

WOODHULL & CLAFLIN'S WEEKLY.

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*The truth shall make you free.—Jesus.
In the days of the voice of the seventh angel, the
mystery of God shall be finished.—St. John the
Divine.*

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

THE INJUSTICE OF SACRIFICE.

Dear Weekly—I am thinking this morning what a fearful and awful thing it is to be so situated that one don't feel mistress of a single hour, day or night, for weeks; to feel that one's time is not at one's own disposal; to be so circumstanced as to take one, as it were, completely out of one's orbit into the uncongenial circle of some one else's circumference; to feel that one is at the mercy of others who are utterly incapable of adapting themselves outside their own individual desires and needs, and who, therefore, consider all such inharmonious adaptation must be on one side. Such have been my circumstances of late, and it is only by the force of strong will that I have this morning withdrawn from all surroundings, and shut myself up to write a few lines to the WEEKLY.

I cannot think it is my duty to be a complete sacrifice to inharmonies that tend to drain me of both mental and physical vitality. I can readily comprehend how such a vast number of people go up and down in this life shorn of all grace and comeliness. They have all their lives been in bondage to uncongenial influences; been compelled to sacrifice all personal preference to the rank selfishness of others, which prevents all growth and development of individuality, dwarfs the nature, saps the soul, and undermines the sources of life, stamping the features with gloomy dissatisfaction and dark despair.

The noblest natures are the ones that suffer most from uncongenial association; for only the souls that have ascended can come down to the capacities of those who grovel in selfishness, exacting the very body and blood of those who minister unto them—gobbling up the acorns, like the insensate swine, never looking up to see who thrashes them down.

That sort of selfishness that feeds off the eternal sacrifice of personalities is the bane of humanity. And that sort of theology that teaches such sacrifice is infamous. Each soul must first be saved from sin, and rendered infinitely satisfied and happy itself before it can successfully minister to another soul. We must first be possessed of "true inwardness" ourselves ere we can pour out of our bounty upon our fellows without detriment to ourselves and others.

Never yet was any soul benefited by a sacrifice of another soul which was rendered miserable, restless and dissatisfied by the sacrifice. Those souls that feed off the consuming fires of other souls are themselves scorched and burned up, and rendered arid by the force of a flame which does not warm into life, since it consumes into barrenness.

We are naturally intended to give and receive strength and support in our intercourse with each other; and if our circumstances were what they ought to be, there would be no such things as human vampires, treacherously living a vitiated life off the blood of innumerable victims.

How insensible must that spirit be which can be content to receive that for which it never compensates! How insatiable is that selfishness which can exact that of another which itself hath not power to return! I presume some blind and puffed-up Christian might say to me just here, "How is it possible for the overflowing bounty of Jesus of Nazareth to ever be compensated in all eternity!"

The Christian's utter ignorance of the self-sustaining and self-compensating power of the exceeding richness and never-failing capacity of Christ's bounty makes him oblivious of the great truth, that, "from him who hath much, much shall be required." Christians measure Christ in their own half-peck, and so His life seems to them a continuous sacrifice without a compensation. And their natures are so essentially selfish that they could see no merit in a life whose compensation were equal to its bounty.

Never was a soul compensated as was the soul of Jesus; for

never was a soul so richly endowed with the power of conferring happiness. And the secret of conferring true, unalloyed happiness is to be happy ourselves. We can not shed around us one pure ray of life-giving light, while our own spirits are wandering unhappy in the darkness.

Christ was a "man of sorrows;" He bore a heavy cross, but his sorrow could not have been for his own losses and crosses, since he was too perfect, too self-poised, too well-balanced, too harmonious and healthy of soul and body ever to have experienced any. He could never have conferred so much happiness if he had not been, at his own heart's core, brim-full of an innate restfulness that passeth understanding.

Could we but comprehend, as Jesus did, the sad condition of souls, the perverted state of the world, and the infinitude of time, the long-suffering and ceaseless patience necessary to its alleviation, perhaps we should be sad and sorrowful as he was, especially when we came to consider that we alone of all the world possessed the magic key of happiness, yet could not unlock the sealed treasure and flood the benighted earth with divine radiance.

That selfishness which can exact sacrifice and be happy while another is unsatisfied is cursed. What could have compensated Christ if a single soul had taken upon itself the burden of inharmony for His sake? I may be answered that He took on the burden of inharmony for others. That is the great mistake Christians make with the life of Christ. He was the soul and spirit of harmony, and no circumstance or condition could have thrown Him out of perfect poise. He had so overwhelming a portion that He could fill all the world with it, if all the world would but accept Him in spirit and in truth, which is the hidden mystery.

Christ was not like us, a slave to conditions, the result of a defrauded nature; he had a key-note for all chords, and He could be harmonious and happy in the money-changing temple, in the home of Mary and Martha, and even on the hill of Calvary. O, 'tis a rare possession to be able to comprehend that rare spirit of Christ—for truly does He bring us face to face with the Father.

But in order to do so we need to purge our souls of all selfishness that would require a sacrifice rendering another unhappy; for if we rightly comprehend what it is to do unto others as we would others should do to us, we shall see that selfishness finds no lurking place there. Who would have another miserable for their sake? Who could find happiness under such conditions when once they were comprehended? Certainly no soul with a trace of nature in it, to say nothing of grace.

And to what does this all tend? To nothing short of the broadest personal liberty, the most perfect personal freedom, when not a soul shall dare claim ownership in any other soul nor dare question of the outgoings or comings in of individuals, so that all rights are respected equally. When that glorious time comes there will be some chance for happiness. No soul has any natural right to depend alone upon another soul, because under such circumstances one is certain to be upheld in corruption (there is such upholding), while the other is sure to be depressed—the strongest prevailing of course. Witness the condition of men and women in matrimony!

I need not explain; for he who runs may read. We need above all things freedom and the force of will to pull the leeches from our vitals and go in search of natural and healthful compensation that receives happiness while conferring it. There is no other purity. A stagnant passive nature is like a stagnant pool, and what it has to give is only poison. Let the spirit of liberty ride upon the waters, and stir their slumbering depths!

HELEN NASH.

TO HELEN NASH.

Please suffer an old man to have a little plain talk with you as neighbor and friend. In the WEEKLY of July 17, you tell us "why you are disappointed." You say that whenever you have been approached, either directly or indirectly, by one of the opposite sex, a personal motive, based upon the lowest plane of human nature, has been the ruling motive. Now, by what test do you determine this? You made a partial admission, of what I here affirm, that the organs and offices of sex are the most sacred, holy and noble of any with which man is endowed. Indeed, they are the ministers of God for the execution of his most exalted purposes.

Now, I will not inquire after the moral state of the men, the "plane" they stand on, who approach you, but simply state that while your own affections are profane and unsanctified, you will shrink and draw back from their approaches, for the simple reason that the emotions in you are not yet subdued to perfect obedience to the spiritual demands of your own nature, and so you are obliged to keep them under restraint by putting yourself somewhat on the defensive; while, if your own affections were cultured, chastened and refined to a state of pure innocence, it would matter but little how men approached you, as on that plane you would remain calm, tranquil and self-poised.

When the "prince of this world (of lustful passion) cometh and findeth nothing in you," he will go quietly away again and leave you to yourself, and you will not be "disappointed."

What I am here saying I do not intend as anything especially personal to you. I honor the courage, frankness and truthfulness of your nature, and so am trying to explain some of the principles which underlie the spiritual aspects of this matter, and which are alike applicable to all persons.

All the passions, forces, of our nature, are adapted to high and noble uses, and each one of these passions finds its highest use, when it acts in conjunction with, or as the servant of, the whole, including conscience, benevolence, veneration, spirituality. When any one passion holds the mastery, and serves, and makes the others serve it, there comes judgment, shame and mortification.

Let the sculptor go into the street under the domination of combativeness or destructiveness, and rush headlong into a fight, and roll and tumble in the mud in an encounter with his fellow, and when his passions have expended themselves and he "comes to himself," he feels ashamed and mortified, and loathes himself.

But let him enter his studio, and with these same passions subdued to gentleness, and with these same hands consecrated to the service of the ideal beauty and harmony, and then let these same passions, thus subdued, and these same hands, trained to this higher and diviner service, engage in the work of high art, and there comes a sense of contentment and exaltation to the soul.

So is it with sex; it can debase and exalt, destroy and create. It can generate offspring, and it can quicken and set in motion the loftiest inspirations and the divinest harmonies in the soul. When only serving itself, it brings the soul into darkness and condemnation; but when serving the ideal beauty and harmony, it lifts the soul to the highest heaven of peace and joy.

What we all need on this subject is light, education, culture; not harsh judgment and condemnation, but earnest and thoughtful consideration.

And now, as "two heads are wiser than one," suffer me to carry your illustration of the caterpillar and butterfly a little farther.

You ask: "What does the caterpillar, luxuriating on a burdock, care for the fragrance of a rose?" Of course he cares nothing; nor does he care any more for amative pleasures, for he has no powers in that direction. "But let the caterpillar turn to a butterfly, and"—he joys in his sex; and so does she. But there is one part of the "unsightly burdock" which can "lure" even a butterfly, and that is the sexual part. Indeed, all the butterflies that I know of, and many other little creatures, including the humming bird, live upon the sweets of the sexual organs of plants.

The lesson which I draw from this is, that the truest and noblest uses of our sexual powers are revealed more fully as we ascend the scale of spiritual unfolding and growth. And we may "arrive at that higher spiritualized state, where we can experience the harmonies and ecstasies of pure spiritual rapport" here while in the body; for there are men, as well as women, now living here in the body who know what that means.

Again (I condense what) you say: "A husband never seems to arrive at that plane where he can approach intercourse with his wife, unless in such an obnoxious manner as to doom her more and more to disappointment and disgust, because her nature has gone higher into the more refined realms of her spirit sphere, where it seems impossible for him to ascend with her." And so "She is doomed with broken wing to lie on the bosom of the burdock, if she would keep 'chaste' and 'virtuous' in the estimation of a world in the grub stage of its sexual existence."

Ms. D. 1. 1. 1. 1. 1.

"My thought tells me" the above paragraph is not wisely written. When you say "a husband never," are we to understand you, that "no husband ever seems to arrive," etc.? It must mean that or nothing. On what ground do you make such a statement? If not on the tests of experience, the statement is not worth much. In dealing with this subject we must treat it as a matter of science, and not leave too much to the mere play of the fancy.

Now, what knowledge I have gained on this subject from experience and observation leads me to the conclusion that men and women, husbands and wives, do, and must, ascend and go higher "into the more refined realms of spirit sphere" side by side, equally and of course at the same time. But your illustration of the broken-winged butterfly lying in a burdock marriage-bed with a "grub," a "caterpillar," would imply that the female grubs—women—turn to butterflies, get spiritually unfolded; while the male grubs—men—stay grubs. And then the females—butterflies—are compelled to consort with these coarse grubs.

Here you must see that you have drawn wholly on your imagination for an illustration; for a butterfly does not so consort with a caterpillar, for the reason that, so far as we know, the caterpillar has neither sexual powers nor desires, and both the females and males are transformed into butterflies, and have the powers of sex developed in them together. And so is it with men and women.

It would be a disjointed and disorderly condition in nature if the female caterpillars should develop into butterflies first, and then be compelled to lie with broken wing in the embrace of "the ugly grub." And it would indeed be a sad state—sadder than now—if all or only a great majority of the women should ascend to a high state of spiritual and sexual culture and refinement, while the men remained in a rude and coarse condition; and then these cultured and refined women should be compelled to consort, in the most interior and sacred relations, with these rude, coarse, boorish men.

But happily such is not the fact in either case. The sexes everywhere keep pace in the progress of the race. I think that nowhere on this planet can you find a people, state or nation, where one sex is refined and exalted, while the other is rude and debased. Women cannot ascend high in the scale of culture and refinement spiritually or otherwise, and leave the men in a state of rudeness; nor can the men so ascend and leave the women so degraded. It takes both men and women to generate men and women, and their mental and moral states must always and everywhere stand correlated. Such is the social law. If men are savages, so are the women; if women are, so are the men.

I think your claim that women are so much more spiritually refined and exalted than men would be better supported if men dealt as harshly with women in their speeches and writings as women do with men. But leaving out the thoughtless and trashy, as a rule, they do not. Thinking men—Mill, Spencer, Emerson—indeed, all who have any just claim to self-respect, treat women in the spirit of candor, fairness, and even deferential reverence. They never hurl at them coarse, rude or contemptuous epithets, as many women writers and speakers do at men. And all truly cultured and refined female writers and speakers treat men with equal courtesy and respect.

The social and political inequalities of the sexes—the subordination of women—originated in rude and barbarous ages, when might was considered the only test and standard of right. Both sexes then worshiped brute force. And as men had more of that quality than women they were held to be superior—masters—and women were slaves; and but few even in the most enlightened nations have as yet outgrown that cruel and oppressive error.

Now the most advanced minds see that old falsehood somewhat in its true light and are aiming at its removal, and this must be done by the diffusion of knowledge through well-considered, frank, manly and womanly discussion. And I do not think much good can come of calling hard names or by claiming an exalted status for one sex and a debased one for the other. And the first point to be fully established and made plain is the right of woman to the sole and absolute control of all her functions. And so of man.

I suppose, as the common law now stands, either wife or husband may bring an action for divorce for refusal to comply with what are called "marital rights." And however you may think that women are the only parties who are wronged and oppressed in these relations, there are men also who are worn, exhausted, enfeebled, and sent into premature decay, by the excessive sexual demands of their wives.

I think it hardly just to claim all or even a large share of the spiritual refinement for one sex, and try to load down the other with an excessive burden of coarseness and brutality. Let us regard each other as about equal, and then let both sexes unite in a joint effort to chasten, refine and consecrate the sexual and all other passions to their own and the highest good of the race.

A few words about sexual freedom. This I place on the same ground with combative freedom, destructive freedom, acquisitive freedom. We may all rightfully exercise the freedom of these or any other passions in all ways which shall work no injury to ourselves or our fellow beings. But then we have had all the passions of our nature brought under discipline, education and culture except the sexual passion. On that there has been a universal and studied silence. And this greatest of all passions has grown up within us in an utterly wild and uncultured state, and for the reason that it belongs to the inner sanctuary, the holy of holies in our own souls; and when the thoughts of either men or women enter into this sacred presence a sense of unfitness oppresses them; and not comprehending the character of that mysterious presence they would fain hide from it in a profane jest or a vulgar joke. And not until now have there been found even a few pure enough in heart to begin seriously and earnestly the work of education and culture.

But my talk has already extended much beyond what I intended, and so I must defer what I desire to say further

on this subject to some future opportunity. In the meantime be faithful, earnest, thoughtful, tender.

"If thou hast a truth to utter,
Speak, and leave the rest to God."

LORING MOODY.

A WEDDING TRIP TO PALESTINE, WITH THE REASONS THEREFOR.

Not to the Palestine of Asia, as we have no respect for the Holy of that land, but to the Palestine of Beaver county, Pa. September 9, 1875, I was visiting friends in Columbiana county, Ohio. In our company was Jason Kirk, of Clearfield county, Pa., and Annie E. Edwards, of Ossawatimie, Kansas, old friends, and for several years affianced, or, as the fashionable people call it, engaged; but as they were both readers of the WEEKLY, and advocates of social freedom, they would not submit to the silly and ridiculous ceremonies of the clergy, nor do violence to the common rules of society. In Ohio when a man and woman wish to live together in the social and affectional intimacy of a mutual life, even if there is no legal barrier, they have to procure a license from some officer, the same as they do to sell rum; and armed with this they go to a priest, and he tells them they may live together, and tells the woman to submit to the man, as she is his property by law and by religious custom and authority. Then they are called married, and the gossips are silenced. These friends were not disposed to submit to this tyranny, and as the Keystone State requires no such license, we took the cars and fled into Palestine. Landing there, we three, and no more, went directly to a tree-covered hill (not the Mount of Olives), and there, seated on a shawl spread on a pennyroyal bed which made the air fragrant, and under the shade of a tall oak tree, with none but invisible witnesses, we three, with interlocked hands, declared and renewed our devotion to social freedom and equal rights for both sexes; and they, having agreed to accept the law with their personal and pledged exceptions to its execution in personal ownership and tyranny, by authority reposed in me by the laws of Missouri, I pronounced them married, as they had agreed, and as they had long been in affections, and declared them, legally, man and wife, with the right of reserve, as they agreed, to respect each other, by which Annie E. Edwards agrees to retain and use her name as heretofore, and each agrees to regard and respect the personal sovereignty of soul and body in the other. This we know does not legally release them from the marriage law under which they pass, but being a part of the private contract, forms a basis of action in union or separation. A friend asks, what is the use of this simple ceremony, accompanied with no show or display of dress and parade? Simply this, it enables me to give them a certificate which quiets the prejudice of relatives, stops the tongue of scandal, and takes the pith out of the gossip of the vulgar rabble; all of which they would have to meet without it, and yet would be under the law of marriage the same, if living together without any ceremony, as the law is now established that marriage is a civil contract, requiring neither minister, magistrate or witness, but subjecting the parties to the special laws regulating such parties and partners, one part of which is the ownership of the woman by the man, and the loss to her of liberty if not name. We talked our time out, returned to the cars and to our visiting home of her sister, partook of a good farmer's dinner, chicken, succotash and graham bread, etc., and renewed our oft-repeated conversations on the social questions of the day, and all agreed to use our influence and labor to remove the obnoxious and cruel marriage laws of our country, and substitute a law of equality for both sexes, and civil contract for clerical license and legal ownership and slavery. NO CARDS.

WARREN CHASE.

P. S.—This is supposed to be equally as good as if solemnized by four bishops and a priest, and costing \$100,000, and will no doubt be as lasting and happy. [Crucible please copy.]

LOVE'S REFRAIN.

I know not if moonlight or starlight
Be soft on the land and the sea;
I catch but the near light, the far light,
Of eyes that are burning for me;
The scent of the night, of the roses,
May burden the air for thee, Sweet—
'Tis only the breath of thy sighing,
I know, as I lie at thy feet.

The winds may be sobbing or singing,
Their touch may be fervent or cold,
The night bells may toll or be ringing;
I care not with thee in my hold!
The feast may go on, and the music
Be scattered in ecstasy round;
Thy whisper, "I love thee! I love thee!"
Hath flooded my soul with its sound.

I think not of time that is flying,
How short is the hour I have won,
How near is the living to dying,
How the shadow still follows the sun;
There is naught upon earth, no desire,
With a thought, though 't were had by a sign!
I love thee! I love thee! bring nigher
Thy spirit, thy kisses, to mine!

—E. C. STEDMAN.

AN OPEN LETTER.

TO THE PASTORS OF ALL DENOMINATIONS, AND TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES FOR 1875-6:

GENTLEMEN—One hundred years have nearly gone since our fathers declared that all men (women included) have a right to life, liberty and the pursuit of happiness; and yet, today, the women, and the Indians, and the ill-paid working men are, either by prejudice or by poverty, debarred from the enjoyment of these rights. This sad fact is an appeal for you to unite, as with the heart of one man, to remove the obstacles, and thus prove by the equality of rights, instead of the partiality for riches, that our nation is worthy of the

day which, for the hundredth time, we are about to celebrate; and in order to impress you, as the national representatives of religion and law, with the necessity for special action, a statement is herewith given of what needs to be done, and the names of representative men (deceased and living) who have by their sympathy and pecuniary aid sanctioned the subscriber in this work:

The late Archbishop Hughes, and Father Desmit, Catholics; the late Rev. Dr. Wayland, President of Brown University, Baptist; the late Rev. Theodore Parker, and Thomas Starr King, Unitarians; the late Rev. Dr. Kirk, President of the American Tract Society; Bishop Clark, Providence, R. I., Episcopal; Rev. H. Crosby, Chancellor of the New York University, Presbyterian; Rev. Dr. Abel Stevens, New York, Methodist; Benjamin Tatham, New York, Orthodox Friend; Delwyn Parrish, Philadelphia, Hicksite Friend; Rev. Dr. Minor, Boston, Universalist; Luther Colby, Editor of *Banner of Light*, Spiritualist; Horace Seaver, Editor *Boston Investigator*, Infidel; the late Gen. John E. Wool, Gerrit Smith, Hon. Wm. Sprague, Peter Cooper, R. T. Trall, M.D., Bronson Murray.

In addition to these, the subscriber has received donations from the "Boston Unitarian Association for the spread of the gospel among the Indians;" he has also spoken in scores of pulpits, and has been kindly spoken of, almost without exception, by the local press at every place he has visited.

Prior to 1860 several Indian Aid Associations were formed in the States of New York, Pennsylvania, Rhode Island and Massachusetts, all of which did much to attract public attention to the outrages upon the Indians, which resulted in the appointment of successive commissions of investigation—the first by President Lincoln, secretly to ascertain if the reports which he had heard were true. In due time the commission returned, and confirmed the worst reports he had previously received, showing that the Minnesota Indian raid, in which hundreds of whites were killed, was occasioned by the robbery of \$500,000 of the Indians' money, for the want of which they were driven by starvation and the influence of the rebels to seek redress by force of arms, the same as the whites were doing. This report could not at that time receive the attention which its importance required, and since then it cannot be found on the records of the Indian Bureau, although diligent search has been made; but the subscriber received, in regard to it, the following note:

"MY AGED FRIEND BEESON—I have heard your statements. I have thought much, though I have said little, but I assure you that as soon as the business of this war is settled, the Indians shall have my first attention, and I shall not rest until they have justice that will satisfy both them and you."
"ABRAHAM LINCOLN."

The second commission was organized under President Johnson, and reported the necessity of an immediate radical reform in the Indian Department.

The third commission was organized as "the Indian Peace Commission," in accordance with the resolve of President Grant, "to facilitate any measure for the Christian civilization of the Indians." It was composed of twenty distinguished citizens and pastors, who engaged to act without pay from the Government. Vincent Colyer and others of its members visited the various tribes, and their reports fully sustained the appropriateness of the following extract from a published appeal of the Commission, dated July 16, 1863:

"We do not deny that the Indian is an uncivilized man, and that his practices toward his enemies are cruel and revolting, but we affirm that, to civilize and not to destroy, is the noble policy of a magnanimous nation. We, moreover, affirm that his cruelties are exaggerated by the cunning of interested whites who, themselves, with all their enlightenment, often rival the Indian in deeds of blood." . . . "Public opinion has been fed with falsehood, until not only sympathy, but even common justice, has been well nigh extinguished. Taking advantage of this condition of the public mind, hordes of speculators prey upon the Indians with impunity." . . . "As there is a God, this evil must be stopped, or its guilt be visited upon our land; it is dangerous, as well as mean and cowardly, to oppress the weak." . . . "We appeal to our fellow-citizens, from Maine to California, to feel their responsibility in this matter, as well as their power to reverse the sad and shameful picture. We ask them to help us by mass-meetings, and by the voice of the free press in every city and town."

"In behalf of the Commission: Howard Crosby, President; Peter Cooper, Vice-President; Benjamin Tatham, Treasurer; Vincent Colyer, Secretary. Executive Committee—William Blodgett, Le Grand Cannon, Edward Cromwell."

To this earnest appeal there has not as yet been any proper response from the pulpits, and as the Indian Ring is paramount over religion and law, the Peace Commission remains powerless to stop frauds and Modoc tragedies. Some of its members have resigned rather than retain a sacred office as a useless sham; but the good results of their work are apparent in a rapidly increasing interest, and in the readiness of the leading newspapers to plead for the oppressed. It is also seen in the fact that the Indians, who have no faith in Government officials, still hope for justice from the people at large.

And now, gentlemen, as you and your predecessors in office, from the landing of our Fathers on Plymouth Rock until now, have had the command of the army and of the national treasury, and the moral force of all the churches, and have failed to prevent *Christian civilization* from being a blight instead of a blessing upon our Indian neighbors, and a bar against the enjoyment of equal rights of all classes, until there is no faith felt by any party in your sectarianisms or in your politics, you are not asked for the enactment of new laws, or for fresh measures on the old plan, but only that you will learn the lesson which was taught by the ancient vision of "a great sheet let down from heaven containing all manner of living creatures" (symbolic of different creeds), that the Indian's faith in the Great Spirit is as acceptable to God as your own, and that faith of any kind is worthless, except there is added to it virtue, knowledge, temperance, patience, godliness, brotherly kindness, and above

all, "charity which thinketh no evil, is not easily provoked and which suffereth long and is kind."

For this end, you, with all who read this, are invited (in advance) to consider the decisions of a two days' meeting, which will be called as soon as representative persons (men and women) have signed their names to a call for the following purposes:

1. To ascertain the reason why *Christian civilization* is such a lamentable failure.

2. To adopt a platform which shall embody a provision for the enjoyment of the natural rights of all persons, regardless of color, grade or sex.

3. To nominate a President of the United States, whose rightly-formed head and well ordered previous life shall be a sufficient guarantee of fitness for the office.

Gentlemen, in full confidence that, to the extent of your love for God and for your neighbor and for your country, you will contribute your money and your influence in some well-devised plan which shall actualize "Peace on earth, goodwill to man," and "glad tidings of great joy unto all people" (Indians included), I offer this for your consideration.

Those having suggestions to make, touching the foregoing, will please address the subscriber,
JOHN BEESON,
SEPT. 15, 1875. Cooper Institute, N. Y.

KIND WORDS.

The following are extracts from a few of the many letters of encouragement we are daily receiving:

Viola E. Archibald, Watseka, writes:

Send Mrs. L. your first series of Bible articles. I could not send her ours, for there is but little left of them after they have been the rounds of the curious and interested. Would that I had the power to place in the hands of the many I love these living truths you are giving from the angels to the world, that they might feel and know their saving power, and no longer grope in the shadows of ignorance, drinking of the cup I have drained. You cannot fail when so many hearts are breathing their prayers of thanksgiving and blessing upon you.

L. M. Bennett, Mich., writes:

Please continue the WEEKLY, for it has become one of the necessities of the family as well as the need of the world.

Jane M. Davis, Winona, Minn., writes:

Thanks for your patience in awaiting the renewal of my subscription. I was determined not to send without at least one new subscriber; and now please find money enclosed for four. I read your editorials with profit, and am glad there is one at least, claiming to be a spiritualist, who can give forth some advanced ideas, bringing us out of the world of effects into the world of causes where the truth shall make us free. Spiritualists, like the doctors, have been treating effects all this time, and, not finding the cause, are dissatisfied with their work. When we can see that all things stand in principle, waiting proper conditions to unfold them, we shall be more in harmony with all things, and be ready to take on that celestial body wherein we shall know no death, no discord, for all will be harmony and beauty. Then will we be fit for teachers. May those advanced minds from the plain of celestial beauty draw nearer and nearer to our sister, is the prayer of one who loves her.

G. R., Farmington, Mich., writes, inclosing his subscription:

I may not always be able to take the WEEKLY, but as long as I am I shall not get mad and say "stop my paper" just because it happens to differ with me upon the immortality of mortality.

J. H. P., Ohio, writes:

I am greatly interested, though not as yet so much enlightened, in the discussion of that part of the "New Dispensation" relating to immortality in the body on earth. Am criticizing, in my mind, some portions of it, as, to my present perception, inconsistent, if not contradictory. Am awaiting further developments, however, which may reconcile and harmonize the whole. I have done with saying what may or may not be possible unless it involves absolute self-contradiction, and while I can understand the disposition to criticize, oppose and reject the new doctrine, I have little respect for or patience with that narrow spirit of bigotry and intolerance that would suppress the discussion or denounce and proscrib the paper for any honest convictions uttered through it.

Mrs. M. A. S., Rockford, Ill., writes:

Never stop my WEEKLY. I can hardly wait from week to week for its glad tidings of great joy to me. Have just finished your lecture on the "Hidden Mystery," and have been highly instructed and benefited thereby. I wish I could see you and relate the strange experiences that I have had in this direction—things that I cannot write about.

D. R., Attleboro, writes:

Continue the WEEKLY; I cannot do without it. It is more than meat to me.

N. S. P., Turner's, Tex., writes:

I see many subscribers say the WEEKLY is now large enough, but I confess to a more insatiable desire for such knowledge as it contains; yet, at its present size, it is worth more to me than a dozen ordinary papers of double its size. Even if I did not believe in its doctrines, I would take it for the talent displayed in advocating them.

M. E. C., Chicago, writes:

I never have been so deeply interested in the WEEKLY as during the past six months, though it has always suited me. The subjects discussed and the bold free manner in which it is done, must in time secure the support of all free minds. That you may be blessed with health, strength and money (you have the will) is my prayer.

We are reformers in spring and summer; in autumn and winter we stand by the old—reformers in the morning, conservatives at night. Reform is affirmative, conservatism negative; conservatism goes for comfort, reform for truth.—Emerson.

Editor of the Weekly—I have just seen the criticism of E. Annie Hinman on the *Banner of Light*, contained in your issue of Sept. 18. It recalls a similar experience of W. F. Jamieson and myself in 1887, when this same "Mrs. Holmes" (then Jennie Ferris) was plying her vocation in Chicago. She was then holding dark circle seances on Clark street, and in addition to the usual phenomena claimed that solid iron and wooden rings were dissolved and passed through the arms of skeptics in a particle condition and reintegrated, all in a few seconds. Jamieson, having had some rather unfavorable experience with dark circles, and knowing that fraud had usually been discovered when light was suddenly thrown on them, determined to "try the spirits" with a dark lantern; but being new at the business, and his coat-tail a trifle too long, he failed, and got soundly abused for not "observing conditions." Nobody knew then, just how he felt, but it is clear enough now that he felt just as Jeff. Davis did when disappointed about speaking at Rockford. But unlike Davis in another respect, he tried crinoline with success, and the next time the "faithful" had a meeting was on hand as "Mrs. Willard," the writer and three or four others being let into the "dead secret." The circle being formed, Mrs. F. made a little speech, the substance of which was that when we heard the guitar, etc., being played upon we might know that it was without physical contact; that she would be several feet from the table and wholly unconscious. When Jamieson's matches lit up the scene, there stood Jennie, like the boy on the burning deck, holding the guitar above her head with one hand and thrumming the strings with the other. A tilt ensued, in which Jamieson received an invitation from Mr. F. to go to hell, and a promise from Mrs. F. to prove to the world that he was a liar, and this notwithstanding her claim to have been unconscious, in which state she could hardly be a competent judge as to whether the "lying" preceded the music or followed it. The next day the writer wrote a fair history of the *expose*, which was published in the *Republican*, and, aside from the sensational head lines put in by the printer, could not have been objectionable to any candid, truth-loving Spiritualist.

Now, mark the sequel. One of the gentlemen (?) who was present at the meeting referred to wrote a one-sided, abusive and wholly false account of the affair for the *Banner of Light*. Not a line of space would be granted to either Jamieson or myself to correct his misstatements. Let no one be foolish enough to suppose that Luther Colby will countenance anything that can operate to the prejudice of Mrs. Holmes, merely for truth's sake.

But the worst of it is that Luther Colby is a representative man among the Spiritualists. Take out the number who have stood by the WEEKLY, and I venture the assertion that the disciples of Pope Pius are not more uncharitable, and scarcely less conservative than this body of professed liberals. Look at S. S. Jones and his parasites, constantly seeking to destroy every one who even countenances the exercise of common sense in regard to the affections, and a large body of Spiritualists follow in his wake. When Jamieson let the light on Mrs. Ferris' work, and I ventilated it, the Spiritualists of Illinois, with few exceptions, so far as I am advised, stood by her and ostracized Jamieson to that extent that had it not been for his superior ability, great energy and "don't-care-ativeness," might have made a mendicant of him—possibly a Christian! Not being dependent on the professional use of breath for a living, I experienced no inconvenience from the pious wrath of the brethren; but a few whom I had regarded as my best friends, who had known me from childhood as so utterly opposed to all kinds of falsehood that I never could appreciate even a joke calculated to mislead, dropped me and followed the white plume of Jennie and the Big Injun. Let them follow; let every one who prefers a lie to the truth, gulp it and be saved according to scripture. But we who know the truth will talk it, and write it, and live it, and grow in grace as the world grows in knowledge; and this conviction is worth more, even with poverty and small worldly honors, than to be editor of a great paper and use it to foster the prejudices and hinder the growth of the race. Yours, etc.,
R. P. LEWIS.
EAST SAGINAW, Mich., Sept. 12, 1875.

From the N. Y. Sun.

A NOCTURNE OF SCHUMANN.

While stars begin to prick the wan blue sky,
The trees arise, thick, black, and tall; between
Their slim, dark boles gray film-winged gnats that fly
Against the falling western red are seen.
The foot-paths, dumb with moss, have lost their green,
Mysterious shadows settle everywhere,
A passionate murmur trembles in the air.

Sweet scents wax richer, freshened with cool dews,
The whole vast forest seems to breathe, to sigh
With rustle, hum, and whisper that confuse
The listening ear blunt with the fitful cry
Of some belated bird. In the far sky,
Throbbing with stars, there stirs a weird unrest,
Strange joy, akin to pain, fills full the breast—

A longing born of fears and promises,
A wild desire, a hope that needs no bound.
A ray of moonlight struggling through the trees
Startles us like a phantom; on the ground
Fall curious shades; while glory spreads around.
The wood is past, and tranquil meadows wide,
Bathed in white vapor, stretch on every side.

EMMA LAZARUS.

AN HOUR WITH THE WEEKLY.

(Continued.)

How shall the producer pay this constantly accumulating debt? If the yearly tribute he is paying to the money lord exceeds his net annual income, he surely cannot pay it with the proceeds of his labor. "Shylock" continues to demand his annual "pound of flesh," and for lack of ready cash, the producer meets his demands with past accumulations. Money all gone, personal property ditto, and still the debt increases. As a last resort for extrication from this bonded thralldom he

surrenders his title to the soil. Still this monster demon, holding all the resources of the country in his iron grasp, loudly calls for "more flesh." The producer, now stripped of every means he could call his own, is entirely at the mercy of the insatiate wolf. Industry has succumbed to indolence. The lord of the soil has become the slave of the moneyed vagrant, and still the debt is greater than before. He continues to hold his grasp by an endless entailment, for the souls and bodies of unborn generations are held in lien by this relentless usurper.

Do you think this picture overdrawn? Compare your present condition, aged laborer, with that of twenty years ago, and answer me what, at the same rate of retrogression, will your condition be twenty years hence? Look about you and note the increased number of mortgaged farms; observe the diminution of operating manufacturers who are working with their own capital; see the vast army of middlemen to whom you are paying double tribute, first to maintain them and second to pay their tribute to the capitalist. When you fail to pay this double tribute the middleman becomes insolvent, and you, as his bondsman, must meet his liabilities to the capitalists, and lose those to yourself.

On what foundations rest your obligations to fulfill the demands of those who do not contribute a single ounce of bread toward their own consumption? Why should you render to them all the richest productions of your labor, and yourself eat the husks of the golden corn? Why should you become a beggar at the door of this opulent swindler? Because you are a dupe. The capitalist has taken advantage of your ignorance and imposed upon your credulity. You do not "know yourself;" you have not the faintest conceptions of your own rights. You under-estimate your own importance, while you over-rate the value of the influence and patronage of the rich drone.

See how he fooled you during the late war. He told you the necessities of government required money to enable it to maintain itself; that the public welfare demanded that it should be maintained in order to preserve your lives, your liberties and your property. You staked your all for their protection. The capitalist wanted his money protected, and you, instead of telling him to follow your example and risk his money for its own salvation, hired it at an exorbitant rate of interest, and released him from any obligation to help pay the bills for defending his money which he had hired. By this arrangement you have sacrificed all you had, and have received nothing in return. You have paid the rich drone a bonus for the privilege of protecting him and his money, and in so doing have incurred a debt you can never pay, and made yourself, the rising generation, and millions yet unborn, life-long slaves. If this is not a swindle what in common English do you call it? Here you are bagged! And still you think it a fine thing to take a ride with your captors, with naught of yourself visible save your nose! If you feel somewhat restive, and are likely, in the opinion of your captor, to "squeal," he tickles that protruding nose with a straw; tells you, "it is all right, Piggy dear," and at once you nestle with a self-complacent grunt, delighted with the privilege of getting your *atr* free! When he finds you are again quiet he sings with unctious:

"Big pig, little pig;
Root hog or die."

E. PALMER.

WHAT DR. BACON THINKS ABOUT BEECHER.

NEW HAVEN, SEPT. 15.—Your correspondent while waiting in the railroad depot here caught a glimpse of the face of the Rev. Dr. Bacon, who was likewise waiting for a train. Sitting down beside him caused him to look up from his book. After greetings, and without disclosing my identity, I remarked that "Mr. Beecher's summer performances at the White Mountains were attracting a good deal of attention of late."

Dr. Bacon (rather sharply)—Yes, yes.

Correspondent—A sort of seeking after notoriety which is not pleasantly received by the public at large.

Dr. Bacon (quite warmly)—Poor taste, very poor taste, and decidedly out of place. Am glad it is done with.

Correspondent—Well, Doctor, your name has been mentioned by some leading newspapers in rather uncomplimentary terms for being the special cause of launching the scandal upon the community. Did you ever have any qualms of conscience or regrets at your course in the matter?

Dr. Bacon (emphatically)—Not at all, sir; not at all, sir. I was then and I am still wanting the truth, whichever side it hits.

Correspondent—Well, sir, I judge by your "still wanting the truth" that you consider the question as unsettled.

Dr. Bacon—Well, I think that Tilton and Moulton are bad men by their own showing; but no amount of abuse heaped on them makes Mr. Beecher pure. The fact is, the truth has not come to the surface yet. But it will some time; it must, inevitably. If Mr. Beecher is guilty he ought to be exposed, and if innocent it certainly should be proved, although this has not been done yet, to my own mind.

Correspondent—There seemed to be a dread of something or somebody that both sides seemed afraid to touch.

Dr. Bacon—That is so; but it will come out in the end. It will come out.

The Doctor, in speaking, expressed himself in a sharp, matter-of-fact way, and with a determined look about his features which showed that he meant every word.—Sun.

THE Empress Josephine was very fond of perfume, and above all of musk. Her dressing-room at Malmaison was filled with it, in spite of Napoleon's frequent remonstrances. Many years have elapsed since her death, and the present owner of Malmaison has had the walls of that dressing-room repeatedly washed and painted; but neither scrubbing, nor aquafortis, nor paint has been sufficient to remove the smell of the good Empress' musk, which continues as strong as if the bottle which contained it had been but yesterday removed.

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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.

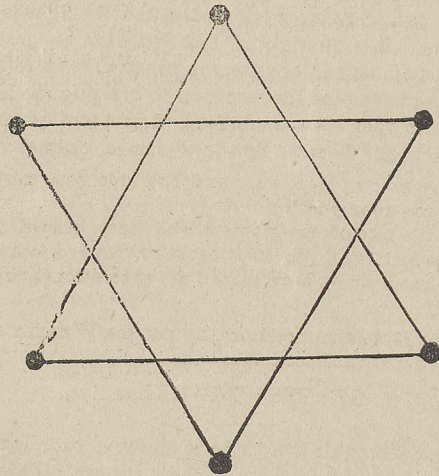
NEW YORK, SATURDAY, OCT. 2, 1875.

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 ATONEMENT.

No. I.

After the second veil, the tabernacle that is called the holiest of all, which had the golden censer, and the ark of the covenant, wherein was the golden pot that had manna, and Aaron's rod that budded, which was a figure for the time then present that could not make him that did the service perfect.—HEBREWS, ix., parts of 3, 4 and 9.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, entered in once into the holy place, having obtained redemption for us.

For if the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve the living God.

For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself.—HEBREWS, ix., parts of 11, 12, 13, 14 and 24.

He taketh away the first that he may establish the second. By one offering he hath perfected forever them that are sanctified.—HEBREWS, x., 9 and 14.

THE PRESENTATION.

The principle upon which the doctrine of the atonement is based is common to nature everywhere in all its departments; not in the sense, however, in which it is held by that class of Christians who profess it. Like all the various other doctrinal points and theoretical absurdities that have been made to stand for Christianity, it has a truth at the base, which, with all the other basic truths, will soon come to be recognized. These truths have been all these ages hid with the common mystery of the Bible from the comprehension of man. They could not be received, or perceived, until the corner-stone upon which they all rested should be understood. When that is brought to light, everything will be made plain, and the many tangled webs that have been woven in its name, unraveled, to be stumbling-blocks no more to man.

From the time of the beginning of these series of articles, in the number of the WEEKLY of April 17, it has been our purpose to push on toward the final point—the goal—as rapidly as possible, presenting weekly such considerations as seemed to us to be necessary to remove the many popular errors and prejudices that would have opposed the reception of the final truth; had it been stated at the outset. We have theoretically exhausted most of the prominent absurdities that have been conceived to be religion, and now draw near to the culmination. It will be almost impossible to discuss the subject of the atonement thoroughly, without virtually asserting the whole truth, because the atonement that Christ offered for sin is the very act through which mankind is to realize the gift of eternal life.

We have seen that the salvation that Jesus taught was the salvation of the body from death; and also that the apostles had this ever in view in all their writings and preachings; and also that the resurrection of the dead is to be accomplished by the self-same means by which that salvation is to be secured. This salvation and this resurrection were the life and immortality that Jesus came to bring to light. Those of our readers who have followed us carefully through all these arguments, cannot, it seems to us, have failed to see that this salvation is to be attained through some changes in some of our present methods of living and habits of life, through which changes the possibility is to be realized. If this be so, then the thing which Jesus did to illustrate this salvation and make it evident that it may be gained, must have been the same thing which those who attain it will be obliged to do. Jesus is the shepherd and mankind are the sheep. He has opened the door of the fold and all who enter must enter by that door.

Very few, perhaps, upon reading the texts selected from Hebrews will see their pertinence to the doctrine of the atonement; but they are the very pith and point of it nevertheless. In no place in the Bible is what Jesus did, so plainly set forth. Further on, in chapter x., at the 19th verse, it is summed up thus: Having, therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and a living (not a dead) way, which He hath consecrated for us through the veil; that is to say, His flesh; let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (italics our own). Now, from this language, it is as plain as words can make it, that what is to be done to enter the holiest, is to be done in the body and not in the spirit; and that it is some bodily act that is to be performed.

To make this still more pointed and unescapable, let us quote the 21st verse of same chapter: "And having an high priest over the house of God." Now this was the house into which Jesus entered, and by entering opened the way for all mankind to follow Him. This is the house to which He is the door, through which "He entered in once into the holy place by His own blood," according to the language of the text. This, as Paul says, was "the new and the living way" of which the entry by the high priests, once a year, into the Holy of Holies of the temples made with hands was the figure merely. So the temple into which Jesus entered to make a sacrifice for the people, was into the temple not made with hand; was into "the true tabernacle, which," as Paul says, "the Lord pitched and not man" (Hebrews, viii., 2). There is but one temple of God; but one holy temple spoken of in the Bible, and that temple, as is repeatedly declared by the Bible to be, is the human body. Now, is there any escaping the inevitable conclusion? Is it possible not to be obliged to conclude that the temple not made with hands, the door to the holy of holies of which, was opened by Jesus, was this same temple? Remember that these are not our imaginings; that the words upon which the thoughts are based are in the Bible. If they have any meaning at all they must mean just what

we have set them down as meaning. Hence, if there be any curses to offer, if there be any charges of perversion to bring, let them be offered and brought against the Bible, and not against us who merely collect variously stated truths, and, by grouping them together, arrive at what they must mean. Then it was into this holy temple, into the holy of holies of the temple, "by a new and living way," that Jesus entered once for all mankind, "which hope we have as an anchor to the soul, sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest, forever, after the order of Melchisedec" (which is the order of justice)—Hebrews, vi., 19 and 20.*

Jesus, then, entered into that which is within the veil of the holy temple, and, by so doing, gave the world a hope to be "an anchor to the soul, both sure and steadfast." It will be remembered that the temples made with hands, which are the figures only of the true temple, had their outer and inner courts, in the former of which the people worshiped, and in the latter of which the high priests only entered, and that but once a year. The true temple, also, has its outer and inner courts; its common place of worship and its holy of holies. It was into the latter that Jesus entered, opening the door, first of all, for the world. This temple is also the subject of John's revelation on Patmos. At the first verse of chapter xi. we read: "And then was given me a reed like unto a rod; and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, measure it not, for it is given unto the Gentiles."

THE ARGUMENT.

But before proceeding further let us consider, briefly, the principle upon which the doctrine of the atonement rests. At the outset we said that it was a principle common to all nature; and so it is. Indeed, every forward movement that is made by any part of nature, is an exemplification of the doctrine. All processes of evolution and dissolution are illustrations of the two opposite modes of its operations; for, like all other things in the universe, this doctrine has its affirmation and negation; has its opening of the way to better things, and its dragging down to worse conditions; has its saving and its damning processes. When a new order of creation appears, the individualized representative of that order, is the atonement for all who may ever pass the same point in evolution. That is to say, it opens the door, as Christ opened the door, to all who shall ever enter that way. To be a saviour in any sense, is to atone for the sins of the people in that sense, since if one pass in by an already open door he leaves behind all that is without; as all sin is left behind, that is, behind any given point in the law of development. The door which Christ opened, being the final door through which, when one enters, all sin is left behind, became the full and effectual atonement for all the sins of all the people.

But it may be objected that this does not cover the Bible doctrines of the atonement, that that doctrine means that by the atonement of Christ the elect are freed from sin, passively. This is a great error. There is no such thing possible. It might as well be said that the suffering of Christ can take away the smart that must follow thrusting the hand into the fire, or to say the same of any other suffering that belongs naturally to any act. A theory that should say that, would certainly be in opposition to the most plainly stated doctrines of the Bible, and cannot be true. Besides, it is out of the natural order of possibilities, and anything that is this, is opposed to nature and consequently to God. Perhaps this may be made clear if we look at the opposite side of this truth. We know very well that thousands are made to suffer through the actions of perhaps one person; that is to say, that by what a person may do, he may lead others to do the same thing and to suffer the same consequences that he suffered for having done the act originally. For instance: Some one first chewed the noisome weed tobacco, and millions of persons have followed his example; some one first became a drunkard, and millions have done the same thing since; and so of every other act that leads to death, that is ushered into the world. It is in this sense that all die in Adam. All do not die because Adam (or the first parents) died, but because they do the same things that Adam did. "For as in Adam all die, even so in Christ shall all be made alive," are the words of the Bible (1 Corinthians xv., 22) upon this point. Now, nobody will pretend that this language can by any possibility be twisted into meaning that all suffer for the sin committed by Adam, by reason of which he died, the same "all" being themselves perfectly pure and holy; so neither can it be maintained that by the purity and holiness of Jesus the world or any part of it is to be washed of its sins without themselves suffering for them.

But this it does mean, that Jesus has opened the door and led the way to the place into which when once a follower passes he leaves all sin outside, and is washed white and clean. It is exactly like to travelers wending their weary way to some common objective point, each by different paths and routes, climbing the mountains and passing ravines and rivers to reach it; but anon some one discovers a straight and narrow way, leading directly and without obstacles to the desired point. This discoverer becomes the

* This entire book of Hebrews treats wholly of this subject, and every person who is desirous of arriving at the solution of the momentous question of life and death, should read carefully, first of all, The Hebrews

atonement for all who thereafter shall choose to approach it by the way thus pointed out; or rather it may be said, as a fitter illustration of the point at issue, that the travelers wander on hither and thither, knowing that the point they wish to reach exists, but no one yet having found out a way to reach it, all struggle on in doubt and darkness. At last some one comes who discovers the way and opens the door and proclaims that it leads to the desired haven. In doing this he becomes the atonement for all the struggles and wanderings that those who enter by that way would otherwise have continued to undergo had he not found it. It is in precisely the same manner that Christ becomes the propitiation for our sins; the atonement for our struggles and wanderings without God in the world. All the race were dying as Adam died; and Jesus himself would have died had He lived as others lived; but He committed no sin as others commit it; He discovered the way to eternal life and He entered in and opened the door which no man can ever shut again, and by this way He invites the whole world to also enter in and realize the free gift of eternal life.

[TO BE CONTINUED.]

THE GROWTH OF FREEDOM.

Let the conservative effort be put forth as it may to stop the wheels of progress, the car of freedom rides smoothly and rapidly along nevertheless. Silently it is working its way into everything, and effecting revolutions everywhere. Almost before it is suspected what has been at work to cause the changes that appear, a wondrous transformation takes place, and the people look upon it as all natural enough, never suspecting that it is a result of that same principle of freedom about which they are expressing such fears, and asserting that the theories built upon it are chimerical and impossible. If this can be said with consistency about anything that we have ever predicated as likely to be the result of freedom, what ought to be said of the theories advanced by Jesus two thousand years ago, to the embodiment of which not even the most devout Christian will pretend that he has attained? If it be foolish and wrong; if it tend to chaos in society and to unsettle its foundations, to advocate a theory that is impossible of realization because the people are not ready for it, how much more so must it have been for Jesus to have advanced theories for the realization of which not even his most ardent followers dare preach? And yet these same Christians present the objection of "chimerical" against the proposition that people are ready for freedom in all directions.

We are glad, however, to be able to show these same consistent Christians that, whether the people are ready for freedom, they are taking it in every possible direction in which there is freedom for choice; and that they are getting it by stealth in all directions in which attempts have been made to bar up the way.

A striking exemplification of how the leaven of freedom is at work leavening the whole lump of the unleavened slaveries, is to be found in the independent press. Many of the ablest and most influential journals of the country have broken away from the trammels and shackles of party dictation and advocate measures and men of their own. Every day is the power and influence of this portion of the daily press spreading, and every day do the politicians tremble more and more in the face of its terrible rebukes. There is scarcely a first-class paper in any of the large cities upon which the political hacks can depend to advocate their schemes. It is also a startling fact, upon which the political tricksters are looking with dismay, that these papers that have emancipated themselves from their control are rapidly growing in favor with the people. Politicians look at the mighty *Herald*; the hundreds of thousands of rays of the *Sun*, and the ponderous *Times*—the three greatest of metropolitan journals—then, again, at the *Commercial* of Cincinnati, and the *Times* of Chicago, and they tremble before their power; tremble because they are free to question their deeds; free to look after the interests of the people as against those of the party merely. And well may they tremble, for they are sealing the doom of party power, and unwittingly, we acknowledge, yet nevertheless surely, preparing the way for the rule of the people in a really democratic form of government.

Why do the people naturally go to these free, these independent journals? Nothing could be simpler. They know that in them they will find the honest opinions of those who conduct them. They know that they can afford to advocate what they think ought to be advocated. The same rule applies here that applies to individual action. The people know when a professed free man speaks that he is saying what he believes to be true, and not what his minister or his set holds to and professes. People involuntarily bow in homage before freedom; before a free man or a free woman, and acknowledge their superiority over themselves who take pattern after some one else's morality, religion, or politics.

But there is another aspect in which the subject is to be viewed, that reaches still nearer to the great central core of freedom, and which shows how silently yet potently the dominating principle is moulding the acts of the people and governing their intercourse and relations. Five years ago every public park in this city was encircled by massive iron fences. But these were impotent to preserve the clean-

liness of the grounds. In every direction in them there were continued evidences that the fences were no protection. At last a brilliant idea was introduced into their management. The iron fences were removed. Their attractiveness was increased. The result has been that no safeguards are required to preserve the grounds intact from all desecration. No one will even step on the grass now that all are upon their honor not to do so. The fences invited the offender. They said to him, "You shall not come in here," and immediately he said, "I will, if I can, without being found out." The law in all respects operates in the same way. Let a person be made to feel that there is a law to prevent him from committing a given act, and the probability is that he will at once set about to circumvent the law.

This latter view we have recently seen strikingly exemplified in our tour through the States of Vermont and New York. In almost every place which we have visited we noticed that the fences which have always inclosed each family's grounds are being generally removed. Whole streets in some of the places are free from these remnants of barbarism and of force. This fact speaks in thunder tones to us of the mighty strides that are being made by freedom in the very heart and midst of conservatism. These material bars that have been kept up between different families, are soon wholly to disappear, and it will be found that everything for which they were supposed to serve as a protection will be better off without them. Families will find that they can live side by side without a fence between them to keep them within their bounds. Soon also they will begin to find that they do not need even separate houses to serve the same purpose which the fences were supposed to serve. Indeed, the isolated household is rapidly passing away, perhaps unobserved by those who are sticklers for it, but, nevertheless, passing. Look at the rapidly increasing hotels and boarding-houses, and especially at the tremendous increase in the patronage of transient eating-houses, and in this see the taking away of the bars that have so long kept God's human family separate. In the realization of so much advancement we find encouragement to go forward and strike for the removal of all bars of all kinds that are not yet falling, knowing that the grand principle of freedom will operate in all that are yet to fall, in the same way that it has operated in the cases in which they have been removed. Appeal to the honor of manhood and womanhood and it will respond. Appeal to the other side of human nature and it will surely speak.

THE CRUCIFIED SAVIOURS.

We take special pleasure in calling the attention of our readers to the very able and valuable book by Kersey Graves, Esq., entitled "The Sixteen Crucified Saviours," which is advertised in another column. Mr. Graves has done the world a great service in putting forth this book. It is a credit to him in every sense, and evinces a vast amount of study and deep research. It is a startling fact to the Christians who never heard that there were other Christs than Jesus of Nazareth, to inform them that there have been as many as a dozen who, so their history goes, were born, lived, died and were raised as he was. All of our readers who are interested in our recent exegesis of the Bible should read this new work carefully, as we shall, after a while, show wherein Jesus differed from each of the other and previous Christs. For the convenience of our readers who desire the book, we will supply them from this office.

TO THE FRIENDS OF THE TRUTH.

The time is approaching rapidly wherein the whole hidden truth of the Bible has got to be spoken fully and freely. Before we shall so proclaim it will be desirable to know how many of our readers are interested in the exegesis to which our editorials have been mainly devoted for the last six months. It is necessary for us to know them, not for any public use, but, in case a sufficient occasion should arise, we may know who are really interested enough in the truth to be worthy to receive it. In the advancement of this truth so that it may be possible for it to be proclaimed, we have sacrificed all personal interests. We have given all, have left all and followed where the truth has led us. We have cared more for the truth than for anything else. We have as yet been only preparing the minds of our readers, so that we might not sacrifice our means of doing good by attempting too rapid unfoldment. We are well aware that a large number of our readers are prepared to hear anything that we have to say upon this new development, but we are also painfully aware that there are others who are not yet ready. Therefore, rather than sacrifice those who are not yet quite ready, we must ask those who are waiting almost impatiently, to wait a little longer. We may, however, conclude to issue the ultimate truth in private form, and it is for this as one possible contingency that we ask all who feel that they are ready to listen to all we have to say and are willing to say, to send us their names on a Postal Card signifying, in terms, that they are honest and earnest in the desire to be among those to whom this shall be first communicated, and that they desire the truth for the sake of the truth, and not for any mere idle curiosity. Remember that the truth is a fearful thing to have. Nothing more than parts of the truth, and the merest parts at that, have ever been given to the world as yet; so, when one says he or

she wants the truth, they ought to know the responsibility that it carries along with it. Only those who are willing to lay down their lives for its sake are ready for the final truth. So, think of this soberly, and when any make up their minds that they are willing to leave all and follow where the truth leads them, then let them send in their names, to be put upon the list which, with the blessing of God, we hope may be counted as a part of "The Book of Life." In the meantime let every one, who sees a single ray of light in what we have already published, go heartily and earnestly to work for the spread of the medium through which the glimmerings of the whole truth are already shining upon the world, and thus help to make good the places of those who shall fall away, remembering that those who shall "endure unto the end," though they be few, "shall be saved," "they and their house." This is the promise, and verily shall it be fulfilled.

SPIRITUAL DEMOCRACY.

Even with many of the more prominent orthodox Protestant sects, this is becoming the order of the day. The adjuncts of beauty and song are needed to draw together great concourses of people in these times. Beecher smothers himself with flowers, and even hell-fire Talmage requires a capital bugler to ring sinners in or out of perdition. At the same time the power of the people is beginning to be felt in the pulpits as well as in the pews of the churches. Ministers are compelled to study what they may say, and also what they may not say. The old humdrum methods of salvation are at a discount, while every now and then clerical stars, termed revivalists, makes their appearance, we fear to the great disgust and horror of many of the regular evangelical stock-companies, who have failed to amuse or instruct their various congregations.

All these are solid, modern radical innovations. It has taken Protestantism three hundred years to shake itself clear of the old spiritual despotism of the Roman Church; but even yet, all it has done since Luther's time has been to set up an incredible number of little popes in the place of one large one. It has been left for Spiritualism to establish a true spiritual democracy; but it has not done so yet, though the Conferences now instituted broadly throughout our Union are a step in the right direction.

In our opinion, the people now are spiritually starving, and want nourishing food; and if the Conferences above alluded to were run by the people attending them, and not by small conservative cliques, in our opinion they would furnish it for themselves. The old Presbyterians, who scouted the idea of bishops, had a saying that their presbyters were stewards and not lords over God's heritage; and we advise the spiritualist communities already established in our principal cities to remember it. At these times, unless Spiritualism offers something more to the people than discussions with regard to raps, materializations, etc., they will not be sustained by the public, and they ought not to be, for even Christianity goes further than that; but if Spiritualists will step to the front, set aside all dictatorship of every kind, and give bold utterance to the truths already imparted to them by the spirit world, the Moody and Sankey invasion would be as nothing to the true revivals they could even now originate in all parts of the universe.

THE BEGINNING OF THE END.

The resistance to the tyrannical oppression of labor by capital, exemplified by the riotous (so called) proceeding of the striking laborers at Fall River, Mass., betokens the beginning of the strife that shall ultimately level the tyrant capital. We only wonder that this has been so long delayed. We wonder that the oppressed, with the screws of the tyrant tightening about their bodies, famishing with hunger or pinched with cold, have not long since broken out into open demands for remunerative work or else that being refused, for free bread. It is the right of labor to have its just reward, and it will have it, or else the penalty for its refusal. Let those who have been instrumental in pressing the laboring masses into open resistance, read their doom as hurled against them in the General Epistle of James, chapter v.:

"Go to now ye rich men, weep and howl for your miseries that shall come upon you."

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ear of the Lord."

This is the Bible denunciation and not the WEEKLY'S.

GRAPES, THANKS.

We are indebted to our friends Merwin, of Vineland, N. J., for three boxes of fine Concord Grapes. These evidences of remembrance are very, very welcome, not so much on account of the substance received, as on that of the feeling and sympathy in which the desire to send them has its source. By the way, we would take this occasion to say that there is no food more promotive of *Spirituelle* condition than grapes. Pregnant women who live chiefly upon them during the last half of the gestative period, experience no suffering at parturition. For those who have a desire to attain to the condition of being able to "overcome" preparatory to the development into immortality in the body,

should eat largely of grapes—make breakfast of them, at least. They also cure many inveterate diseases of the kidneys, including Bright's Disease, when their use is persisted in for a length of time.

GUARDING THE PUBLIC MORALITY.

It is a marvel to see how rapidly spiritualists are getting the disease of respectability. They are now, at least in this city, about the best allies that the Y. M. C. A. have got. Indeed, some of them seem to be in direct alliance with the agent of the Y. M. C. A. for the suppression of vice. The Spiritualistic Association that meets at Harvard Rooms is almost up to the best standard of Christian morality, and there is a fair prospect that it will soon be impossible for anybody to obtain admission to their hall unless he carry, or she have a certificate of character from the officers of the organization, who, of course, are all unimpeachable in their sexual morals. And they do not intend that anybody coming to their hall shall have the opportunity of becoming corrupted while there at least. They mean to keep a strict guard over the literature that shall be dispensed under the shadow of their ministrations. Nothing obscene must defile their sacred presence. Listen to their injured innocence:

NEW YORK, Sept., 19, 1875.

Mr. JNO. A. LANT:

Sir—The undersigned, constituting the board of officers and managers of the New York Association of Spiritualists, holding Sunday meetings in the Harvard Rooms, hereby request you not to sell, nor offer for sale, your publication called the *Toledo Sun* on the premises occupied by our Association, nor in the passage-way leading to the same. By heeding this request you will save us the necessity of taking further action in the matter.

G. F. Winch, President; W. White, M. D., Vice-President and Chairman of Conference; P. E. Farnsworth, Secretary; Wm. E. Hatch, Treasurer.

Now, Mr. Lant, go home. It's useless for you longer to attempt to print the *Toledo Sun* in this holy city. This President, this Vice-President, this Secretary and this Treasurer of the Harvard Rooms Spiritualists have put their foot on you, so don't squirm any more, but accept your fate. Their people don't want your *Sun*; besides, if they did, they could not get it on account of a disease that has spread so fast that this Spiritualistic Association has got it bad; but we print their letter to record their virtues. By the way, Isn't it possible that they fear that the *Sun* will shine through the roofs of some of their own glass houses?

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

The first seven of these subjects form a regular course, and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole 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: Green Bay, Wis., Oct. 1; Oconto, Wis., Oct. 2; Menomonee, Mich., Oct. 4; Escanaba, Mich., Oct. 5; Negaunee, Mich., Oct. 6; Ishpeming, Mich., Oct. 7; Marquette, Mich., Oct. 9; Beaver Dam, Wis., Oct. 11; Fox Lake, Oct. 12; Watertown, Oct. 13; Madison, Oct. 14; Arena, Oct. 15; Prairie Du Chien, Oct. 16; McGregor, Iowa, Oct. 17; Lansing, Iowa, Oct. 18; La Crosse, Wis., Oct. 19; Sparta, Wis., Oct. 20.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the *Daily Derrick, Oil City, Pa.*, Sept. 18, 1875.

Mrs. Woodhull made her first appearance in this city at the Opera House last evening. She changed the subject of her lecture, and spoke on "Principles of Finance, or Behind the Political Scenes." Mrs. Woodhull appeared on the stage in a neat and plain dress. Her position on the stage was good, and she possesses an excellent delivery, and exhibits much dramatic and tragic talent. She interested the audience greatly, and held them, from the beginning to the end, close observers of her words. Even when her statements did not suit the taste of her hearers, they listened with attention and interest. She declared our system of government a failure, and that from its system grew its corruption. When, however, she touched the social system, she spoke plain truths. Mrs. Woodhull, judged by the views she expressed last night, has been misrepresented.

As the audience last evening was composed principally of men, and as it was generally expected that Mrs. Woodhull would say something "smutty," we give below a synopsis of

the lecture, in order that wives may read what their husbands listened to, and that those who did not attend may know of the views advanced.

[Here followed a report of lecture entire occupying seven columns.]

From the *Parker City (Pa.) Daily*, Sept. 20, 1875.

WOODHULL IN MILLERSTOWN—ANXIOUS CROWDS AWAIT HER ARRIVAL—ATTENDANCE AT THE LECTURE—THE AUDIENCE DEEPLY INTERESTED—A SYNOPSIS OF THE DISCOURSE.

As a general thing Saturday is exodus day at Millerstown. Many of the operators and other business men of the town and surrounding country have their homes in other places, to which they naturally depart in time on Saturday to reach them before the opening of the Sabbath. Last Saturday was no exception to the rule, but to one acquainted with this fact the numbers seen on Main street about the time of the arrival of the 2 P. M. stages from Karns City there was cause for query which could only be answered by the knowledge that an important stranger was expected in town. Of course the numerous posters displaying the name "Woodhull" were sufficient for elucidation. Every stage was eyed with the keenest vision. As they came in, every woman but the right one was taken for "Vic." Presently she arrived in one of Weaver's close carriages, and, in company with her daughter, took up quarters at the Central House.

"The lecture to-night" was in everybody's mouth, and as the time approached interest increased, and before opening her discourse a large audience had assembled, made up of a large portion of the best members Millerstown society affords. Ministers of the gospel were there and people of all ranks. It was acknowledged by every one that no other speaker could, under the circumstances, have commanded such order. On the stage Mrs. Woodhull has an interesting presence, and commands the respect of the audience on first appearance. In the commencement she used manuscript, which seemed exceedingly learned. As she proceeded with the work before her she grew more and more intense. No one hearing her could doubt that she was not only earnest but honest in all she says, and in fact her purpose seems based upon a religious enthusiasm. While speaking she was a study for those who have heard and read about her, and add to this the fact that she is the editress of a paper whose circulation is numbered by thousands, and a person bearing a reputation enviable to some while it is the cause of malice to others, her title as "the most remarkable person of the age" is fully established.

During the progress of her lecture she was frequently applauded, and as she proceeded in the part more closely relating to the social question, the audience became more deeply interested. Here she gave a literary and rhetorical treat such as few present had ever enjoyed. We thus speak of her as we saw her, and as members of the press are in duty bound to do. She has theories of her own; they may be true or not, but one thing is certain, if they are, they are some distance in advance of the age in which we live.

(From the *Daily Derrick, Oil City, Pa.*, Sept. 20, 1875.)

THEY WENT, SAW AND WERE CONQUERED.

Mrs. Woodhull's reception at the opera house last week was significant as an evidence of an under current in regard to social usages and political principles, which at least is sufficiently powerful to restrain prejudice and permit a plain, unvarnished statement of the crying evils of both state and society upon a public platform. The respectful hearing which this woman commanded, coming before an audience as she did, who went there out of pure curiosity, if from no worse motive, expecting, no doubt, to have their sense of propriety shocked, but submitting thereto that their curiosity to hear this much-defamed woman might be gratified.

What was the object each went out to see? Every one can answer for himself. What they saw was a woman pure and simple, who came before them evidently inspired with a keen sense of the wrongs of humanity, and determined to devote every gift of mind, soul and body with which her Creator had endowed her, to their redress. She seems to have put aside all thought of present honor, content to receive whatever of obloquy or shame the world may see fit to bestow, repelling only when by so doing she may help on the cause she has so deeply at heart. Yet we doubt not every word of sympathy and appreciation sinks deeply and is sincerely treasured in this self-sacrificing soul who labors on, content to do her work and wait for time, or eternity if need be, to prove her truth and thus bring her reward.

Strange as it may appear, that portion of her address which was devoted to the social relation or the relative position of the sexes and the evils to society as a whole, which grow out of the false relation now existing, commanded the sympathy and approval of the audience to a much greater extent than did her views upon finance and its kindred topics. Yet this was the great rock of offense which shipwrecked Mrs. Woodhull's reputation and caused society to gather up its skirts lest the hem of its garments should be drabbled in the verge of the furthestmost wave her going down had started. The old philosophical idea that a wave once started was never fully spent till its motion reached around the world seems to be true in the world of thought or morals. Do what we will we cannot escape these moral waves. If we gather up our garments they wash over our exposed feet, and there is no rock so high for us to stand upon but their momentum gathers force to reach it.

It is no use for us to shut our eyes and say there is no wrong to be redressed. If we had no other proof of the existence of wrong, the very fact that church, state and press have all cried out, Down with this woman, her sentiments menace our peace! would be sufficient to prove to the thinking mind that there was a skeleton in their closets they feared to have exposed. No idle cry of alarm at a fancied evil awakens such a vindictive response as has been called forth by the voice of this heretofore unknown, unpretending woman.

Surely the cankering iron sunk deep into her soul ere it wrung this piercing cry from the depths of her womanhood.

X. Y. Z.

"BREAKING THE SEALS."

The demand for this latest lecture by Mrs. Woodhull has induced us to issue it in pamphlet form. Our friends should give it wide circulation. It cannot fail to set Christians to thinking, and many will receive and read it in this shape who would not touch a WEEKLY. We will send them single numbers, postage paid, for twenty-five cents; three for fifty cents, or in packages of eight for one dollar.

STILL GOING FORWARD.

In view of the waning fortunes of the *Christian Union*, it was recently announced that Mr. Beecher would hereafter give the editorial department of that paper more attention than he had ever before devoted to it. In last week's issue he prints his first article under the new order, entitled "Our Future," from which we excerpt the following pertinent paragraphs:

My connection with the *Christian Union*, although intended originally to be intimate, has, for reasons not necessary to be stated, hitherto been that of a supervising or consulting editor, rather than that of a writer. With a change in the business organization, I propose to take a far more active part, and to make the paper my own in a more important sense than ever it has been. I shall consider it as a parish parallel with Plymouth Church, and shall give it the same earnest zeal that I give to that; the same spirit and the same views of Christian life and disposition.

Believing that the sacred Scriptures represent the Gospel, not simply as an accomplished and external history, but as the disclosure of divine power, forever active and unfolding itself in the experience of God's people through all generations, we shall interpret the spirit and text of Scripture not alone by the laws of language, but by the experiences of the church and by all the disclosures of divine providence in human society.

Whatever throws light upon the structure of the body, the nature of human faculties, the divine method of creation and development of human life and society, we shall believe to be included in Christianity, as trees are included in the seeds from which they grow. Whatever in the whole range of science and in the results of art promotes the welfare of mankind; whatever in political economy augments the productive forces of society; whatever in politics tends to purify the State, destroy its enemies, exalt the government in wisdom, fidelity and benignity, we shall regard as a part of that great development to which the name of Christ will be forever joined, who is the divine fountain from whence flows the vital influence by which mankind are to be exalted from animalism to Christian manhood. Above all material laws, and behind all sensuous instruments, is a living soul. We receive devoutly records and revelations of the truth wrought out in human life and experience by that soul in the past, and with a quick sensibility we shall listen to every disclosure of God's truth which he is making through all avenues in our own day.

While generous criticism of the views and practices of all sects, parties and persons will not be disallowed, it is the purpose of this paper, in all ways, to bring men's hearts together. It will earnestly strive to encourage good works in all sects, to rejoice in the prosperity of each denomination; to cover their faults rather than to proclaim them; to be generously just; to avoid all spite and malice toward enemies; to resist all influences which tend to separate men from each other; to promote kindness and sympathy between unlike men; not to disown severity of rebuke, and yet mainly to overcome evil with good; to promote cheerfulness and innocent mirth; to give to conscience an atmosphere of benevolence; to inspire hope, courage and love in every household. It will, in short, seek to diffuse that Gospel whose annunciation was, "Good will to men," whose author and hero sacrificed his own life to save mankind, and whose God and Father is named Love.

H. W. B.

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.

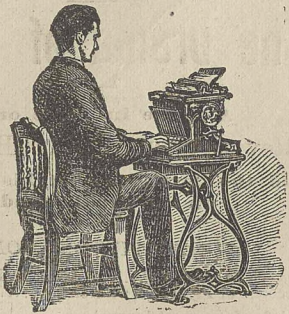
If there is one thing behind the age more than another it is the privy system. Except in a few of the larger cities where water closets are used there has been no improvement since the earliest civilization which compares at all with that suggested in the circular of the WAKEFIELD EARTH CLOSET COMPANY, of New York. See page 7.

WARREN CHASE will lecture in the city of 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.

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.

Have you seen the Wonderful Type- Writing Machine?



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

READ THE FOLLOWING INDORSEMENTS.

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

New York, June 10, 1875.

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

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

Gentlemen—The Type-Writer we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 325 Broadway.

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

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

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

What Governor Howard of Rhode Island says:

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

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

MORRISTOWN, June 29, 1875.

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

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

DENSMORE, YOST & CO.,
General Agents, 707 Broadway, N. Y.

A New and Valuable Work.

CHRISTIANITY AND THE BIBLE AGAINST Philosophy & Science.

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

INDEPENDENT TRACT SOCIETY,
Publishers, Worcester, Mass.

NEW ANNOUNCEMENTS.

WOMAN; The Hope of the World.

A Poem read at the Woman's Mass Meeting, Harmony Grove, July 4, 1871, and at the great Suffrage Meeting in Baltimore, Feb., 1872, by A. Briggs Davis.

THIRD EDITION NOW READY.

This Poem will be especially interesting to readers of the WEEKLY from the fact that its leading idea—viz., that of the Deity, corroborates the view of woman and the explanations of Bible mysteries now being given by Mrs. Woodhull. It shows how woman is to compass man and bring in full salvation and redemption.

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" 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 "
Ly Suspension Bridge	1.10 A. M.	1.35 P. M.	Ly 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.
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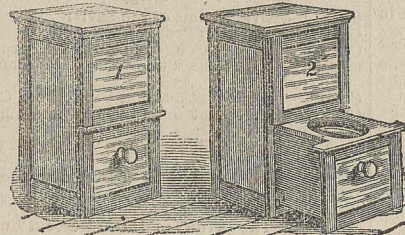
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