercise of every inherent right. It will not stop with "woman's rights" or her political equality with man, or with her pecuniary independence, or even with her complete emancipation, but not until it has broken down the artificial barriers of class and caste, and secured to every child of earth not only life, but equal access to the world's natural wealth and all the elements on which life depends. With this degree of regard for human rights there must exist greater reverence for human life; and this is to be one of the essential elements of the new civilization. It is to be a state where worth in the individual is esteemed above the possession of gewgaws, bales or boxes; where man shall rise superior to all governments and institutions that he himself has created.

A. D. WHEELER.

WESTFORD, Mass., June 18, 1875.

ROCHESTER, N. Y., June 27, 1875.

VICTORIA C. WOODHULL.

Dear Friend of Woman—I bless and thank you for the new version you are giving the Scriptures. 'Tis that deeper meaning for which my own spiritual nature has hungered and thirsted for years, even before I saw the inconsistent teachings of the ministry, and came out of their house of bondage.

God and angels speed you in your efforts to enlighten humanity. I feel that your words are true, the spirit world is dependent largely upon the material world, and hence their influx upon the earth, and their desire to bring about the general resurrection. When viewed in this light, their intense efforts seem most natural, similar to the old material law of self-preservation, working out on a higher scale. Meanwhile human hearts are blessing you also for the light you are giving us, aiding the spirits by preparing conditions necessary to their success. What a grand work you have undertaken, to teach mortality the power of triumph over death.

I have made the same assertions that you make, that the human body can (as it does) in some sense represent the Kingdom of Heaven, it does also represent the Garden of Eden, the trees of which represented the powers and faculties of mind and body, which were good for food (or use), sustaining my position by Christ's assertion, "Ye shall eat of my body and drink of my blood," in the same figurative sense. If this was not so why did the serpent tell them that in the day ye eat thereof (of the one tree forbidden thee) your eyes shall be opened, and ye shall become as gods, or creators, or having the power of creation, or reproduction. And why did paternity and maternity follow as a consequence of partaking of the tree of knowledge of good and evil? I do thank you for thus unfolding the mystery that I was not able to do. The WEEKLY is doing a work that no other paper extant dare do, and the day is coming when men will gladly slip in to share your fame and honor, and curse themselves that they allowed a woman to become the second (or bodily) saviour, and equalize the male religion the world has held so long. This God, within that humanity, needs more than any God without; is the one God standing pre-eminent in the thoughts and hearts of the world's thinkers and sufferers to-day. In this busy beautiful city scarcely a day passes that I do not see and hear evidence of this fact. Your heaven is at work, silently but effectually permeating the whole.

Your remark about handling God, under heading of Inspiration and Evolution, is just the nut I wish the scientists to crack; so true it is, "death stands everywhere between man and his search for God outside of himself." Bear the cross, brave, tireless worker! Millions, both seen and unseen, are holding up your hands in prayer, looking down the aisle of years when no woman shall be hunted and hounded by the minions of law or priestcraft for her efforts to brighten the dark places of ignorance, and lift the suffering into light. What if many women still scorn and oppose you? Christ came to his own, and his own received him not. Yet women to-day are the bone and sinew of the Christian Church. As evidence, recall the fact that nearly one hundred of that hundred and four or five recent dupes to Plymouth Church were women. But hope on. Women grow through suffering to altitudes they could never reach on flowery beds of ease, and the evidences of suffering are looming upon every hand. Man's salvation is in the hands of woman, but few comparatively see it yet; but "the whole world is on wheels," light is breaking, truth being verified, woman demanding her position, and men are casting anchor and weighing possibilities.

Yours ever for the truth,

H. M. L. MILLINGTON.

BORDENTOWN, N. J., July 9, 1875.

Dear Weekly—Several years ago I read a Bible-explanation, which I suppose is familiar to most of your readers, but there may be some who have never read it, and to whom just at this point of the WEEKLY's career, it may afford the same gratification it afforded me when I first began to have my eyes opened to theological misconceptions.

The book of Genesis is so plain that "he who runs may read (if he has only had the blindness of priestcraft taken from his eyes). The analogy between its character and the division of time is complete.

Abraham represents time. He had no legitimate offspring until he was a hundred years or a century old (Gen. xvii 17). Let Isaac represent the year, and his hairy son Esau represent the cold or winter season when his hairy garment would be needed to keep him warm, and his smooth brother Jacob the summer or pleasant portion of the year. Esau was a hunter that he might procure winter food, and Jacob dwelt in a tent to screen him from the burning rays of the sun, and he "sod pottage" (boiled soup) for summer food. A month is the multiple of Jacob's two wives and their hand-maidens (four

weeks), and the seven years he served for them might be read, "seven days make a week." Jacob's twelve sons correspond with the twelve changes of moon, and Joseph's coat of many colors represents the variegated aspect of forest and field before the famine of winter comes on; and his storing away corn is a beautiful representation of storing up winter provisions. Thus we can trace Abraham's seed down through years, months, days, hours, minutes and seconds, until we see God's promise to him fulfilled—that as the stars of heaven so should his seed be.

Again, take the story of Solomon. In three ancient languages the three syllables sol, om and on mean the sun, and what shall ever equal the glory of the sun? The queen of Sheba is the moon, and Solomon's wives and concubines are the stars.

SANSKRIT.

ETERNAL LIFE.

BY M. W. MOORE, M. D.

CHAPTER II.

"Hope on, hope ever; yet the time shall come
When man to man shall be a friend and brother,
And this old world shall be a happy home,
And all earth's family love one another."

Love is the keystone of the eternal arch. Pure, all-embracing love fills the heavens and the earth, yet mankind are lone and desolate, anhungered and athirst for it. It is all about them, in the very air they breathe, were but their souls attuned to its harmonies; yet they perish with want. And why? Because sexual love—the love of all the loves, the strongest power of our being, the one power of the universe, the attraction of the atom and the sphere—has gone wrong with the human. It has been debased and must be exalted.

What wonder the earth is cursed, and that death comes? What wonder that spirits come knocking at the doors of earth? Out of harmony with this law, still unsatisfied, they turn again to the land of their birth, whence must come the grand realization of this fruition of the human spirit.

Know ye not that this great sexual love, the strongest power in nature, is to unite the two worlds? Is to unite the kingdoms of spirit and matter, in the highest type of creation, into an immortal union—eternal life?

What wonder that all the power and wisdom of the spirit realm are engaged in this work? It means as much to them as to us, and they see it far clearer than we. It means that only in a full materialization and spiritualization can a perfected sexuality be consummated. They have long seen it afar, but behold it is near, and is beginning to be perceived upon the earth. It is a growth, an evolution.

Human spirits have been drawn toward it through the ages by all the sweet influences of love, harmony, beauty; and been loosened more and more from the gross by trial and sorrow and suffering. How they, on the other side, have worked and waited to harmonize, to spiritualize these clay-cold hearts of ours! Only as we go upward can they come downward, and clasp our hands across the gulf.

Shall we be like clouds of the valley when they call? or shall our hearts hear them and beat? Will we waken and respond? They call with their great human loves, made purer there, reaching down to purify ours and draw us nearer to themselves. And we are nearer, very near sometimes, some of us, and they whisper words of unutterable meaning. Let us strive to approach, turn oftener toward the serene heights of spiritual things. There is our strength, and our wisdom, and our exceeding great reward. These are ours, in a tangible manner, here and now. Strength for our weakest weakness and trial, in this poor, tried world, and wisdom to guide us aright.

Let us ask for these things, and seek them in communion with our own spirits and the spirits above us. If, peradventure, in this calm companionship, we should find the "open secret" of existence, the way that leads up and out of these perplexities and embarrassments, these knotty problems and depraved conditions, this injustice and tyranny, want and woe, into the eternal realities, we should have sweetest pay for highest thought.

Let us seek this happy consummation in our communion in these chapters.

A VOICE FROM THE BASTILE.

PIKE COUNTY JAIL, Milford, Penn., July 22, 1875.
Editors and Readers of Woodhull & Claflin's Weekly:

Is Pike County destined to become the Bunker Hill of the nineteenth century, where the freedom-loving daughters of freedom-loving sires shall assemble and unite their forces for the protection and maintenance of their most sacred social and sexual natural rights, as did their heroic fathers among the hills of Massachusetts for their political rights a century ago? The hills are here, by nature fortified with rugged cliffs and dark ravines, and scenery unrivaled this side Niagara, with in the range of the travels of the writer. Here has a woman already laid the foundation for Freedom's home of refuge, on a rocky mountain's crest, on a domain free from incumbrance, with fruit-growing land, pure air and water, extensive water power, approaching railroad facilities, and probable mineral resources.

Hannah L. Marsh, a pure and cultivated lady, a letter from whom appeared in the WEEKLY of July 17, for seven years past has been struggling, almost single-handed, against a malicious gang of ignorant and prejudiced sensual ruffians, whose inflamed imaginations have painted a terrible monster in free love, of which they have no higher conception than did their virulent antetypes of eighteen centuries ago, when they persecuted and crucified Him who taught woman her first ideas of individual freedom.

One of the pecuniary resources of the little community of earnest workers of which she is the secretary, is in the receipts at the gate leading to the Bushkill, Pond Run, and Union Falls (located on the community's domain), from tourists and others who yearly come to visit them from New York, Philadelphia, and various other parts of our common

country and the world. The growing popularity of this grandly beautiful natural scenery, which is entirely lost upon the gross senses of the persecuting mob, and consequent increase of income therefrom, has excited the envy of malicious neighbors, who, with their ignorant abettors who know not what they do, are neglecting their harvest fields to place obstacles in the way of visitors who are daily endeavoring to peacefully reach the Falls—one of whom, a lady on her first visit, was heard to offer to pay the mob for the privilege of passing their blockade in the road, within the lines of two surveys, which showed the road to be on the property of the community. On the evening of the same day on which this blockade was made, a young woman who has for three years been an earnest worker in the community, and is now the mother of a beautiful natural child (designed for a leader in the army of progress in the next generation), while carrying a lantern, in company with a party who had been clearing away the obstructions in the road, was twice struck and wounded, by stones thrown from the roadside, on the undisputed property of the community, doubtless by some one or more of the cowardly ruffians who had made the blockade. Another blockade, on a part of the road which I heard an old settler say had been used as a public highway for forty years to his knowledge, through an open wood, was guarded by two rough women, with carving-knife, club and pistol, to menace visitors who attempted to pass it.

For assisting some members of the community (where I have been for over two weeks a visitor) in clearing a pathway through the underbrush near the blockade last mentioned, to enable visitors to pass along peacefully toward the Falls, within the lines of a survey for a road for which the community holds a written agreement, running for five years from April 1st, 1871, I was arrested on Tuesday last, July 20th, together with the wounded young woman before mentioned, on a charge of trespass, by a Pike county constable and five other able-bodied men (one of whom carried a double-barreled gun), and in default of two hundred dollars bail, demanded by a county squire (for which I scorned to ask), for my appearance for trial at the September term of Pike County Court, I was committed to the county jail, where I arrived yesterday, slept last night, and am now, in a rough cell in company with another prisoner, inditing this epistle.

If the friends of liberty want a solid base for their operations, now is the time, and Pike county is the place, to strike a blow for freedom. Let solid, earnest men and women rally here, around a standard which a woman has set up, and concentrate their moral, mental and physical forces that they may be prepared to hurl back the legions of despotism, as their fathers did at Bunker Hill.

I would that some noble soul, with the available means of a Vanderbilt, could see as I see the advantages of such a home of refuge as Pike county offers for freedom's devotees, when dread anarchy (which prophetically I see brewing) shall desolate the crowded cities, and infuriated mobs shall ruthlessly destroy the lives and properties of those whom their excited imaginations shall picture as their enemies.

God grant that the eyes of Liberty's lovers may be opened, ere it shall be too late for them to find a sheltering home.

Fraternally,

ROBERT SINICKSON.

KIND WORDS.

Rebeckah T. Marshall, of Philadelphia, writes:

"I am stirred to my innermost by the wonderful revelations of the Bible that you are making. The common interpretations put upon it have made Spiritualists think it of small account. My Bible has been laid away; now it comes up new. I have often thought that such persecutions, scorn, imprisonment, contempt, indeed everything vile and mean that has been heaped upon you, would not go for nothing. I send you ten dollars to aid the glorious cause."

Darl St. Marys, of St. Louis, writes:

"I love you very dearly, and would rather have your power to reveal inspired truth than to be loaded with all the brilliant but empty honors of the world. And in paying this homage to you I do not in lesser degree reverence my own angel tutors, whose willing, proud and happy instrument I am. But I wish to convey to you thus publicly my exalted appreciation of your glorious worth and heroism. This love and appreciation did not spring from the dispersion of clouds that would fain have shadowed your glory; but has been true and steadfast since I knew you four years ago. Your radiance was so undimmed by your prison bars that I wrote an article in reply to a severe attack on you by the ambitious and zealously-mistaken Julia Ward Howe while you were being martyred; but editors were too timid to publish what they conceded was, every word, true, but too radical for the unready times.

"I write this to you now because of your graceful appeal for WEEKLY clubs in your July 10th number. I would detest myself if I had so little moral courage as to deny either you or your WEEKLY for fear of 'ostracism.' And in the future, as in the past, I shall give all possible aid to the truths you are so beautifully unfolding, in every phase of which I am intensely interested.

"In our different presentations of the same truth I am sustained by my guides, as I know you are by yours, and we can both find living proofs of what they give us. This makes you doubly dear to me, and I am happy in your glorious advances that quite entrance me!"

G. B. McLaughlin, of Cumberland, Md., writes:

"I am more than ever delighted with your WEEKLY. Some three years ago it seemed to me that your spiritual teachers, or guides, had designed you should give to the world the teachings you are now giving through the precious paper. Are you familiar with the writings of T. L. Harris? From fifteen to eighteen years ago he published in England and in this country, thoughts very similar to those you are now promulgating concerning this mystery of godliness. He teaches that the sexual nature of man must ere long become changed—purified from its present corrupt state—preparatory to a life of solidarity or orderly life. His writings claim to be an exposition of the internal sense of portions of the scriptures,

and in fact the very same portions that you have been explaining in the WEEKLY. My wife is something of a seer and had a revelation some years ago relating to the tree of life and the river of life, the same in substance as that you teach."

[We have never read the writings referred to.]

From the American Weekly Tribune, Reading, Pa.,
July 14, 1875.

"WOODHULL & CLAFLIN'S WEEKLY" is gaining prominence before the public by a series of leaders explanatory of the Bible in its true light, which have now been running a few weeks, with great success. The two last editions have been treating upon the Garden of Eden, which is described by the writer as the human body, and backed up with circumstantial proof sufficient to give such force to the argument as to fully justify it to as liberal consideration as any other opinion ever advanced. The WEEKLY will, no doubt, in its new course, gain more friends than ever, to which it is justly entitled, despite the slurs that certain journals and individuals were wont to throw at it in times gone by. The publishers likewise announce that the journal will be increased to its former size—sixteen pages—again, soon as certain business embarrassments are overcome.

HOULTON, Me, July 11, 1875.

Editor Weekly: Receive my thanks for sending me extra copies of your paper.

Mother and I enjoy the WEEKLY very much, and wish we were able to help sustain it.

Swedenborgianism has run in our family for three generations, and I, as a disciple of Swedenborg, feel great interest in the success of the freedom you advocate. If Swedenborg be correct, there are no outward cords binding sexual partners to each other in the spirit world. When those living in sexual intimacy there perceive themselves to be illy adapted to each other, separation inevitably follows, for internal things alone are binding. How, then, can a Swedenborgian help laboring to bring about like conditions upon earth, to put into force laws here that are operative there? How can one who believes that when partners who have lived together in a married state upon earth are given perfect freedom to continue them or not, upon their entrance into spirit-life, according as feelings of attraction or repulsion may dictate, help being interested in the movement for placing such relations here on earth upon the same natural law of attraction? Yet I presume this sect, as a whole, will be found arrayed against you, or rather the freedom you advocate.

CHARLES W. BENNETT.

A CERTAIN young lady is so modest that she will not permit the *Christian Observer* to remain in her room over night.

"Oh, my dear wife," said John Henry, as he paid the miller's bill.

A WESTERN man, reading of a cricket club in a New York paper, writes the editor to know if the club is good for anything for grasshoppers.

"WHAT kind of sassages is them?" queried an old lady of the young man of literature and peanuts, as he passed through the train selling bananas.

AN Iowa court has decided that it is not legal for a farmer to hitch his wife up with a mule, no matter how anxious he is to plow.

A KIND-HEARTED, peace-loving Baltimore man painted his front steps twenty-three times trying to please his wife, and then she decided that the first color was the best.

A MAN may occasionally kiss the wrong woman by mistake, but when he makes a practice of it, the right woman finds it out, and that's what bothers him.

A COVINGTON man died, and they put him on ice, but he awoke in the night, and yelled out, "Why don't you put more wood in that stove?"

"TIME softens all things" except the young man who parts his hair in the middle and whistles on the street cars. Nothing can make him any softer than he is.

MINNIE, Hillsdale, O.—You can't learn to play croquet well unless Nature has fitted you for it, but striped stockings will assist you very materially.—*Cincinnati News*.

It's astonishing, says the New Orleans *Bulletin*, to see how little there is of some ladies in these days of contracted skirts. And it is equally astonishing to see how much there is of some others.

THE London *Court Circular* says it is rumored that there will shortly be an effort made to improve upon the style of dress at present worn by English ladies. A notable leader of fashion is said to be determined to "go in" for classicism and reproduce the costume of a lady of Greece or Rome.

A NEAR-SIGHTED Boston man was lately riding in a street car, when a lady opposite bowed to him. He returned the bow, raised his hat, smiled sweetly, and was just wondering who she was, when she came over and whispered in his ear, "Oh! I'll fix you for this, old man!" Then he knew it was his wife.

THE most hideous women in the world are said to live in the valley of Spiti, which is a mountain-bound, almost inaccessible place, 12,000 feet above the sea, among the Himalayas. Their features are large and coarse, the expression of their faces is a natural grimace, and they hang huge rings in their noses. They dress in thick tunics and trousers, and their heavy boots, coming up above their knees, are often filled around their legs with flour for warmth.

THE ingenious French have contrived a novel way to impress the barbaric mind. M. de Braxza, who has charge of the expedition to Senegal, carries an electric battery in his pocket communicating with two rings on his hand and with other apparatus scattered about his person. When he shakes hands with a savage chief that chief will be very much astonished, for an electric shock will run up his arm and he will see lightning playing about the head of his visitor. Naturally he will think he is being interviewed by the devil, and will be ready to consent to anything in order to get away.

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

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

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

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

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

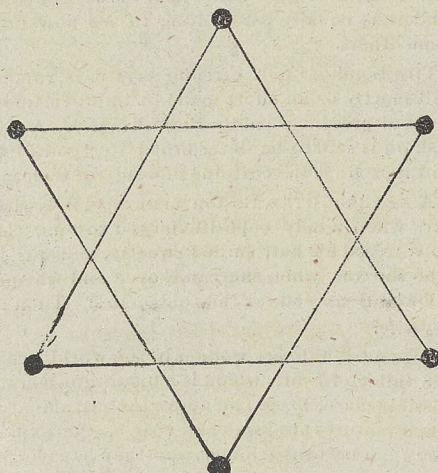
NEW YORK, SATURDAY, AUGUST 7, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

THE DIVINE MIND.

For who hath known the mind of the Lord, that he may instruct him?—I. CORINTHIANS, xi., 16.
But the natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned.—Ibid., 14.

For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the spirit of God.—Ibid., 11.

Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.—ST. MATTHEW, xi., 27.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?—JOB, xi., 7.

Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not; neither is weary? There is no searching of his understanding.—ISAIAH, xl., 28.

Lo, he goeth by me and I see him not; he passeth on also, but I perceive him not.—JOB, ix., 11.

No man hath seen God at any time. If we love one another, God dwelleth in us.—I. JOHN, iv., 12.

JUSTIFICATION.

Whosoever believes that there is a power resident anywhere or everywhere in the universe that is not a property of matter; a power that moves upon and in matter which is not a result of matter, but which is a cause of all the forms into which it is shaped; a power which exists independent of form, instead of being a power by reason of the existence of form; a power that determines, instead of being determined by form; a power which is related to form as the potter is related to the clay, existing independent of the clay instead of on account of the formation of the pot;—in short, a power everywhere present and at all times manifesting itself through the medium of matter, instead of being a medium through which matter appeals to consciousness, believes in a God in contradistinction to those who assert that there is no God. We are aware that a very great many people think that such a God as we have spoken about savors largely of the materialistic theory; but such people do not stop to consider the distinction, the wide distinction, between the two methods of statement. The materialist makes matter the base, and the power within it the properties of matter; while the theory that makes the power the base and matter the object of its work is an entirely opposite one.

Bible people certainly ought not to find any fault with the theory that we have stated, since it is supported by the authority contained in that book. "So God created man in His own image," is the language of Genesis. What is the deduction to be gained from this? Why, clearly, that as we find ourselves created and living, with an external body and an interior life, composed of spirit and matter, God is also to be conceived of as being the same. And while we assent that God is the real existence of the universe, as the spirit within man is His real existence, making use of the body in which to dwell, as God makes use of the outward universe as his body in which to dwell, we cannot conceive it possible that we are at all in conflict with the God of the Bible, or that such a theory is susceptible of being considered as blasphemous, or as denying God in any sense. On the contrary, we must affirm that, in our opinion, any one who attempts to dwarf God to a limit anywhere within the universe—to say that He is less than the whole of all things—is open to that charge; and that such an one, instead of ourselves, shows a non-appreciation of the Almighty power, and the Ubiquitous presence of the Creator of the world. Such a power and such a presence, involving as it does the knowledge of all things, is the highest power of which it is capable to conceive; and in and of itself, as exemplified by the terms used to name it, is beyond the reach of any human mind.

So how can it be possible that those who believe in such a God are open to any criticism upon the score of lessening the character, attributes, power and supremacy of God? He is admitted to be the Supreme Whole; and he who makes Him less than this, builds for himself an image which he calls a God, but which is not the God. Therefore let him who thinks that we are of a materialistic tendency consider where he stands before condemning us, "lest haply he be found fighting against God." Moreover, no other theory that can be built outside of such an one as we have stated, can be harmonized with the declaration of Jesus that Spirit is God. In translating the Bible into the English language, the translators have transposed these words, and interpolated the indefinite article "a" to make it harmonize with their views of what God ought to be; and they make Jesus say that God is a spirit, which he never said. Had they transposed the words and left the interpolation out, it would not have shown so much disposition to change the sense of Jesus' words. It did not require that the article should be put in to complete the sentence, which is the plea for using the italicized words in the Bible. God is spirit is complete without the "a." By its use spirit is given personality, which the words of Jesus never gave. God is a spirit means something altogether different from what, God is spirit means. What should be said if we were to write that, The human race consists of a man, in place of, The human race consists of man? This, however, would be a no worse perversion of the fact than that of which the translators have been guilty by making Jesus speak to Christendom of God and say that He is a spirit, when he did not even say that God is spirit, but simply that spirit is God—pneuma, meaning spirit, standing first, and Theos, meaning God, last in the sentence.

Like Isaiah (xl. 26), we "Lift up our eyes on high and behold who hath created these things that bringeth out their host by number;" like Amos (v. 8), we "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea and poureth

them out upon the face of the earth; the Lord is his name;" or with Psalms cxxxvi. 6, declare, "Which made heaven and earth, the sea and all that is therein;" and with Paul (Hebrews xi. 5), "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It cannot be unchristian to worship such a God as these point out, or blasphemous to declare Him to the world. This is the God of creation, or of evolution, which is the method of creation, and hence the God of the Bible, and the God of whom science teaches us and through whom science and revelation are reconciled.

It must be remembered that these are only attempts to define our belief of God, and not by any means an attempt to define God himself, who is beyond the possibility of definition, save by himself through all his works. So also will it be as we proceed to treat of the question of the intelligence of this Spirit, which is God, about which question there are so many theories in the world. In entering upon the work of unsealing the Bible, which contains the mystery of God hidden in Christ, it was necessary that we should define what we mean when we use the term God, so that our readers would be able to interpret us understandingly, and not that we attempt to put out any new theory about the Supreme Existence and Intelligence.

Probably a statement that would come nearest to representing the dividing line between the Deist and Athiest—involving, between the two extremes, of course, all intervening creeds and theories—would be something like this: Is the intelligence which seems to be manifested in the creation an organized mind, conscious of its own existence, powers and attributes? Those who take the affirmative side of this question, must hold that in the beginning, before there had been a movement made to create the world in its present shape and orbit, the power that shaped it, proceeded under the direction of an organized intelligence that, like a master-mechanic, had first set down and built his creation in its own mind, and then deliberately went about to carry the plan into operation; that is to say, God knew the end from the beginning, as well as all the intervening parts. Those who take the opposite view must deny all this and hold that in the beginning of the creation of the world all there was, was the matter of which the world consists, and its properties; and that both matter and its properties were devoid of intelligence, and neither knew the beginning or the end, or any of the intervening parts or processes; and consequently also that there is at the present time no power or mind in the universe that is conscious of the present, save the limited consciousness that exists in man. These are the issues between a divine mind and no mind at all; and upon them to a greater or less degree, as the theories approach one or the other of these extremes, are based all the arguments pro and con. We propose to go over some of these arguments, with the view of assisting our readers to comprehend our thought as well as to arrive at a logical deduction for themselves. It is only the few minds that have gone over these questions with any depth of understanding at all; as a consequence the general ideas about them are vague and shadowy to say the least. We think it would come nearer the truth to say that generally, the people have no intelligent convictions or ideas about God, indeed they do not think upon the question. We hope that we may be able to help at least a few minds to more consistent ideas than they have, as well as to state our own clearly. The consideration of no subject is so calculated to give breadth and strength to the mind as this; and when one can formulate a logical theory regarding it, he will be able to master any other theory that may be presented to him.

We wish again to call attention to the fact that the denial of the God as defined generally by the Christian ministers of the present, is by no means a denial of a divine mind. The personality of God as represented by the created worlds, is in direct opposition to the God whom the Church attempts to define and whom they say will, at the judgment day, call all who have lived, before him and judge them one by one, sending the good to heaven and the bad to hell, just as though they were not before his judgment seat continually, receiving for the deeds done in the body, day by day, and finally arriving or failing to arrive at life eternal, by the road direct—the straight and narrow way. There may be a divine mind and still no personal God, save as He is personified by the universe. Nor can it well be said, as the Athiest says, that there is no evidence of this assertion. It might as well be said that there is no evidence in the universe of the existence of constructive skill.

Is there any matter in the world? The Athiest answers, Yes! There is matter. I can feel it. I can see it. I can analyze it and divide it into its component parts, and tell how much oxygen, how much carbon, and how much of this and how much of that it contains. Yes! I know there is matter, because it is; here it is. But how do you know it is? You are made aware of it through the medium of your senses; but who are you? and how do your senses tell you these things? How do you know you have your senses? Can you tell how the evidences of force and matter, acting upon what you call your senses, rise into consciousness? Can you even tell what consciousness is? No! That were impossible. Then who art thou that cannot define what you are yourself, who says there is no consciousness in the power by means of which you are informed of things?

But, again, what is consciousness? Here is a man who hears, sees, smells, tastes and feels, and is conscious of it,

He weighs two hundred pounds. He is strangled to death, and he neither hears, sees, smells, tastes or feels; and yet his ears, his eyes, his nose, his mouth and all his nerves and brain are perfect still, and he weighs, to the turn of the scales, precisely what he weighed before he died. Where is his consciousness? It has gone from his body certainly. We are informed that something can neither come from or go to nothing. So this something that was, still is. Consciousness of facts is intelligence; *ergo*, intelligence *is*. Intelligence exists; *ergo*, intelligence always existed. Matter exists; *ergo*, matter always existed. Neither intelligence or matter was ever made from nothing; *ergo*, neither of them can ever go into nothing. If one is self-existent and cannot be destroyed, so is the other also. A stream of any or whatever kind cannot rise higher than its source. A non-intelligent Creator could never create intelligence or make a form of which it should be the fruit. The fruit is always like the seed from which it springs. A seed contains the power within itself to attract whatever it requires from the elemental or atomic world, to build the structure that shall produce its like again. Man is the fruit of the constructive system of the world, and represents and possesses the character and capacities of his Creator; but nothing beyond. If He who made mankind was not intelligent, man himself could not be so. If there be any truth in logic, it cannot be otherwise than this; or else God has created something that is superior to Himself.

There may be a theory half way between that of intelligence and non-intelligence in the creative power, which has some strong confirmatory evidence in man. It may be said that God, like man, is conscious or intelligent only as he evolves; that as in infancy man is possessed only of the capacity to acquire intelligence, and that his consciousness of things increases as he develops, being at any given time in life, the sum total of his experiences; so God in the beginning, although He had the capacity to acquire all intelligence, yet that He becomes conscious of knowing only as the universe develops, and that at any time His intelligence consists of the sum total of all the experiences through which all parts of the universe have passed; in other words, that intelligence, like everything else, evolves; that, like matter, it existed in the beginning in elemental or in atomic form, and that the different kinds of thought or knowledge are aggregations of the elements of thought according to the elemental theory, or are different arrangements of various atoms of thought according to the atomic theory.

This theory has the support apparently of the fact that the universe has evolved; that one kingdom has succeeded another as the result of the former, and that the latter differs from the former—that is, that the vegetable kingdom is an outgrowth of the mineral, and is superior to it; that the animal developed from the vegetable, and is superior to it; and that man is the culmination of animal creation, but is superior to all other animals, and therefore that God, as represented by intelligence, is personified in men and women of the highest grade of intelligence, or in that man or woman (if such an one exist) who has all the intelligence of which each and every one is possessed, representing the combined intelligence or knowledge of the world; that that person is the personification of the intelligence of the world, and consequently of God.

But it seems to us that those who reason thus, regard creation in parts, not keeping in consciousness the fact that until the fruit of creation is developed no proper basis of judgment can be found. No part of the progress of the tree is the ultimatum of its purpose. Its roots, its trunk, its branches and leaves, even its buds and blossoms, are not its final purposes; but when it yields its fruit, then it has completed its circle. Like has produced its like; and this like only, can be held to stand representative of the seed from which all of its parts proceeded. So far as creation has developed the capacity of taking cognizance and treasuring up the experiences derived from the operations of force upon matter, that is to say, the consciousness of experiences, together with the consciousness of self-existence (which is of itself the proof of God in us; and that God also is conscious of self-existence), it is the fruit of all of the creative plan and purpose, and the fruit only stands representative of the Creator, all processes intermediate between it and Him being methods for its production. It seems therefore that we must conclude that the processes of creation have not produced anything that did not exist before creation began, and that all facts of mind, of spirit and of heart, exist equally with all facts of matter, and hence that all knowledge, like all matter, exists.

When a new truth is revealed to any one, he does not bring it into existence. He only discovers what is already in existence, and being in existence outside of the consciousness of man, it must have been in existence in the consciousness of God; because truths abstracted from forms of expression do not exist independent of consciousness, while truth in abstract form, flows into consciousness, whenever and wherever there is a mind prepared to receive it; and into all minds as they are prepared to receive it. It is in this principle that the practice of prayer finds its use and justification. It is not that by prayer one may bring blessing down to himself; but that by an earnest desire he may lift himself into the realm where the blessing he desires is waiting for him to come and take. So it is with "The Spirit of Truth," which comes to be the comforter to all who are prepared to receive

him. This spirit of truth, which Jesus promised to his disciples after he should go away, is the spirit which leads the soul into a perception of all truth; not by the slow and prosy methods of eating of the tree of the knowledge of good and evil, and dying because of eating, but by virtue of having been reconciled to, and made at one with God, and thereby coming into harmony with the Divine Mind, which possesses all knowledge.

There is still another view to be added to this last consideration, which may be merely hinted at in this connection, which will be more fully inquired about when we have come to consider the reconciliation of man to God, but which perhaps will help the solution of the subject in question now. Is it not possible that the Spirit of God, which is the life of everything, is in everything, conscious of all knowledge? That is, to say, taking any fact in nature, that within that fact there is contained the germ of universal consciousness, but that this consciousness finds expression only up to the capacity or possibility of the form which it has aggregated, though which to have expression. Coming up to man as the final illustration: Within him is the God-germ, which finds expression to the extent that the capacity and character of the organization make possible. So that the acquisition of knowledge, as it is commonly denominated, is simply a recognition between the truth that exists in the Divine Mind and the truth that exists in the Son of the Divine Mind in man, struggling for recognition through the medium of the senses, by which process the truth rises into the consciousness of the individual having been born to him through his own organization. But we shall consider this in detail under the head alluded to. There is a great variety of arguments and analogies that might be resorted to, with which to combat or support this or that view of God; but we have not the space or time to dwell longer on the subject here.

We believe we have said sufficient to make ourselves understood that whenever we shall use the term God, we mean both that power and that intelligence which were necessary first to conceive and then construct the worlds. And not only this, but that power and intelligence also which still moves in man carrying him from one discovery to another, to beautify and adorn both the exterior and the interior world.

A VISION.

From my early youth I have, from time to time, been the subject of trance visions. They began as early as when I was three years of age. In order that those who are interested in the revelations that are being, and that are to be, made in the WEEKLY, relative to the ultimate condition of the race, I propose, as occasion may seem fitting, to write out some of the more important ones that evidently have a relation to this condition. These trances formerly used to come upon me unawares, taking me suddenly in the midst of whatever I might be engaged upon, and would last from one to four hours; at one time lasting ten days, during which I neither ate, drank, nor slept, this being a waking trance-control, in which, while I went about the room as usual, I saw not with my natural vision, neither were any other of my natural senses in operation.

The special vision of which I propose to speak now, occurred when I was in my fourth year; but it is as vivid in my mind as it was immediately after I came out of the trance. The spirits who have controlled these trances, call them "taking me out of, and bringing me back to, my body." On the day upon which it occurred, a woman who lived in the immediate neighborhood of my father's house, and with whom I was a great favorite, had died. I had a younger sister sick at the time, whom I was rocking in her cradle, while I sat in my little wooden-rocker by its side. I was singing some little ditty when, as my mother says, I tipped backward on the floor, in which position, being perfectly insensible, I remained two hours. The first that I remember was that this woman, who had died, came to me, and took me on her hip, as it had been her wont to do, and carried me through the spirit world. That world seemed to me to be a counterpart of this, and, as was deeply impressed upon me, was laden with the most delicate perfume extracted from the most beautiful flowers. We were soon joined by a male spirit who told me that he was to have charge of me in the earth-life, and was the same who ever since has exerted a dominating influence upon my life. The spirits were busily engaged, and were constantly going and coming, as if under orders. I was taken to a considerable number, whom I remember as seeming to occupy commanding positions, and shown to them as those with whom I should be allied in my work in the future on the earth. They told me that in my life the communication which I was witnessing would be established between the two worlds, and that spirits would come to this, and mortals go to that, the same as people go about among themselves, and would be recognized. I saw them ascending to the spirit world, and descending to the earth, and was told that that would be the way the two would intermingle and be known to each other; but not that all would be able to do this; and that I should have something to do with its being brought about.

I remember distinctly only four spirits whom I now recognize as having seen there. Three of these—Demosthenes, Bonaparte and Josephine, the last of whom was my constant companion for years, and until I began my active

public labor; the first of whom has been my instructor and guide always, and the second of whom has been him whose influence, strength and decision have been my support in all emergencies and great undertakings—have been the principal spirits by whom I have been controlled. Another tall, elegantly formed spirit, of gallant bearing, whom I did not remember by name, and whom I had never seen again until recently, I now know to have been Alexander the Great, of Macedon. His presence, in company with Bonaparte, within the last two months, presages, I am sure, some great movement on the part of the spirits with whom they are associated. The last words that I remember being said to me upon that occasion were these: "Your body shall never know corruption."

The sensation on returning into my body was that of having suddenly fallen from a height, but without harm. On returning to physical consciousness I related all I had seen and heard to my mother. The experience was so vividly impressed upon me that I remember it as well to-day as I did immediately after it occurred; and I cannot help associating the principal points then shown me with my labors within the last four years, and especially with those upon which I am just now entering.

I have been often pressed by those who know something of my early history as well as of my later experience and work to make all of the visions that I have had, public; but until now I have not felt that I should be justified in doing so. I have never desired to even seem to wish to make it appear that I was what I really am—an instrument, in the hands of these spirits, to work out a great spiritual problem; but I know that I am and have been so for many years. The spirits whom I have named are only members of a spirit congress, whose head and centre is a name more revered and widely known in the Christian world than any other, while Confucius, Krishna, Buddha, Zoroaster, and other Christs of other countries, and of other dispensations and civilizations, or at least spirits who represent them, are comprised in the congress.

V. C. W.

THE CONVENTION AT VINELAND.

The State Association of Spiritualists is to hold its third Quarterly Meeting at Vineland, August 6, 7 and 8. Dr. Coonley, its President, desires us to announce that the Editors of the WEEKLY will all be present. It is expected that the main feature of the Convention will be the elaboration of the mysteries of the sealed book, the inquiry into which is becoming wider and more earnest every day. Mrs. Woodhull's chief speech will be entitled "The Mystery of the Bible," and it will be treated in a plain and concise manner, to show that the end of reform means the same thing that the Bible "end of time" will bring about. Mrs. Augusta Cooper Bristol, Mrs. Mattie Squier, Helen Nash, Charlotte A. Barber, L. S. Crandall (the Heathen Preacher), Elder Tullidge (Mormon), Prof. R. W. Hume, and probably Warren Chase and Parker Pillsbury will be among the speakers. It is pretty certain that a grand revival may be expected—indeed, a regular Pentecostal pouring out of the Spirit. Excursion tickets from pier 8 North River, good from 5th to 10th, at \$4.50.

"WHAT SHALL I DO TO BE SAVED?"

Is the question that is coming up to us from many quarters. Nobody can be saved at once, even if everybody knew the road to salvation, save here and there one, who has the development by which it is to be secured. We know of a half dozen individuals in whom the conditions have been developed and realized; but at the time of their realization these persons did not know what the condition meant, nor the consequences of a fall from it; and now having fallen cannot return to it because the necessary adjuncts are not at their command. It is proper that we should say that these occurrences have always been between parties who were legally debarred from living the *new life* into which they were introduced, and being compelled, by the force of circumstances, to maintain other and improper relations, were deprived of the blessing that would otherwise have remained. These revelations, each of these individuals confess, made a remarkable impress upon them, transforming them, almost, into new creatures, and opening their spiritual sight in a wonderful manner. One of them had a single experience twenty years ago, and its effects are still apparent.

But although nobody can expect to attain the blessing at once there are certain preparatory modes of life that tend toward establishing the necessary antecedent conditions. One of the principal things is bodily cleanliness; another is temperate habits in all things; the absolute disuse of all stimulants of all kinds, and of pork. The rule is to eat nothing that loses any part of itself in being prepared as food. This cuts off all meats, the real life of which escapes in the killing. All things that grow under the ground, are also interdicted. Fish of all kinds, and fruits and grains are to become the diet of the new era. Of course it is not to be expected that people, unless very devoted to the truth, will at once drop all their long-contracted habits; but the worst ones ought to be at once discontinued, and the lesser ones as strength is gained, so that the transition may not be too sudden or be accompanied by any unpleasant physical conditions.

But most of all should all unhappy social relations be discontinued. Persons who habitually defile the temple of

their bodies by unhallowed intercourse, either by submission or compulsion, can never hope to obtain the new life. All lying, cheating, stealing, contention, inharmony, tend to keep alive the strife between the inner and the outer life. Positive growth consists of bringing our two natures into harmony, in which only can the blessing come. This growth into harmony is the process of reconciliation of man to God, or the perfect at-one-ment of the physical and the spiritual, of which condition the new life is a natural outcome. The condition in the persons referred to was, undoubtedly, the result of a special influx, like the pouring out of the Pentecostal spirit, when hundreds were the recipients of experiences which departed as the outpouring of the spirit was withdrawn. Everything that is good and true and lovely in life ought to be desired and encouraged, as they draw those who practice them nearer to perfection; nearer to being able to live the law of God; nearer to the devotion of mind, soul, heart and body to the truth, and of feeling an equal love for others as for selves. Those who do all this shall have eternal life—that is, the two together shall have it.

THE LEAVEN WORKING.

A friend and correspondent writes as follows: "The editorials on the Bible and God are very excellent, and would make a lasting favorable impression on the minds of the clergy if placed in their way. The WEEKLY is now being widely read here, and is largely loaned among neighbors who are not averse, as formerly, to having it known that they read it."

The writer of the above is a highly respectable citizen and business man of a place of some ten thousand inhabitants, who has obtained nearly fifty subscribers since the issue of the No. dated April 19—the first of the series of Bible articles. What is true of this friend and place might be made true of every place if our friends would only make the exertion that this friend has made. A few such workers would soon make the WEEKLY the most powerful and influential journal in the country.

The friends and supporters of the WEEKLY must remember that it stands in a different position from every other journal in the country; that it has led the advance of radicalism from its first issue; that it has never anchored itself to any phase of agitation, but has dealt its blows in every direction at all existing ills, and that its heaviest blows have always been dealt against the greatest enemy of human welfare—the legal slavery of woman. But there was something beyond mere freedom for her. To have the curse of Genesis removed, to be lifted from the anathema that "Thy husband shall rule over thee," was to leave the sexes estranged from each other, which is the setting up of the abomination that maketh desolate, which Daniel prophesied should come to pass in the last days. So it was not enough to free her from the wrong merely; it was necessary also to open the way to the final right.

And this we have done in the new revelation, the realization of the blessings of which will bring peace, unity, harmony and happiness to both men and women who are one in the law of life eternal. Neither man nor woman can have continuous life alone. They two, in the new dispensation, will form a complete one. As the positive pole of the battery is of no use unless it be perfectly connected with its negative counterpart, so neither can the positive part of humanity be of any use save as counterparted and joined with its negative; while the two, like the battery, if united perfectly, give and receive the life currents without any loss by the exchange. We are therefore looking for the inauguration of this perfected life and the law of its inauguration as contained in no book save in the Bible, where it is presented clearly, orderly, divinely. Then especially let women, who have caught a glimpse of their divine future, put forth every possible effort to spread the truths of the incoming era, in which they are really to have an equality with their brothers in all things; and to be as necessary to them as they are to women.

ELDER E. J. TULLIDGE (Mormon) is in the city, overseeing the publication of the Life of the Mormon President. Some portions of the book that we have seen are devoted to the enfranchisement, politically of the women of Utah, and what their influence would be upon this question, considered in its national aspect, when the new State of Deseret shall be admitted into the Union. The Elder is an able man, and advances many arguments in favor of Mormonism, and is under the spiritual control of Joseph Smith.

We are glad to hear, from all parts of the country, that spiritualistic speakers are beginning to make "The Human Body, the Holy Temple," one of their subjects. Such as have not seen our article on that subject will find it in the WEEKLY of June 19.

NEW BOOKS.

We have received from Col. Wm. B. Greene, of Boston, a book published by Lee & Shepard, of that city, entitled, "Fragments," "Socialistic, Communistic, Mutualistic, Financial," in which are gathered many of the most able writings of this talented author. The parts which will prove

specially attractive to our readers, are the Comments on Dr. Clarke's "Sex in Education," The History of Marriage and "The Sovereignty of the people." The second of these closes thus:

"The silent logic of events and the spoken logic of reformers, are undermining the traditional theory of marriage; existing facilities for divorce give impetus to the destructive movement; women are beginning to hold property in their own hands, and are becoming, every day, more independent of men; and civilization is drifting, not secretly and slowly but noisily and rapidly in the Ugro-Finnic direction."

The book contains 271 pages, price unknown. John Humphrey Noyes has also favored us with his recently published book entitled, "Home Talks," which is a collection of his own familiar discourses to the people of his community—The Oneida Perfectionists. The spirit of these discourses has always been the life and breath of the community, and they cannot but prove to be profitable reading. They contain a digest of nearly all of the prominent points of the doctrines of which Mr. Noyes is the central figure and best representative. The book is a perfect model of beauty and taste, both in binding and print as well as in arrangement and matter, and is published by the Wallingford, Ct., branch of the Community. It also contains a splendid steel plate engraving of Mr. Noyes, from which his peculiar talent and force may be readily conceived.

"The Sixteen Crucified Saviours," by Kersey Graves, has also been received from the *Banner of Light* Publishing House. We had intended, before this, to have reviewed this very interesting and deservedly popular book, but we still defer doing so for the present. In no book, however, of which we have any acquaintance is there half the evidence of wide research and intelligent digest of the various Christs and religions of the world that this contains. Mr. Graves' intention in this book is evidently to weaken the faith that is given to the life and mission of Jesus of Nazareth; and if we were to overlook the only really new truth that came from them he may be said to have succeeded remarkably, since no one can read his book without sharing in his conclusions upon all the points which are raised and combated. Orders for any of these books, addressed to this office, will be promptly filled. Prices will be given next week.

SUPPORT THE WEEKLY.

It is suggested to us by an esteemed friend, that there may be a goodly number of our subscribers who are deeply interested in the new truths being proclaimed in its columns, who would be willing to pay for an extra copy to be sent to some friend who is not able to subscribe for the paper him or herself. What we desire is to have a greater number of readers; and those who wish the same thing can scarcely carry out the wish better than to make use of this suggestion. Almost everybody knows of some worthy recipient of such a favor, and we hope our friends will do something in this direction. Indeed they are doing it constantly, but not in sufficient numbers to accomplish the purpose in view; to wit: the return to sixteen pages.

In this connection it may not be out of place to say that the reason we cannot now return to the original size is on account of delinquent subscribers. If they would renew promptly, we could return at once without danger of failure, since our list is sufficiently large, if promptly paid, to meet the expenses of a sixteen-page paper. So our readers will hereafter know where to place the responsibility of the "cut-down," and the continuation until now of the smaller issue. We hope also that this consideration will be a spur to those who, by their tardiness, are curtailing not only the amount of matter that we furnish, but also the influence and circulation of the WEEKLY.

WEST BALTIMORE STREET, Md., June 23, 1875.

Dear Mrs. Woodhull—As I stand at my case I sometimes do a little thinking. Often I remark that in every variety of the social question, writers appeal to the freedom of election—to the vote. At first, the right to vote of the educated class was to do wonders. That was soon found to be insufficient to cure the evils of corrupt government. Then the extension of the vote to every white man was to produce miracles, but it only made matters worse. Then the slave was to have a vote, and that only made it easier for the wire-pullers to humbug the people. Now reformers scream for the women's vote. Good! But what's to come of it? Any better social government, better law, fewer lawyers and dupes under priestly guidance? For woman's vote will be priest's vote!!

Some wiseacres are always talking of another civil war; only, next time it will be the work of the priestly class and young men's (anti) Christian associations, for nothing more anti-Christian can be than the persecuting influences and action of the knaves who, in the name of religion, are always dipping their fingers into the purses of the people.

If I dare turn prophet I should predict the downfall one of these days of the voting system as the biggest deception of the present and all past would-be liberals. By it, tricksters and liars only win, and an honest man scarcely ever holds public office. To cure the nuisance, every man and woman, who has received education enough to understand business and book-keeping, should be bound to serve their country when called to do so (not by vote of those who don't know them), but by being chosen by lot. Age should be the only other qualification. No one should choose a youth for a Mayor of a city, or to sit in the Supreme Court. But every one to serve his or her country according to age, taking the lowest places first.

EMMA JACKSON.

"WHY do you use paint?" asked a violinist of his daughter. "For the same reason that you use rosin, papa." "How is that?" Why, to help me draw my beau."

THE late Dean Mansel, hearing that the custom was to be revived of demanding the writing of the "double essay" from those proposed for the degree of D.D., said that it seemed but natural to use the double S. A. to make an A double S.

BUSINESS EDITORIALS.

DR. SLADE, the eminent Test Medium, may be found at his office, No. 13 West Twenty-first street, near Broadway.

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

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

WARREN CHASE may be addressed at *Banner of Light* office, Boston, Mass., during July and August. He may be engaged for Sundays of July and Aug. in or near Boston.

MRS. NELLIE L. DAVIS speaks in New Haven, Conn., during August. Further engagements for the autumn and winter months may be made on application to her permanent address, 235 Washington st., Salem, Mass. Mrs. Davis is an agent for the WEEKLY, and is constantly supplied with photographs of the editors of this paper, which may be purchased upon application to her. She will also receive and forward contributions in aid of the WEEKLY.

M. A. ORR, 11 The Terrace, Union Road, Clapham, London, S.W., England, will receive and forward subscriptions for the WEEKLY. He would be glad to correspond with all friends of the cause in Great Britain. Those who have friends in England that would be interested, are requested to give them his address, or send him theirs. Copies of the WEEKLY can always be had at his place.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their third quarterly convention for 1875, in Vineland, on Friday, Saturday and Sunday, Aug. 6, 7 and 8, three sessions each day. Prominent speakers will be in attendance to address the people. Persons coming from New York City and vicinity will obtain excursion tickets at Pier No. 8, North River, at greatly reduced prices, good from the 5th to the 10th, inclusive. An opportunity is also afforded to attend the celebration of the anniversary of the settlement of Vineland, August 9. This will be one of the most important conventions ever held. Further particulars next week.

L. K. COONLEY, Pres.

W. J. STANSBERRY, Sec.

A QUARTERLY CONVENTION OF MEDIUMS, SPEAKERS and others will be held in the City of Lockport, N. Y., Saturday and Sunday, August 7th and 8th, commencing each day at 10 o'clock, and holding morning, afternoon and evening sessions. A cordial invitation is extended to all truth-seekers to attend. Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad and to make this a pleasant and profitable meeting. G. W. Taylor, A. E. Tilden, J. W. Seaver, Committee.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been eighteen 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.

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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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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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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.

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

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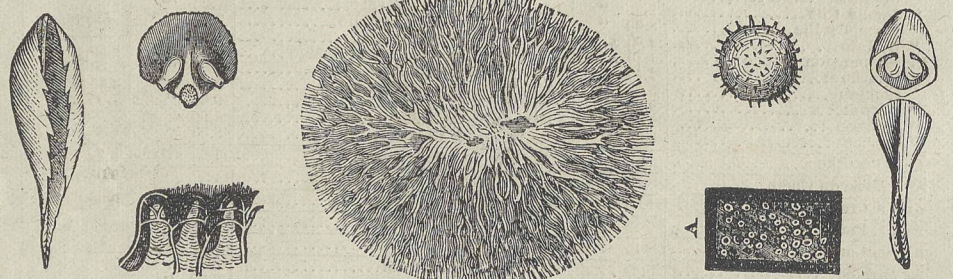
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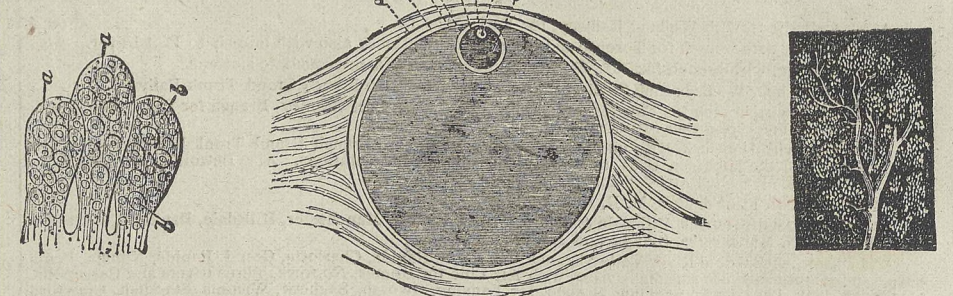
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "		" Denison.	8.00 "
" Galveston.	10.45 "		" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.		" Columbus.	6.30 "
" Little Rock.	7.30 P. M.		" Little Rock.	
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.
" Cheyenne.			" Cheyenne.	12.50 P. M.
" Ogden.			" Ogden.	5.30 "
" San Francisco.			" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "		" Quincy.	9.45 "
" St. Joseph.	10.00 "		" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.		" Kansas City.	9.25 "
" Atchison.	11.00 "		" Atchison.	11.17 "
" Leavenworth.	12.10 "		" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.		" Denver.	

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9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

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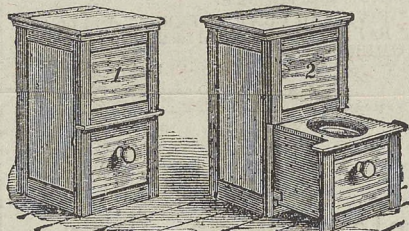
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