

W. H. Lawrence

shadow things in the future. Christ's mission can further be inferred by His wonderful magnetic power in loosing the seven seals from off that little book (the science of the soul), revealing the source of those wonderful spiritual gifts, so freely spoken of by the Apostle Paul. These brief indices, dotted along the path of time, clearly indicate that the dark night of theological abstractions is near its close, and that Lucifer, the Son of Morning, is already shedding his brilliant rays athwart the eastern horizon, ushering in the new spiritual dispensation of light, life and love. WATCHMAN.

IT IS LIFE OR DEATH.

The proper use of the generative functions must result in renewed life to the creators of life and being; and just in proportion as its exercise is life-giving and healthy in the creators will it result in giving the full vigor of health and life to the created offspring. On the other hand, if it is at all exhausting, debilitating, and destructive to the vigor of life, health and happiness in either party, it must result in disease and death to themselves, and transmitting the same to their offspring. They must generate life to give life. Here, then, is the river of life flowing out from the throne of creative love (which is God), for the healing of all nations and peoples. Here on the banks of this river grows the tree of life, the fruit of which is "life forever"—immortal man. Here death and all disease are lost in never-ending life, and the dead and dying in their graves, or hidden in spirit life, must come forth to resurrection, to materialization, and master and conquer disease and death to obtain immortality. It is a mistake to die. It is a failure to reach immortality in this life—to be master over matter. The proper use of the creative love function, through this life-giving, quickening spiritualization on ourselves and our offspring will yet lead us to this complete victory over death.

The highest, most exalted and sacred experience between parties always holding the ascendancy in loving obedience to the greatest creative love power, will develop in them that absolute and complete positive and negative condition wherein they will blend forever, waking up every latent, magnetic, spiritualizing life-force in either party, and enabling them to fully and completely conquer death through the triumphant control of spirit over matter. Thus will ultimately be opened the door to immortality and eternal life on earth and in the heavens, by giving us and the angels power over matter, victory over death. We will then be enabled to pass consciously, purposely, and at our pleasure through all spiritualizations and materializations, so that we can consciously and practically explore all realms and conditions of life. This we call immortality, and by a proper use of these creative love forces we can and must attain these conditions and attributes of life. The past of life on earth with all its disease and death has only been revealing the great law of health and life. The present age is seeking for the law of life and death, and it is laying the ax at the creator's door. The fathers and mothers are beginning to feel great responsibilities as they hear the inquiry, "How were those criminals made? Who made that murderer? Parents are beginning to tremble at the revelations of life and shrink from the responsibilities creative love obligations throw down at their doors. And the great world is crying for a creative love power that will forever avoid such perpetuations of disease, vice, crime and death.

The people are waking up to the fact that it is a greater evil to create the sick and criminal than to bear their sickness, or commit their crimes; and hence the earnest prayer for the power to avoid such wrecking of humanity in the whirlpools of crime, disease and death. This crying of the people will yet be answered from the records and facts now strewn all along diseased and dying humanity's reckless career. See what power to stamp your offspring with crime, disease and death! Study well the laws by which such power and its effects are so easily transmitted. Reverse their action for good. Enter boldly the arena of creation; assume the responsibilities resting upon you; avoid the sexual act unless creative love and wisdom unmistakably promise you a simultaneous culmination and quickening of all the life elements in both parties, so that it positively proves a blessing to them, and even if it should not result in the creation of another life, it will enable them to more perfectly procreate at another time.

A blessing in the rejuvenating of both body and spirit without procreation is not adultery. Adultery takes place when either party is not vitalized by the act; not thrilled and quickened in life energy; enabled to step and move about with more vigor and life, alacrity and delight; with a lighter heart, a clearer head, and a brighter and a better spirit. If these effects are not felt in any way after the act it is adultery in the parties. They are adulterating the very fountain of their life, and if the act should result in procreation the adultery will be manifest in more or less degree of viciousness in offspring. Where creative love and function are equal between the parties the culmination will be always simultaneous, and where it is not equal the act must result in prostitution, prostration and adultery. Here, then, is the key; equality in creative love power and function, so that the forces and function will not prostrate and destroy each other, and generate all forms of disease and death in the very fountains of life within themselves; to be transmitted to their offspring. This equality must be a complete fullness and fitness, calling out all the positive and negative forces within each other to absolute and complete action. It affords a constant active blending of life and being, spiritual and magnetic. It passes through gestation a lasting spiritualizing power between the two, and brings about a pre-natal education for the very best results in the newborn conqueror of matter for his own use and purposes of life. Thus by a right use of our creative power in the very likeness of our God we ought to bring about a great improvement in the race.

When once we cease creating evil and vicious human beings, and by the united wisdom of a world's experience, we use all our creative energy to improve our own race, to reach more exalted conditions of spiritualization and greater powers of mind for ourselves and our offspring; when once

we can and dare contrast our experiences in the use of these functions for the greater perfection of ourselves and off spring; it is then we shall advance with gigantic strides toward immortality, banish death from the face of the earth, and wipe away all tears from her inhabitants. This will be done by developing the spiritual attributes of being until they become sovereign over matter, through a highly spiritualizing system of generation and gestation; and by this control of spirit over matter we may reach the ultimate of materialized reorganization, so that a complete coming together of earth and heaven can take place. Then a true union of real positives and negatives can take place in immortality; then death will be swallowed up in victory, and the daughters of heaven can take their loved ones from the sons of earth, and the daughters of earth can find their loved among the sons of heaven; then we shall be able to throw off or put on matter, as occasion and circumstances may demand, for the exploration and investigation of all life; then the people of earth will become intelligently connected with other beings of other worlds; for with this power over matter, enabling us to traverse our own earth without destruction, we shall also be enabled to pass the azure blue and search out the grandeur and glories of the sun or suns in still greater immensity.

This power of conquering death by a voluntary control of matter, so that we can lay it off or put it on at pleasure, and to any degree of rarity or density, will yet be scientifically demonstrated to earth's people and to all realms of human life. It will be simply clothing ourselves for the conditions of life we wish to enter, or the power of God manifest in His children.

A. P. BOWMAN.

PARTING.

BY A. C. SWINBURNE.

For a day and a night, Love sang to us, played with us,
Folded us round from the dark and the light;
And our hearts were full filled of the music he made with us,
Made with our hearts and our lips while he stayed with us.
Stayed in mid passage his pinions from flight
For a day and a night.

From his foes that kept watch with his wings had he hidden us,
Covered us close from the eyes that would smite,
From the feet that had tracked and the tongues that had chidden us.
Sheltering in shade of the myrtles forbidden us,
Spirit and flesh growing one with delight
For a day and a night.

But his wings will not rest and his feet will not stay for us;
Morning is here in the joy of its might;
With his breath has he sweetened a night and a day for us;
Now let him pass, and the myrtles make way for us;
Love can but last in us here at his height
For a day and a night.—N. Y. Sun.

LONDON, August 15, 1875.

MRS. WOODHULL:

Dear Madam—Safely arrived in the Old Country I try to review the strange panorama that unrolled itself to my astonished gaze during my two-months' holiday, my passage out, my sojourn in America, and my return home. Well, I must say it was two months well spent, revealing much that can never be forgotten; and in the hours spent with the many persons that it was my privilege to meet, I can truly say, there are none that memory recalls with so much pleasure and profit as the few I spent in your and Colonel Blood's company, for you then placed in my hand the key of what had been to me a sealed book, and revealed to me a mystery that I had for so long called absurdity, but which now appears to be new and most important truths; truths the importance of which it is impossible to overrate; truths the magnitude of whose influence for good no one can possibly conceive; yet truths so brilliant with purity that it would seem the present worse than animal condition of man is ill prepared to receive; yet if not now, when? 'Tis the darkest just before the morning breaks, and surely, now, notwithstanding all our boasted civilization, our social, religious and political system is darkness and rottenness itself. Men marry and are esteemed virtuous; they go to church for which they are called religious; and to multiply the dollars is the great end and aim of all their political action. "Every man for himself, and the devil take the hindmost."

When I look at and ponder upon what you presented for my consideration, to me 'tis like the kingdom of heaven descending among men. When our present marriage institution with all its consequent evils is set aside and a more natural union of the sexes takes its place, then indeed may we expect the child born to be the child of love, and as such be the child of God, and God (or good) will dwell with men.

With the key you gave me I turn again to the Old Scriptures and find therein a depth of wisdom I was quite unprepared for. Now I can see an inner meaning in that strangely allegorical book. There is indeed that which may well be called the "mystery of God" that has been hid from the beginning of time.

The numbers of the WEEKLY that have followed me, especially those for July 3d and 10th, are deeply interesting and most valuable; they no doubt will make many think, even those very virtuous persons, male and female (mostly female), who so hastily mount the judgment-seat when the free-love doctrine is mooted, and before whose pure (?) eyes nothing but impurity presents itself. We think if what is written on "the condition and fall of man" be carefully read it will change the complexion of many minds.

I was greatly pleased lately on taking up Ralph Waldo Emerson's Conduct of Life, page 6, to find there so clearly stated that the only hope for the elevation of humanity was to begin our reform at "Generation." Thus is it put by that writer: "We are fired with the hope to reform men. After many experiments we find that we must begin earlier, at school; but the boys and girls are not docile; we can make nothing of them; we decide that they are not of good stock; we must begin our reform earlier still—at Generation." Now, Emerson states a great truth, an important fact gained by experience, but the problem is left by him unsolved.

How is this most important truth to be realized? that is the question, the problem, the greatest problem of the age. Now, if I understand you aright, you show that this problem, which has been called "the mystery," has been inspirationally anticipated these thousands of years, and the solution of this problem, or, mystery prophetically declared, and the time for its revelation approaches, but when we look at the present constitution of society, the antiquity of the evil producing institution, the broad and deep vested interests to be overturned, and especially the weak and enervated condition of more than half of the people, it would seem a superhuman work; yet doubtless when we look at what spirit has accomplished, we may take courage. Spirit is indeed almighty and out of chaos can bring a world of order and beauty. This spirit, dove like, sits brooding over the vast abyss of human entanglement, and although such is the fearful state of all our great centres like London, New York, and many a lesser city, which are in such a hopeless state of human congestion that a return to health seems impossible, still it may be able to warm into life and earnest action the regenerating power in man. That is to say, it is possible to arrive at such a natural condition that they might propagate their species with the object of obtaining the highest development of humanity and the most favorable conditions of pursuing life. Surely the highest amount of happiness for the greatest number of people is as worthy to be considered and studied as how to obtain the best breed of horses, cattle, sheep, pigs and dogs.

That a change, a great change, is approaching, not only political and financial, but also social, there can be no doubt. That change is at our very doors; it may be that the seventh angel is about to blow his trumpet; I don't know, but this I do know, that society cannot become more selfish, artificial, hypocritical and generally corrupt than it is at present. As one has said, "Tis ripe, 'tis rotten ripe for change." The very publication of your WEEKLY is to me one of the harbingers of that change. I can only say, the more I read the WEEKLY, and reflect upon your words, the more heartily do I subscribe to your teaching, and the more thankful I am that I was favored to make your acquaintance. You have a great work to do, and I have no doubt you will be sustained to the end. 'Tis a work peculiarly your own; the suffering necessarily connected with that work is yours; yours also the reward, the crown. Be of good courage, the streaks of the morning light are visible in the distant horizon.

Yours faithfully and fraternally, W. N. ARMFIELD.

Dear Weekly—The hostile measures recently taken by the men of England, and the fearful apprehensions of many on our own shores in view of the approaching power of woman reminds me of the story of the two "Fraids." I would not feel like treating this trans-Atlantic item with so much seriousness were it not for the presence of a ghostly philippic that now lies before me from a long, lean journalist to a lady friend, to whom he reveals, in a private dispatch, what he dare not publish in the columns of his paper, acting on the Beecher policy of silence to kill that which if agitated would eventually destroy his sex. On being asked to publish an article in favor of woman suffrage, he says: "My paper is a man's paper, and I wish it expressly understood that I rigidly decline to publish anything bearing on equal suffrage. You will see that I take this matter to heart of the possibility of giving the tyrant, woman, the ballot, which is tantamount to putting a razor in her hands to cut our throats; for, if she gains the power, will she not overwhelm us utterly?"

These are frightful misgivings from an editor, one whom it is said parts his hair in the middle, and in all probability wears spit-curls. Permit me to say to these "dears" that we are much pained at their wild hallucinations, and hope they will not take to their heels because some mischievous fellow has sung out, "Run, 'big fraud,' or 'little fraud,' will catch you." Nothing would pain the ladies more in this beloved republic on the eve of the approaching Centennial than a second "Bull Run." We know, gentlemen, you have ruled a long, long time with despotic sway, but our magnanimity will not permit us to retaliate. We would rather work our fingers off to freight, with all the good things of the kitchen, the interior of that perpendicular—the throat—than harm it with, ugh! a razor. We are only seeking to pick your eyes open, not out! Men and women never fight except in courts and in marriage. In the former you make the judges, while we put our fingers in our mouths and hang our heads. In the latter we often essay to gain a point by taking advantage of the knot with no other results than a few scratches and a retightening of the loosened strings.

So, darlings, quiet your scared and beating hearts; place in our hands the ballot, and we assure you we will use it for your "good," not your "goods;" and when you hear some foolish fellow sing out, "Little fraud" will catch you, don't precipitate yourselves in fright, but look around and learn that this frightful demon, by which you are pursued, is nothing but your whilom little pet. DAISY JAYNE.

From the Brooklyn Daily Times.

A KEY TO "RAG MONEY."

TO THE EDITOR OF THE BROOKLYN DAILY TIMES:

Mr. Editor—Irony is a kind of writing so little used nowadays, that hundreds of readers do not understand the meaning of it. Thus, several people have asked me to explain whether I am, or am not, in favor of "Rag Money?" In short, what is the brief interpretation of my letter on the subject?

Well, it is this: For the last sixteen years we have not used a dollar of gold as money, nor a dollar of paper payable in gold. All we did use was what is called "irredeemable" paper, if a thing can be called "irredeemable" that everybody is willing to redeem. Not only willing, but quite anxious to "redeem" with anything and everything you want at its market value, including the idol gold at its market value. And for these sixteen years this thing called "Rag Money" did, first, carry us successfully through the war, did

get us everything we wanted through the subsequent peace, *did* feed, clothe and lodge all the men that are now railing against it, *did* so stimulate our industries as to bring us out of the war richer in product-wealth than when we went into it, *did* float us up under the Jay Cook panic, when a nominal gold basis would have sunk us to the bottom, as indeed it had sunk us every average eight years of our previous financial history. And even this Jay Cooke affair would have done little to affect the nation were it not for the steady contraction of the currency which took the very life-blood from us, collapsing all business, making a forced idleness of millions of hands, each worth two dollars a day of productive wealth. It is no wonder that our imports and our home markets have fallen off. Those millions, how could they buy when they have nothing whatever to pay with? And all this has been brought upon us in a blind effort to go back from the currency of civilization, which is, and must forever be representative paper, to the currency of barbarism, which ever was and ever must be gold. I say a "blind effort," because the path to equilibrium was and is short and simple. Make the national currency receivable for import duties; take the artificial crutch from under gold, and see where it will tumble to. See where it stands now in France where there is no crutch under it. See where it stood in this country from '57 to '61, before we bolstered it up with "special stupid legislation."

The population of France is, in round numbers, about equal to our own—forty millions. Its currency, *per capita*, is thirty dollars. Ours, *per capita*, is eighteen dollars. This glaring deficiency tells the story. Not all the story, for we want a great deal more money than is necessary in France. Labor-wages throughout its range is twice as high here as in France. And prices of nearly everything are about twice as high here as they are there. How are we to set labor to work? How are we to make exchanges under such a state of things?

They tell us we have lived too fast, "overtraded," and so forth. Who have lived too fast? Not the worker, for he never had the means of "living" or "trading" fast enough. If he had, his every purchase would increase trade. Who have "overtraded"? It could not be the rich man, for his overtrading—his purchases—would, instead of doing harm, make work, alike for the manufacturer and the dealer. Yet this nonsense, with the "rag-money" shout, is the whole stock in trade of the bondholder press. I wonder how much the New York dailies get per day for retailing such trash.

To sum up: We want Congress, first, to remove the stigma from its own paper—take it for all dues, and it will quickly hold its own against gold.

And, secondly, we want it to determine whether this country does or does not want a much larger currency than France, and *how much* larger? If we want, at least, \$40, while France wants \$30, why shouldn't we have it? Why shouldn't we change the bonds that cost us one hundred and fifty millions a year into circulating bonds (greenbacks) that would cost us nothing at all, and which would be readily convertible into every kind of wealth contained in the republic? If the Custom House, with its fifty thousand retainers and smugglers, should go down, let it go. If tea, coffee, sugar and wines should come in at their natural prices, let them come. If even silks, laces and gloves should so come down that the workingman's wife and daughter could get a share of them, what harm? And if bringing up our volume of money should set millions to work that are now idle, I cannot see any evil in it. Can you, Mr. Editor? THOS. AINGE DEVYR.

WHITE LILIES OF TRUTH.* [FROM THE WORLD OF THE UNSEEN.]

ETERNAL LIFE.

Examples of eternal life will soon appear in the world's history. Approximating to these are cases now occurring, where the individual is spared the pains of dissolution, by yielding the possession of the nearly worn out physical body to spirits near the earth, its natural occupant retiring to the realms of spirit life; thus making an easy translation.

The last sickness of one familiar to the spiritualistic public, Mrs. Conant, was an example of the kindness involved in this form of obsession, and other names as well or better known to the general public could be also added to hers.

NATURAL FOOD.

The natural food of the spiritual man is fruit and grain; without roots (edibles raised beneath the soil, away from light, in a condition of darkness), or meats. That of the human man includes all of the above, the meat being the flesh of herbivorous animals. That of the cannibal man makes human flesh the most important part of his diet. These are the three kinds of natural food for the three classes of men.

LIFE IN CYCLES.

It has been usually considered that the romance, poetry and deep sentiment and bathos of love, belonged to the period of youth, the individual becoming with time more hardened and callous to its influences until it dies out with age. This is not so with the history of human lives. Life is not a continuous straight line reaching farther and farther in the great unknown. It repeats itself, instead, in cycles; and when it brings around to the point of intersection, human love repeats the magical dream of youth, very greatly intensified by the growth of years and the experience contained within this cycle, gathered since its first exercise. Thus we live our lives over again away into the eternities. The popular mistake has been in estimating the depth of first love. This is, in its green immaturity, but shallowness compared with that which comes after as the experiences of the eventful years add to its power and depth. This explains many cases of failing health in maturer years. The love experience is one of such terrible intensity that the body cannot sustain the effect of the mental shock of disappointment to which the

*Under this head we propose to give as received from invisible sources, from time to time, in brief form, ideas suggestive of thought without indorsement; for the reason that the investigation of the new must often of necessity present to us that which seems to be untrue; or, at least not sufficiently proven to command belief.

H. W. B.

party is almost sure to be doomed by the present crushingly false state of society; and disease sets in followed by death; or, as is very often the case, reason is hurled from its throne and there only remains the pitiable wreck of what has been. Woman's emotional nature being more intense than that of man's, her average life, through this cause alone, is only 45 years.

GRAND RAPIDS, MICH.

FORECASTINGS.

"So God created man in His own image, in the image of God created He him; male and female created He them."

In the use of the word man in a generic sense is implied both the male and female element of the highest manifestation of the Godhead upon earth. Dispensations of time have been consumed in evolving an intelligent idea of the relation, of the male element in the Godhead to the uses, duties and destiny of the race in its struggle to comprehend Deity, and the relations of mind over matter to the understanding of man. This is the realm of the external and forceful in all the operations of life.

Science is the realm of the male, because it is the body of things invisible.

Religion, or the soul of all forms, its principles, powers and penalties, is the dominion of woman or the female element of the Godhead.

According to the divine order of nature the male has for centuries been instinctively working to accomplish the essential and preparatory work of subduing the earth.

Man is to woman what science is to religion, what body is to soul, what form is to essence, what Christ was to Mary, what the earth is to life.

The dawn of a new era is here. The relation of woman to the Godhead is to be revealed by woman. The great universal body of science which men, faithful to their trust, have created, is to be illumined by the counterbalancing power of woman in the revealing of its soul.

Psyche, mythologically arose from the mist of the sea in the form of perfect woman. The Psyche of the Godhead will be the unfolding of the relations of woman to man, of soul to science, of mind to matter, of duty to destiny, of life to resurrection.

This revelation is to come through degrees of understanding which alone can come from culture and inspiration, the grade of which, organic quality in individual organizations decides.

When a sufficient number of women exist upon earth at one time, who have been inspirationally prepared to represent the timbers of a perfect organization, then will the angel of the Lord speak to their souls even as Gabriel spoke to Mary, and upon the foundations which men have laid and protected with more than deathly care, will these women rear the superstructure of an inspirational order of women for the development of the science of the soul of things. An order that shall reveal the lost keys of harmony, the lapse of relations in the representative Godhead upon earth, of the fallen angel, the revelation of time, the significance of dispensations, and the power of the heavens upon man.

"He that hath ears to hear, let him hear;" she that hath voice to speak, let her speak, for the time is at hand when the Lord of the Godhead shall be revealed by her prototype on earth, even woman herself.

ROWENA B. THROOP.
MOUNT PLEASANT, Iowa, Aug. 24, 1875.

MAN AND WOMAN.

BY VICTOR HUGO.

Man was saying: "How can we, In our little boats at sea, Pass the guarda-costas by?"

"Row!" said woman, in reply.

Man was saying: "How forget Perils that our lives beset, Strife and poverty's low cry?"

"Sleep!" said woman, in reply.

Man was saying: "How be sure Beauty's favor to secure, Nor the subtle philter try?"

"Love!" said woman, in reply.

Editors of Weekly—Inclosed find an article which is addressed to the Editor of the "Banner of Light" in correction of comments made upon my unpublished reply to Mrs. Jennie Holmes in answer to false charges conferred against myself and other parties, which he neglects to make. It is understood that when an Editor admits an article into his paper where names are used and personal charges made, that his columns are open to such persons as the charges implicate to reply. Mr. Colby not only commits a breach of editorial etiquette in refusing to print my reply to Mrs. Holmes, but he further transgresses editorial rules by commenting upon an unpublished article, misrepresenting both my words and meaning, and then refusing to make any correction. I inclose to you my correction of his misrepresentations which he declines to give place in his paper, and ask you to give it publication.

Yours for truth,

E. ANNIE HINMAN.

EDITOR OF BANNER OF LIGHT:

Since you are not to give my reply to Mrs. Holmes a place in your columns, will you permit me to take exceptions to your editorial comments concerning it, as they are calculated to lead the people to misjudge both me and my denial. You say: "Miss Hinman pronounces the charges made against her by Mrs. Holmes false in every particular, save in the matter of the mock seance." Now this is not my language nor does it convey my meaning, as I denied *everything*, except the fact that such seance was held. The idea your language conveys is an erroneous one, and leads the people to infer that I acknowledged Mrs. Holmes' statement correct, when the truth is exactly the opposite. Mrs. Holmes charged me with holding a bogus seance in her bag, tampering with the sewing after she left the room, all of which charges I de-

nied, except the fact that we had a mock seance, but in the language made use of in your comments this denial is disguised, as I said emphatically in my reply to Mrs. Holmes that I did not use her bag, but made one of my own exactly like hers, except that mine was made of heavier material. Mrs. Holmes made these and other false charges against myself and other parties which it is our right to reply to. My article contained many things which in justice to myself and the cause of truth the people ought to know, and I am not exactly pleased with the disposition made of it. Are those of us, I ask, who were unfortunate enough to attempt the investigation of the materialization phenomena with Mrs. Holmes, the result not being satisfactory in the absence of proper test conditions, to be denounced as falsifiers, persecutors, assaulters and cheaters, as well as tools in the hands of parties averse to spiritualism to crush it out and injure mediums, without being allowed to defend ourselves by such statement of facts as shall carry weight and conviction with them? My article was lengthy, but not more so than to be as embracing as the circumstances demanded. Concerning the rest of your comments I have nothing in particular to say.

I remain, Mr. Editor, with what kind of a sentiment I am just now unable to say.

Yours for truth and justice,

E. ANNIE HINMAN.

SPIRITUALISM AND RELIGIOUS REFORMS.

R. W. Hume delivered the third lecture of his course of four lectures in advocacy of the platform lately passed by the State Association of the Spiritualists of New Jersey. It was an able defense of the right of "liberty of conscience;" an exposition of the unconstitutionality of exemption of church property from taxation; and a scathing rebuke of the meanness of those who can accept such unwillingly paid tribute money from the general public for their various sectarian purposes. The lecture was listened to throughout with marked attention, and many of the more important statements and denunciations applauded. Next Sunday, Sept. 12, the Professor will conclude his course of lectures at the Harvard Rooms by discussing the philosophy of the social reform movement, as developed by eminent modern Spiritualists.

HEREDITY.—"Well, I declare! I don't see where that child gets his disposition from," I heard a mother exclaim, not long since.

An incident came under my observation within that mother's door-yard, the relation of which will help to solve her moral problem:

"Jack!" screamed a bright-eyed little girl, of not more than six summers, to her younger brother, who had dumped himself under the wall, where he was digging sand with a strip of shingle—"Jack, you good-for-nothing little scamp, you are the torment of my life! Come right into the house this minute, or I'll take the very hide off'n you! Come in, I say!"

"Why, Totty," exclaimed her father, who chanced to come up at that moment, "what in the world are you saying? Is that the way you talk to your little brother?"

"O, no, papa," answered the child, promptly, and with an innocent smile. "We was playing keep-house, and I am Jack's mamma, and I was talking to him as mamma talked to me this morning. I never really spank him, as mamma does me."

A LITTLE girl and boy, three or four years old, were playing on the ice when Sis fell down and commenced to cry. Bub ran up and soothingly lisped: "Don't owy! Thwear! Thwear! They damn!"

"Oh!—er—Jarvis—would you mind pretending to pick a quarrel with me and just give me a push, you know? I want to test the pluck of this big dog of mine."

THE click and the clack of the croquet ball is heard again in the land in connection with: "You did not!" "I say I did!" "You horrid cheat!" "Oh, for shame!" "Ma, Ma!"

AN aristocratic New Yorker, on being requested by a rich and vulgar young fellow for permission to marry "one of his girls," gave this rather crushing reply: "Certainly; which would you prefer, the housemaid or the cook?"

"Well, neighbor Slummidge, how much shall I put you down for to get a chandelier for the church?" Neighbor S—, "Shoo! what we want to git a chandyleer for? The' hain't nobody kin play on ter it when ye git it!"

He was lately asked by a friend his reasons for spending his bright morning hours in bed.

"Well," said the sluggish gentleman, you know the old proverb, "the early bird catches the worm?"

"Yes," replied his friend.

"Well, I don't want the worm; I had one once."

AN elderly female, on being examined before the magistrates as to her place of legal settlement, was asked what treason she had for supposing that her deceased husband's settlement was at St. Andrews. The old lady, looking at the bench, said: "He was born and married there, and they buried him there, and if that isn't settling him there, I don't know what is."

THE Chinese have a saying that "great souls have wills Feeble ones have only wishes."

"DEAR me, how fluidly he talks," said Mrs. Partington. recently, at a temperance meeting. "I am always rejoiced when he mounts the nostrum, for his eloquence warms every cartridge in my body."

"We have an addition to the statues in the Vatican," remarked the witty Pope, the other day, as some English ladies forgot to kneel in his presence.

IN Ancona, an old woman of seventy-five summers, named Maria Pignocchi, is exciting some public curiosity at the very near prospect of her giving birth to her fourteenth child. Her present and third husband is fifty-five, and treads the air with delight, although she herself is reported as taking the matter easy—in fact, as the most natural thing in the world.

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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.

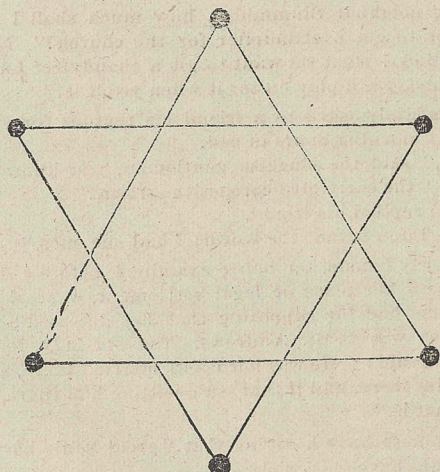
NEW YORK, SATURDAY, SEPT. 18, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

HIS LOVE AND HIS WRATH.

And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines.—JUDGES x., 7.
He hath kindled his wrath against me, and he counteth me as one of his enemies.—JOB xix., 11.

God is angry with the wicked every day.—PSALMS vii., 11.
I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh.—DEUT. xxxii., 41-42.

For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.—ISAIAH xxxiv., 8.
Vengeance belongeth unto me, I will recompense saith the Lord.—HEBREWS x., 30.

The Lord is slow to anger and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—NAHUM i., 3.

So I will make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.—EZEKIEL xvi., 42.

He will not chide always; neither will he keep his anger forever.—PSALMS ciii., 9.

To the unthinking, the unwise and the unlearned, the most potent argument against the inspiration of the Bible is that portion of it which represents God as a God of wrath and of vengeance. These classes lay hold of these things that are found so frequently, especially in the Old Testament, and with an air of triumph present them as unanswerable arguments against the consistency, not to say the humanity, of the Bible God. How, they say, can a God whom it is said is unchangeable, be at one time a tender and a loving father, and at another, especially with the same people, mete out His judgments with fiery indignation upon them? Superficially considered these are, indeed, contradictions difficult to reconcile, and they have been stumbling-blocks over which many have fallen away from all confidence in the Bible as of any value, even as an ethical book, holding that its inconsistent if not inhuman system of punishments destroys what good might otherwise justly belong to its other parts. Nor have Christian ministers taken any pains to remove these difficulties from the paths of investigation. Whether they have been unable to do so; whether they have really accepted the superficial view upon which the objections are based as true, and believe in fact that God is just what the language of the Bible, interpreted after the methods of man, makes Him to be, it is not for us to say. But that they have felt the weight of the criticisms and have not replied to them satisfactorily is quite evident, and we are driven to conclude either that they cannot do so or else that they do not comprehend what is really involved in the question.

We have been called often to say during the course of these articles that almost all of the difficulty into which people fall in their interpretation of the Scriptures is either directly or indirectly attributable to the want of an intelligent conception of the methods by which God outworks Himself through the universe; to the lack of any competent idea of God. Of course if He is to be accepted, as He has been taught to be by most of the Christian sects, as a personal entity, separate and apart from the world which He governs as an absolute monarch, declaring this penalty for this act, that penalty for that act; and at another time quite a different penalty for a similar act, or the same penalty for altogether different acts;—if we accept these teachings, we repeat, then there is no escape from the common versions given to the Scriptures in these regards, and quite as little from the criticisms of the skeptics. Nor can it be doubted if these views continue, and there is no better explanation of them than has been hitherto offered, that the Bible is destined to go down into oblivion, where if this be all there is of it, it justly belongs; nor that this fate cannot too soon overtake it. These fearful questions have soon got to have a competent solution, since with the progress of enlightenment and the evolution of knowledge the race demands it as a proper compensation for the slavery in which they have so long held so large a part of the race blindly.

Many people regard our present unfolding of the hidden meaning of the Bible as preposterous, because we have said and hold that it could not be made until now, nor understood if it could have been made. But a single consideration will show the fallacy of such reasoning. Suppose that Mother Shipton's prophecy, made in the fourteenth century,

"That thoughts around the earth will fly"

In the twinkling of an eye,"

had been interpreted one hundred years ago to mean the discovery and building of the electric telegraph, the people generally, if not indeed universally, would have said just what they say now of these latter revelations. But Professor Morse fulfilled that very remarkable prophecy in this regard, while others have done the same for it in other particulars. But Morse was hooted at as insane; at least was set down as a monomaniac on the subject of electricity, and that too in so public a manner that when his proposition was before Congress asking for an appropriation to be made to test his pretended discovery, a grave and honorable Senator thought to put a stop to his absurdities by ridicule in the form of a motion to amend the bill by adding another appropriation to enable him to build his telegraph to the moon. He has not yet built one to the moon, but thoughts do fly around the earth in the twinkling of an eye to the confusion of the skeptical Senator, who no doubt steps up to the telegraph office and sends his own thoughts flying, just as if he had never deemed the idea too absurd to be entertained.

But we introduced this method of illustration as a basis upon which to say that the real meaning of the Bible, in the aspect in which we are considering it now, could never have been understood until after the discovery of the doctrine of evolution. It is this theory that shows how all things proceed naturally and necessarily in regular succession from

a Prime Cause. It required the development of this doctrine to reconcile the seeming contradictions in the operations of nature, and in the life of man; to show how one series of circumstances of a gentle and temperate character may be legitimately followed by another series of a precisely opposite kind; indeed, how the latter may logically grow out of the former, or the former out of the latter, as a natural result. Evolution teaches us to also regard the relations that exist between all things, and to judge of any part of them, not as they stand separated from all the rest, but as a part of the whole, and influencing as well as being influenced by the whole. The whole of creation may be likened to the grand tactics of a successful military campaign. If many of its separate parts are considered alone, they may appear to be self-evident failures; but when the whole conception is regarded, and the lesser parts are viewed in their bearings upon other and more important ones, then the consistency of the whole is made clear. So even the things that seem to be altogether base, to have no saving effect or relation whatever when judged by the law of evolution, are found to be important connecting links in the chain of progress. We venture to say that there are no persons living who cannot look back over their lives and see that those things which, at the time of their occurrence, seemed to be unmitigated evils to them, which were the cause of great sorrow, perhaps of suffering, were the very things that have been productive of the greatest benefits to them.

This is the law of equilibration, the balance between the positive and the negative sides of things, the operations of which are nowhere so well illustrated as in the winds. In the air there are continual movements to keep the balance. Great rarification in any given locality is at once overcome by the influx of currents from surrounding localities, and the forces concentrated in these currents are sometimes so powerful that destruction and devastation follow in their wake. In another sense the air is typical of the movements of peoples. Every current set in motion by whatsoever cause, and whether gentle or furious, whether loving and kind or wrathful and vengeful, affects every other current that makes up the whole atmosphere, because it is impossible for one portion of the atmosphere to be moved without displacing the whole atmosphere. The same is true of bodies of water. But neither of these bodies obey this law any more absolutely than does the other body consisting of the human race. As every movement in the air and in any given body of water affects the whole body, so does every movement made in the body of the human race affect the whole body; or, as St. Paul puts it, "All are members of one body, which is Christ." When one member suffers, all members suffer with it. Thus the whole world, including everything in it, moves together by never-changing law; and thus it is that, knowing that any given portion of the world obeys a given law, we can also know that every other portion obeys the same law. To reason and to conclude by analogy is always to reason and to conclude correctly.

Having learned to judge correctly of things by understanding the law of evolution and of analogy, we come to see that a fact of whatsoever kind never occurs anywhere in the universe without a competent producing cause; we come to see that all the movements in matter, in peoples and in persons have been legitimate results that were not to be escaped, because the causes that produced them existed. When the earth yawns and engulfs a whole city, we know that, by some reason unknown to us, the fierce forces concealed within the heart of the earth had to escape, and that they found vent in the direction in which they encountered the least opposition. The law of sequences no longer permits us to say that the city, which was swallowed up was a city of exceeding sinfulness, and that the Lord God sent the earthquake to destroy it off the face of the earth as the only possible commensurate punishment for its iniquities. We know when some long-silent volcano sends forth its thundering currents of lava and stone, that the molten torrents hidden, and for the most part securely confined, beneath the crust of the earth, found their escape by this channel. But we do not any longer show ourselves so ignorant of the methods of God as to assert that the beautiful city which lay at the foot of the mountain, from whose summit this angel of the Lord issued to destroy it, was so full of degradation and crime that God took this method to blot it out of existence. We know when we see the ocean lashed into fury, and its waves piled mountain high, that the violent and wide-volumed displacement of the atmosphere has expended its violence upon the water, in turn lashing it into fury, in the same way and after the same law by which peoples and individuals are made blood-thirsty and furious, even to the disregard of human life; but we do not imagine that the tempest was sent by God to engulf the ill-starred ship and its load of living freight because they were wicked and deserved to die and find a grave beneath the waves. We know, when a series of heavy rains drench and drown a country, destroying the hard-earned labors alike of the good and the bad, by reason of meteorological law, that a larger than usual amount of water has been taken up from the face of the waters of the earth by evaporation, and that the clouds are compelled to discharge themselves. We do not show the shallowness of our understandings by attributing this providence to any direct act of God in revenge upon any of His children for any disobedience of which they may have been guilty. We know when the grasshoppers come

and devastate whole States, and deprive the inhabitants of the means of life, and, through them, calling upon others who owe them nothing in the common material sense, to contribute to their needs, that by natural causes these plagues were hatched, and by currents of air were carried over the sections devastated. We do not behold the direct hand of God raising them up, and directing them to those localities to destroy the works of the people as a retribution for their having wandered from His ways. Nor do we in any of the many other things that are occurring, such as the tremendous floods that have rushed down the rivers of the world, the diseases that have swept off so many people, the fires that have laid such amounts of property in ashes, the terrible railroad and steamship disasters, the visits of the chintz bug, the travels of the army worm; not in any of these visitations of God do we discern His anger, His vengeance or His wrath, vented upon the people because of their sins; but we see in them all, the operations of fixed and immutable laws which take no cognizance of the conditions that they have produced.

But to bring the application of this law still nearer home to the real point at issue between those who differ upon this question: A great many very good people in this age of the world have come to see that there is no longer any need for war between nations, and they speak in general terms of all wars as having been great evils. They see only one side of what has been accomplished through them. We do not hesitate to assert that civilization could never have evolved except by the agency of war. In whatever age of the world, it has been the more enlightened nations who have reached out and reduced the less enlightened. To be sure Rome went down in the Dark Ages, but that was the culmination of one series of evolutions, while the present civilization of the world is due to its having gone down. The French revolution fixed inexpungably in the hearts of men, the world over, the idea of political liberty, while the revolutionary war of this country demonstrated the same idea practically. The wars of Napoleon the Great, bloody and expensive though they were, left the impress of his giant intellect upon all Europe, and it has profited and is still profiting by it. Many people judge him simply as an ambitious monster, who had no other idea than to conquer the world, merely for the gratification of ruling it by his arbitrary will. But who can tell what were the hidden springs of his ambition? Who can say that all his vast campaigns were not conceived and his exploits executed with some great ulterior purpose of good to the world in view? Who knows but he saw how he could regenerate Europe, and lift its peoples from the condition in which he saw them to a higher and a better civilization? Who dare say if he had made Europe bow to him that its peoples would not have been the better for it? France, to-day, owes all it is to him, its code of laws, its general prosperity, the well-to-do condition of its peasantry, its ability to meet the indemnity for the late war—all these things may be traced back to the wisdom of this great man. And who is there who can say that Napoleon Bonaparte was not a natural outgrowth of God's law of evolution, and that he did not perform the mission to which he was appointed, and that his work and mission are not recognized in the congress of the Spirit World.

There could, however, be a no better illustration of the good results of war than are to be found in the recent war in our own country. It is true, if the people had been wise enough to see another and a better way out of slavery than through war it might have been avoided; but it was not, which is the best possible proof to be had that it could not have been avoided. The war was a legitimate result of the conditions of slavery in the midst of freedom, and of the infringement of the rights of the people, as laid down in the preamble to the Constitution, and of the principles upon which it was based, as contained in the Declaration of Independence. Wars cannot be avoided so long as any part of the inherent rights of the people is made the subject of legislation; and it is not in the economy of the divine government that they shall be abolished so long as one part of the people usurps the rights of and denies privileges to any other part. Wars between nations and rebellions against governments bear the same relations to the divine law as it operates in society, that the tempests and earthquakes bear to the same law operating in the domain of matter; and so long as the latter continues so long will the former persist. The whole goes forward together. When the material universe shall have so far become reconciled to the laws of God as not to stand in opposition to them, then will man also become so far reconciled to them that he also will do the right without being compelled.

Does it not begin to be evident where the angry, the wrathful, the revengeful God of the Bible had his origin? Suppose that the things to which we have called attention to illustrate this subject were to be written about in the cabalistic and poetic style of the Bible, how very similar the language and seeming meaning would be? And especially would this be true if they were to be written about by an observer, who, being unacquainted with the law of causation, should believe that God governs the universe by caprice and not by law. There is, too, a certain degree of fundamental truth in the opposite side of this question, as can be readily shown by the slave war. That war was clearly a visitation of God upon the country for its protection to the crime of slavery, and the prophets of early abolitionist times

said (translated into the language of the olden times) very much what the prophets of the Israelites said, as recorded in the Bible, from which record the contradictory characteristics attributed to God have been drawn. In the language of our text, "The anger of the Lord was hot against Israel, and He sold them into the hands of the Philistines." Spoken of in the same manner, it may be said of the late war, the anger of the Lord was hot against the Southern slaveholders, and He delivered them into the hands of the abolitionists, whom He sent down upon them from the North to take their slaves away from them. In the sense to which we have referred this language would be strictly true, because the war did come upon them by reason of their sin in holding property in human flesh and blood, and it was a judgment of God sent upon them for this sin; but it is not to be regarded in that capricious sense, which would indicate that God, by reason of a suddenly conceived wrath, raised up the war to vent His anger upon the South; but rather that by a long process of evolution slavery became an impossible element of civilization, and that it was the final conflict between the advance guard of progress and the rear guard of fixed institutions in the domain of political revolution.

It is in this way that God is "angry with the wicked every day." Everything and everybody must receive the things that belong to the conditions in which they live; and no lifting from lower to higher ones can come save by a struggle of some kind on the part of those who ascend, with the representatives of the condition which they would leave behind. These struggles and their penalties are the costs which man has to pay for the privilege of advancing. It is the same old story of the Garden of Eden; of the eating of the fruit of the tree of the knowledge of good and evil, and paying the penalty therefor. Whoever eats of this fruit must surely die in some sense. It is only when man shall turn to the fruit of the tree of life that dying shall be abolished; only when he shall come to know that in having the fruit, he has the key to all knowledge; that he will be "at one" with his Creator, and find admission to the Garden of Eden; to the Holy of Holies of the temple of God, where the hidden manna is concealed.

If the people who have not yet come to know what the anger of God means, would be consistent and place all things, small as well as great, in one and the same category, they would soon see where they have erred. If the God of the Bible is to be considered as a God of wrath and vengeance, in the human sense of those terms, then the God of to-day must be judged by the same rule, and all things by the same law. If God in his anger sent the war upon the South; sent the grasshoppers upon the West; sent the rains in various places; sent the earthquake and the tempest to give vent to his wrath, then he also sends sickness and disease and trouble and all the lesser things of life, in wrath and anger. When one eats or drinks to excess, or of something that does not agree with his system, God is angry with him, and sends the pain to satisfy his vengeance. When one burns himself, God is angry with him and sends the smarting to appease His wrath. When one over-taxes his brain and suffers from nervous exhaustion, it is the anger of God finding satisfaction. It is in the light of such everyday facts as these that man must be made to learn of God, and to read the Scriptures. The writers of the Old Testament were unacquainted with the laws of which those of latter days have acquired some knowledge, or, what is still more probable, they wrote purposely to conceal their real meaning, so that all knowledge might be confined to themselves and their class. That many of their writings were never intended by them to be possible of being understood without being interpreted, is evident, and it is fair to presume that the anger and wrath of God are apt illustrations of the motives which led them to conceal their ideas in the figurative language which it was their custom to use.

This view of God's methods of evolving the universe also carries those who take it further away from the possibility of a conception of Him as a personality, save in the unlimited sense in which we have endeavored to present our conceptions of Him, and makes Him a possible object of intense soul adoration.

It is absurd to think that a human being can love such a God as the literal interpretation of the Bible would make Him to be. He may be feared, but never loved, because it is impossible for the heart to love what is not loveable. Love is an involuntary offering of the soul to what is beautiful in any way. Injustice is not beautiful in any sense, and can never command the affections of man. So if God is anywhere represented as or believed to be unjust, He is presented and believed in a way that cannot attract the heart, and those who say that they love Him and do either of these things, deceive themselves or attempt to deceive others by pretending to be deceived.

There are no such things, then, as rewards and punishments in the general acceptance of those terms. God rewards nobody and punishes nobody. He is never either angry for any deed performed that produces unhappy results, nor pleased with any act that brings happy effects. In attributing these changeable qualities to Him who knows no change, the people put themselves in His place, and suppose that He is angry because they suffer, and that he is pleased because they are glad, when both the suffering and the gladness are the results of his own methods of growth, and both equally necessary for their development. If there were such a thing as changeableness possible of God, He

would be most pleased by those things that advance the world most rapidly; and it is at least some of these things at which some people suppose that He is most offended. One thing is certain, that with God all attained results are fully compensatory for the costs of their attainment; else we might as well say at once that there is no competent Controller in the universe, which is virtually to say that there is no God. Whatever power there may be exhibited in any way in anything is an offspring of God, because He is the source of all power. If He is also all-wise, none of this power was ever used to defeat, or even to hinder, His own purposes.

All the erroneous ideas about God, then, have arisen, as we have said, because the people have placed Him in their stead and imagined that He must be, under certain conditions, what they would be or are under similar conditions. In place of this human and finite view of God, which dwarfs Him to the conception of man, He should be conceived of as The Whole; as The Light and Life of All things; as The Power behind all things that move them continually forward and upward; as The Force that expresses itself wherever there is motion, and expresses itself to the highest possibility of the form in which it is found, and raises all matter by which that form is replenished to the standard of that form, which matter, being again cast out, goes to other forms to impregnate them with its endowments. Every step made in advance by anything is a repentance and a new birth, is a going onward from the old, is the taking on of the new. It is in this way that God is gradually evolving the world toward those conditions in which He may find perfect expression for all His attributes, and leaving behind all those conditions in which His children have adjudged Him to be the wrathful and vindictive God.

THE LECTURE SEASON.

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

The Mystery of the Sealed Book.
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The Two Worlds.
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The Rights of Children.

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

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

Mrs. Woodhull has made arrangements to lecture in the following places—to wit: Gloversville, N. Y., Thursday, Sept. 9; Norwich, N. Y., Friday, Sept. 10; Owego, N. Y., Saturday, Sept. 11; Binghamton, N. Y., Sunday, Sept. 12; Elmira, N. Y., Monday, Sept. 13.

We again send, with this number of the WEEKLY, bills to those whose subscriptions have expired, or will expire with the next number, urgently requesting those receiving to give them prompt attention, and remit us at once for another year's or six months' subscription. Those who cannot remit at once will be granted a reasonable time, upon their request for such indulgence; and those not desiring the WEEKLY longer will please notify us to that effect by postal card or otherwise. Such of the latter class as are in arrears, and many are, we would ask to read the law governing newspaper subscriptions in another column, and learn what their legal duties are to us.

It is unpleasant for us to remind our delinquents so often of what they should do without such notice; but our necessities, always pressing, and now more so than ever, compel us to urge immediate payment of our claims. There are but few who cannot at any time spare the amount of a six months' subscription if they would; and when they consider what a burden it is upon us to carry a thousand or so of such delinquent subscriptions, they ought, if they have any interest in the reforms we advocate, or any moral sense of their own obligations, to at once relieve us of their portion of it.

Let every one in renewing his or her subscription see if they cannot induce some friend or acquaintance to also send for a copy; and those who can afford it, order another copy to be sent to some friend. You may often be doing a person a favor by calling attention to the WEEKLY; so do not hesitate to do so. It only needs to be read to disabuse the reader's mind of any prejudice previously entertained toward it, and excite an interest in the questions discussed in its columns. Let all do what they can to extend its circulation and enlarge its number of readers. It needs your help.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

[From the Free Press and Times, Rutland, Vt., Aug. 26, 1875.]

Mrs. Woodhull's Lecture, last night, at City Hall, on "The True and the False, Socially," was listened to by a large and respectable audience, and the appreciation of the hearers was evinced by their frequent and hearty applause. Mrs. Woodhull is a very effective and eloquent speaker, and was listened to with the closest interest throughout. The lecture was prefaced with a recitation of the "Letter Scene," from Macbeth, by Miss Tennie C. Claflin. It was well done and showed much dramatic ability.

[From the Watertown Daily Times, Sept. 1, 1875.]

Mrs. Woodhull lectured in Washington Hall last evening. Miss Claflin recited a tragic passage from Shakespeare's Macbeth in good style and with good acting. Then appeared Mrs. Woodhull, who was received with applause. First she read from manuscript, but the latter part of the lecture was spoken, with only occasional references to it. She became more and more impassioned as she proceeded, and her trenchant hits and sarcasms, uttered with fine elocution and dramatic action, elicited frequent applause. Mrs. Woodhull is one of the most eloquent and forcible speakers who have appeared on the American platform, and she is the boldest of them all. More than this, she succeeds in impressing the most of her hearers with the idea that she is honest and mightily convinced of the theories which she so ably advocates. She is one of the most magnetic of speakers, and her stage manner is most graceful and apropos to the words spoken.

[From the Watertown (N. Y.) Despatch, Sept. 1, 1875.]

VICTORIA C. WOODHULL.

There was an intelligent audience at Washington Hall last night to listen to the most remarkable woman of the age—one who has caused more commotion, called forth more criticism; excited more thought on vital matters, who has had more inveterate enemies, and been more widely and badly abused, and had more enthusiastic friends, and honest though flattering encomiums in the same space of time than almost any other person, man or woman, who ever lived. As an orator, she stands unquestioned, even by her enemies, as the "Queen of the Rostrum;" her brilliant perorations enforcing her most radical utterances, and uttered in the most highly dramatic and finely impassioned manner and rich-toned voice, fairly entrance the audience, and carry conviction almost whether they will or no. Her dramatic and tragic talent is irresistible. She stands before her hearers a veritable impersonation of the words she utters. Nobody who sees her can doubt that she is not only earnest but honest in all she says; indeed her purpose seems to be based upon a deep-seated religious enthusiasm. No doubt Theodore Tilton was right when he said in her biography that "she has the most devoutly religious nature that I ever know." When to all this is added that she is an editor of a widely circulated paper, and an author of well-known reputation, her title as "The most remarkable person of the age" is fully established. A little more than four years ago she flashed upon the country, and her work that has done all to which we have alluded has been performed in this brief time.

Her most successful movement was probably the publication to the world of the Beecher-Tilton scandal. On the wings of this, her name and theories, though misunderstood, have been wafted over the inhabited world, and of the proceedings recently going on in Brooklyn they form no inconsiderable part. As a strategic move to advance her peculiar ideas and secure the public ear, for which it was professedly done, this one stands before the world a masterpiece, marking her administrative capacity as of the first order; while her use of the persecution which the publication evoked, stamps her executive ability as not a whit behind. A mind endowed by extraordinary talent in so many directions is a rare occurrence in the history of the world, and if she lives she will doubtless leave an impress upon the race which in extent at least will compare favorably with that of any who have lived before her.

We say this of Victoria Woodhull as journalists, without regard to any of her theories. That many of her citations to prove their truth and utility are true none can deny, but whether their relevancy as she uses them is fully established it is not our province to state. It is for us to faithfully report her theories and arguments and the capacities which she exhibits in their advancement, seeking to apologize for nothing said, and maliciously misrepresenting nothing. We believe that honest journalism requires this, and that to proceed upon a different theory, to cater to a supposed adverse public sentiment, is an abuse of the press, which is against the spirit of our institutions. If Mrs. Woodhull's theories are false and bad, the best way to insure their destruction is to give them complete publicity. Truth is always safe when left free to combat error.

Previous to the lecture, Miss Tennie Claflin rendered a scene from Macbeth in a manner that showed that she has a perfect conception of that strange and difficult character. That she has dramatic and tragic talent which, if trained, will make her prominent among the great actresses, no one who saw her last night can doubt; and she possesses those personal charms of beauty of form and feature which are almost a necessary adjunct to the highest degree of talent, to make its possessor successful before the public.

The downfall of Louis Napoleon recalls the cutting repartee which he is said to have received from Lady Blessington. The countess had befriended him when he was a poor adventurer in London, and went to Paris to be near him after he had become prosperous. Much to her chagrin, he paid her no attention; but one day when their carriages were abreast in a thronged street Napoleon said, "Countess, how long do you expect to remain in Paris?" She answered, with dignified and ominous wit, "Only a short time. How long do you expect to stay here?"

We make the following excerpt from a story in a recent number of the New York Weekly, written by Blanche Murphy:

* * * * *

Years after two men met in Greenwood Cemetery. A fresh grave, covered with grass and early violets, separated them, and as they gazed intently upon each other, a strange feeling seemed to urge them to speak.

Mr. Stone, in his deep mourning, went round the grave. "Mr. Wingfield!"

"You are surprised to see me here, Mr. Stone, but I have no doubt you are not offended."

Why should I be? I have long hesitated, but this meeting seems providential. I have something to tell you of."

"Really? About your wife?"

"She loved you, Mr. Wingfield; and when her father, unknown to her, sent that answer to your proposal, she nearly broke her heart, thinking you unfaithful to your intentions. I found it out by accident a few months after we were married."

The young man seemed stunned. He breathed hard, and looked wildly into Mr. Stone's face, and the latter went on: "She thought you were married, or engaged, before she consented to marry me. She was a perfect wife to me, heaven bless her! but I think it is only your right to know this now she is gone."

"Mr. Stone," said the other, "I cannot tell you what I feel; perhaps you can imagine it. I respect you more than any words can express. I wish I might claim you as a friend."

"Do so now," answered Mr. Stone; "and her memory shall be a link between us."

And so Eva's lover and Eva's husband became like brothers, and neither ever married, though widows by the dozen, and school-girls by the hundred, tried to blind and hoodwink them into bondage.

So runs the world on its unsuspected wheels, and such experiences as these serve better to oil its secret machinery than all the salves of bribery and the "soft-soaps" of adulation.

A BOUQUET.

The following lines were contained in a beautiful bouquet of flowers sent to the rostrum while Mrs. Woodhull was speaking in Watertown, N. Y., August 31, 1875:

Oh friends! From henceforth may you be
Free from all care and earthly ill;
Like these pure flowers blooming free,
And of life's pleasures drink your fill.
But, should the bitter mingle still
In the charmed cup that mortals bring,
Know that your cherished wreaths shall bloom
Unfading, in Eternal Spring.

There is a land all pure and bright
Where sorrow enters—nevermore!
Then let us here, through mists of night,
Behold in hope that Summer-shore,
Should we ne'er meet this side again,
We will shall know each other there,
By the bright wreath of flowers sweet,
Each holy spirit there shall wear.

LAWS RELATING TO NEWSPAPER SUBSCRIPTIONS AND ARREARAGES.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.
 2. If subscribers order the discontinuance of their periodicals, the publishers may continue to send them until all arrearages are paid.
 3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible until they have settled their bills and ordered them discontinued.
 4. If subscribers move to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible.
- The courts have decided that "refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud."
6. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.
 7. If subscribers pay in advance, they are bound to give notice to the publisher, at the end of their time, if they do not wish to continue taking it; otherwise the publisher is authorized to send it on, and the subscribers will be responsible until an express notice, with payment for all arrears, is sent to the publisher.

We find the following in the Fulton (N. Y.) Times. The italics are our own but not the orthography. Was this a mistake or was it "sarkastic?"

Miss Gennie Kenyon was out last Saturday making her farewell calls, so a lady told us. And now, to be a little explicit, we suppose that means that she was taking a formal leave of girls and girlish ways; and that now she has retired to enter the world again, not as a maiden, but as a wife. The Times wishes that it may all be a success, from the first to the last. May the *bridle* morn dawn as gloriously as any that ever beamed, and may joy ever dwell with the twain.

MR. BEECHER has conducted himself since his trial in a manner so offensive to decency, so inconsistent with his sacred calling, and so out of relation to the character he claims for himself, and his partisans ask the public to believe in his, that we are not surprised to hear startling reports as to his actions. The following, however, from the White Mountains correspondence of the Express, is almost too disgraceful for belief:

"The Beecher excitement is quite died out. At first there was a great rush to see him and hear him, but now the fun is over, and last Sunday his entire audience did not exceed 2,000 people. He is to return to Brooklyn this week, much to the displeasure of the Barrons, who keep the hotel where

he is staying. They have given him his board and \$50 a week to stay and preach at their house. He thinks they are making too much money out of him, and demands that they pay him \$200 a week. The Barrons say this is too much, and Beecher says, "All right, gentlemen, I go home this week." "If you do, we will sue you for breach of contract; for, Mr. Beecher, you agreed to stay till the third Sunday in September." Beecher coolly replies, "Sue away, if you like. I should think after what you have seen of my success in the law business, that you would know better than to undertake a suit against me." The Barrons are furious. They say they have done everything for Beecher; that they defended him in the newspapers, and have petted him all ways. But they can't help themselves. When Mr. Beecher makes up his mind to go, he will start if a whole regiment opposes.

The previous report that Mr. Beecher was a deadhead at the Twin Mountain House, paying his way by exhibiting himself there, was discreditable enough; but the above is an outrage to honor and decency that we are not able to believe even of Mr. Beecher.—N. Y. Sun, 3d.

BUSINESS EDITORIALS.

DR. SLADE, the eminent Test Medium, may be found at his office, No. 18 West Twenty-first street, near Broadway.

NELLIE L. DAVIS requests engagements West and South for the autumn and winter. Address her at 235 Washington street, Salem, Mass.

WARREN CHASE lectures at Alliance, Ohio, Sept. 12; Clyde, Ohio, Sept. 19 and 26; Rockford, Ill., Oct. 3; Warren, Ill., Oct. 5, 6, 7 and 10; Dubuque, Iowa, Oct. 12, 13 and 14; Independence, Iowa, Oct. 17; Oskaloosa, Iowa, Oct. 24; Eddyville, Iowa, Oct. 26, 27 and 28; Ottumwa, Iowa, Oct. 31. He will receive subscriptions for 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. One copy, one year, 16 shillings.

THE SPIRITUALISTS OF NORTHERN WISCONSIN:

To the Spiritualists and Liberalists of the great West, Greeting:—We would invite all believing in free speech and thought to meet with us in convention in Oakfield, Fond du Lac county, Wis., on the 24th, 25th and 26th of September, 1875. The speakers engaged for the occasion are John Collier (late of England) and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain all (free) as far as they are able. Come, then, every free-thinker, let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, President.

DR. J. C. PHILLIPS, Sec. Northern Wis. Spiritual Ass'n.

THE Northern Illinois Association of Spiritualists will hold their thirteenth quarterly meeting in Belvidere, Boone Co., Ill., commencing on Friday at 10 o'clock A.M., October 15th, 1875, holding over Sunday the 17th. Bring with you blankets, comforts, and Buffalo robes for camping in the Hall, and baskets well filled with provisions for the table. The following speakers are expected and may be relied on, viz., E. I. Stewart, Mrs. Morse, J. H. Severance, M.D., W. F. Jamieson, Samuel Maxwell, M.D., and E. V. Wilson. Spiritualists of Illinois, Wisconsin, Indiana and Iowa we ask you to attend this convention. See and hear for yourselves. Our platform is a free one, and we are not afraid to hear the truth.

O. J. HOWARD, M.D., Pres., McHenry, Ill.

E. V. WILSON, Sec., Lombard, Ill.

THE ANNUAL CONVENTION OF THE AMERICAN FREE DRESS LEAGUE, will be held at Lincoln Hall, Philadelphia, September 15th and 16th, commencing at eleven o'clock, A. M., the first named day. Believing the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashion and accepted by woman is fatal to her health and the high interests of humanity, this League invites the friends of general well-being to meet with it and reason together on the nature and removal of existing evils in dress, hoping to elicit truth and advance the idea of individual choice and kindly tolerance in forms of costume. Able speakers will be present, and full freedom given in discussing questions germane to the subject. Entertainment near the hall at reasonable rates. Editors will please copy; and inquirers address M. E. Tillotson, Vineland, N. J. Orders for excursion tickets from New York and Pittsburgh to Philadelphia, good from the 14th to the 21st, can be obtained by addressing G. D. Henck, 1,20 Callowhill street, Philadelphia.

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E. H. JENNY.

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What Governor Howard of Rhode Island says:
PHENIX, R. I., March 27, 1875.

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HENRY HOWARD.

MORRISTOWN, June 29, 1875.
DENSMORE, YOST & Co.:
Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbed chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

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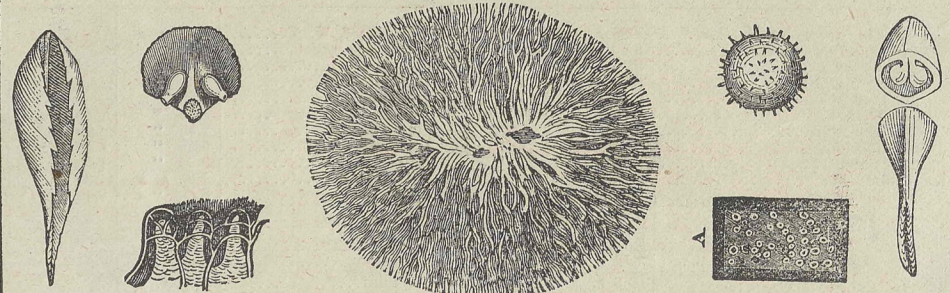
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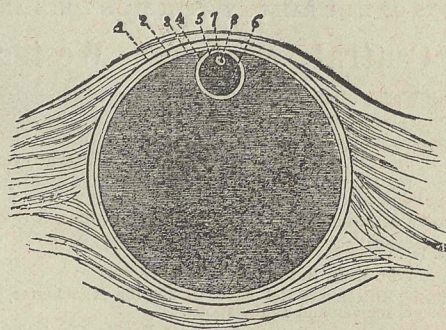
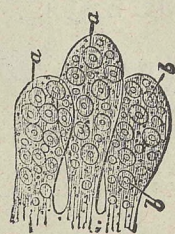
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	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 "
A 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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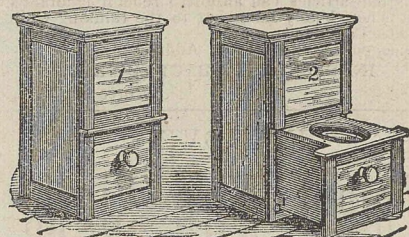
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