

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

TRUE RELIGION.

Dear Weekly—While waiting for my room as usual this morning, in the same hotel where I similarly waited one day last winter when those two "modern girls" furnished me material for a letter, I solaced myself with the columns of the *Cincinnati Enquirer*, that Nazareth of the press, so considered by the pre-eminently virtuous and "goody" class of the community.

But surely good has come out of Nazareth in this instance, even a feast of reason and a flow of soul. I allude to the address of Dr. Lillenthal, Rabbi of the Cincinnati Jewish Synagogue, delivered on the confirmation of twenty-seven young candidates, and published in the *Enquirer*, which sheet deserves honorable mention for its endorsement of the subject matter of the address, which in its tone and tendency conveys and influences the highest and broadest principles of true religion when stripped of theological dogma and bigotry.

I regret that your space will make it necessary for me only to extract from the address for the whole is worthy a place in your columns, and that is the highest compliment I can pay it. Since reading it my instinctive leaning toward the people of "outcast Israel" is confirmed and strengthened; for surely a people whose teachers promulgate such doctrines cannot be outcast of God, however much a small-souled Christian community, so-called, shall stone them and despise them.

I heartily rejoice in the brightening prospects of the Jews and of Judaism, and can but reflect that the time is not far distant when the "peculiar people," who were first and became last, shall yet again come first in the revolutions and the evolutions of the wheel of time.

Dr. Lillenthal opens his address with welcome to the congregation, thus:

"Welcome to the congregation, the confirmants and their friends, on the day on which, thousands of years ago, the Ten Commandments were proclaimed on Mount Sinai; and welcome in a time in which all religions are threatened by a crisis all over the world, and Judaism can stand the test and truth to which it is subjected. The struggle is upon us, to whatever department of life we are turning our attention; it is called the struggle of modern civilization. There is the contest between State and Church; between science and theology; between old rules and freedom of thought; between the wants of modern life, social, industrial and political, and old established institutions and ceremonies. Judaism is not excluded from this process of purification; it will be put into the crucible of modern demands, and has to undergo the required changes in order to adapt itself to the spirit and want of the age."

Does not that breathe the spirit of progress and prophecy, and smack in earnest of just what the WEEKLY keeps before its readers from week to week? Most certainly and unequivocally it does.

The Doctor then goes on to note the changes that have taken place in the Jewish faith from the time of bloody sacrifices and the priesthood to the Jewish reform, when the "scholar took the place of the priest, and education and knowledge were proclaimed to be the corner-stone of Judaism, and charity and brotherly love were declared to outweigh all ceremonies."

Mark that! ye narrow sticklers for forms of worship and tenets of a creed. There is a platform of the despised people of Judea broad and ample enough for the whole world to stand on, and survive the changes of ages; the inevitable changes to which, if any sect or creed fail to subscribe, it must at last tumble into oblivion where all fossils belong. Further on we come to this gem of sound reason and wise faith:

"The old, obsolete ceremonies are giving way, and we establish the sound difference between religion and theology. We are not afraid of the progress of science; let it advance its course, proclaim its truths and discoveries; they are a divine revelation, too, written by the finger of God; but when coming to the final and last cause of this phenomenal world, they will find no other answer but that given to the important questions: 'What art man?' 'What is my name?' namely: 'I am what I am.'"

The following paragraph I commend to all professed followers of Jesus of Nazareth, for in it is the essence of His divine teaching so woefully misunderstood and misapplied by His blundering and blind followers:

"Let 'Humanity,' the watchword of the modern age, step forward and state the platform of its broadest claims; we are in harmony with it, for we worship God as the representative of all that is good, true, just and kind, and consider religion merely as the command to adapt our lives to these principles. Hence the Supreme commands: 'Love thy God, and love thy fellow-man as thyself;' hence we proclaim the common fatherhood of God and the common brotherhood of men; and when turning from this life to a future life we do not condemn any one on account of his religion, but solemnly declare the good ones of all denominations participate in the future bliss of heaven."

The Rabbi further states that the Jews consider the land in which they live to be their home, and that they do not look back upon Palestine or any other power, but that they wish to abide peacefully under the laws of the land they dwell in. That I think a most successful cut at Rome, though perhaps the Dr. did not intend it. Yet Rome could derive a salutary lesson therefrom.

"Civil and religious liberty," says Dr. Lillenthal, "in the fullest and most unlimited sense of the word, is the motto on the banner under which the Israelite is marching."

Grand, glorious motto! God will speed any sect or any people or any party that strikes that standard on its watch-towers, whether the foundation be built upon the "rock of ages" and baptized or not in the "atonement blood" of Christ. "None come to the Father save through me." So said the inspired Nazarene. And in the promulgation of the above sentiment the persecuted Jews have laid hold of the way Christ led, and the only way by which all souls shall yet come to the Father. And I hesitate not to say that professing Christians have less knowledge of that way than Jews and infidels, for by their fruits ye know them, and their fruits reveal them barren in conception of the grand principles for which Christ lived, suffered and died, persecuted by the Jews even as the Jews have been persecuted by Christians, who have never remembered how the dying Jesus prayed on the cross for his enemies. Christ never taught persecution, but the same broad and free spirit of religion that after eighteen hundred years is heard echoing from the altar-steps of a Jewish Synagogue! Verily the last shall be first and the first shall be last, and not all that cry unto the Saviour "Lord! Lord!" are accepted of Him.

In conclusion permit me to append the three tenets of Judaism:

"The first doctrine of our religion is: There is a God, one, indivisible, eternal, spiritual, and most holy. In His wisdom and power He rules the universe; in His providential goodness He leads the whole human race to truth, liberty and happiness; He is the father of all men, and to Him alone cling our faith and our hope, for Moses said: 'Hear, O Israel, Jehovah is our God; Jehovah is One!'"

"The second doctrine is: The soul of man is immortal, and in a future life will be dealt with according to the justice, wisdom and mercy of God. We do not know how the future life is constituted, for Moses said, 'The secret things belong to the Lord, our God;' but we glory in our faith, which teaches that the good ones of all races and denominations shall participate in the bliss of a future life."

"And the third doctrine is: In the Bible we find all those doctrines and teachings, which, if obediently carried out, will lead us to happiness in this life and to bliss in a future life. The so-called Messianic time is only that time in which all mankind will believe in the common fatherhood of God and the common brotherhood of man, and live together in love, peace and harmony."

To these tenets the WEEKLY, I'm sure, will subscribe, together with

KENTUCKY, June 10, 1875,

HELEN NASH.

TO VERITAS.

Dear Weekly—May I through your columns say a few words in defense of some of woman's follies against the attacks of man who will not fairly look at both sides of a subject before he condemns it? Not that I approve of the existence of these follies; but since they do exist I maintain that woman is not wholly to blame for their noxious growth. To a person advanced beyond the influence of the glamour of personal decoration, the present style of feminine array must indeed appear absurd and disgusting; but the question arises, are the women in this respect so very much in the rear of men?

In reading the account of the recent coronation of Cardinal M'Closky, I, with some contemptuous deference for his red cap, etc., thought, what littleness for a man! Now, when a woman goes to a Catholic Church, and beholds the pompous decorations and gorgeous array of the priest, do they "excite her grossest sensuality, and strain her passions to that pitch where self-control is no longer possible?" No, they have no sexual effect upon her whatever; they excite her admiration, but are powerless and dead to do her further harm!

Now, if man would only imitate woman in the exercise of self-control, this one of woman's wiles would soon prove ineffectual, and she would no longer be instigated, or desire to practice it. She won't waste her time in spreading unsuccessful snares; but, knowing as she does man's weak points, her tactical instincts teach her to attack him there. Why does he give her such an advantage over him? Why not fortify his weak places? "But what is most astonishing to me is the fact of the readiness and apparent relish with which our men of their own accord," expose their weakness and vulnerability, and invite an attack! "Now, is it not self-evident that man, by his encouragement, is to blame for woman's condition? Does he suppose she is going to voluntarily throw away a weapon which has and does serve her purpose so well, for others which she knows not of? There may be other purer and more beautiful weapons which an advanced man of true taste and wisdom might teach her how to wield if he only had the time and patience to do so; but he has not, and consequently she must remain in her ignorance, and continue to use what she already knows how to handle; for what's the use of exerting herself to find new devices while the old one is so successful? Now, I maintain that for this sad state of affairs man and woman are equally to blame, or else neither of them are, and I think we might as well mutually agree to throw the blame from our own shoulders to those of "defunct institutions," where it properly belongs.

We will admit that the men (kings, cardinals, priests and popes excepted) are in advance of women in the dress reform; and to account for this we will suggest the possibility of his having profited by the fact that the sensuality of the female youth could not, by his personal display, be excited beyond her control. Now, if such be the case, then woman is his reformer; and as one good deed deserves another, he ought to assist in reforming her; and if he has reached an "intellectual, moral and physical eminence beyond that of his emotional sister, he ought to show her the path by which he attained that height, instead of finding fault because she is not already there to greet him upon his arrival. Veritas may reply that he has already shown her the way by telling her to improve her "intellectual" and subdue her "emotional faculties." Suppose she is endeavoring to harmonize her faculties, "according to the light within her," as the Quakers would say, and comparing her present standpoint with that from which she started (a slave to Bible doctrines, trying, in her ignorance, to force herself to love a God whom her whole nature hated, etc.), she finds that she has, in spite of opposition, made huge progress, could not Veritas make a little allowance for time, and look forward to a future when she will be all that the gods desire? Women are anxious to please men, and as long as their animal faculties predominate over their mental, so long will woman remain a sexual temptation to them; and if they never subdue and harmonize their faculties, we shall never cease to hear that cowardly, Adamantic cry, "Oh, God, the woman tempted me!" But when a man emerges from the carnal into the purer realms, and desires woman's companionship there, he will find women who are willing and eager to stand beside him, and who would gladly sacrifice all the glamour of earth to win his "worship and unconquerable love."

The emotional woman, in taking a hurried survey of the millions of uncultivated acres of the earth and the miles of pleasure-grounds monopolized from the people by princes

Ms. Journal

and nobles, at once jumps to the conclusion that, instead of rendering a verdict against surplus population, it ought to be rendered against monopoly. Now, had Veritas, instead of treating her emotional reasoning with freezing contempt, just referred her to statistics, she would readily have perceived that the population is too great for the area. I think the population is certainly too thick to thrive, even were the land rescued from the monopolist and appropriated to the people's welfare. Therefore, we will admit that there is already a surplus population upon the earth, and that, under the present system, it is rapidly increasing, and that Veritas must be right in asserting that the time has arrived for "quality instead of quantity to be the aim of propagation;" and if the WEEKLY's new doctrine of eternal life can be relied upon, then surely is the day for aiming at "quantity" past.

"Woman's snubbery" we will not attempt to defend—no matter what the provocation may be, she ought to know how to control her tongue as beautifully as she controls her sexual faculties.

BORDENTOWN, N. J., June 10, 1875.

SELECTIONS.

BY C. E. M.

Faithful words are not fine; fine words are not faithful. The good do not debate; the debater is not good. The knowing are not learned; the learned are not knowing.

The sage does not lay up treasures; the more he does for others the more he has of his own. The more he gives to others the more he is increased.

This is the Law of heaven, which benefits and does not injure.

This is the Law of the sage, who acts but does not strive.

My words are very easily known, and very easily practiced, yet none in the world can know them or can practice them. The words have an ancestry, and the things have a head; but because these are not understood, therefore I am not known. Few are they who know me. Worthy are they who copy me; for the sage wears a coarse garment and hides his jewel in his bosom.

The best part of knowledge is (conscious) ignorance. The disease of ignorance is (the conceit of) knowledge. If one only takes this disease for what it is, a disease, he will thereby be free from it. The sage has not this disease, because he takes it for what it is, and straightway he is free from it.

When people do not stand in awe of present dangers, they run into greater ones. They should beware of finding their house too narrow, and despising their condition of life; if they do not despise it, it will not despise them. This is why the sage, while he knows himself, does not show himself off; and while he loves himself, does not rate himself high. He puts aside the one thing that he may attend to the other.

The man who excels as a commander is not warlike. The man who excels as a fighter is not wrathful. The man who excels in employing others, places himself below them. This I call the virtue of not striving. This I call the power of employing others. This I call being the associate of heaven—the supreme aim of antiquity.

Virtue in its grandest aspect is neither more nor less than following Law.

Law is a thing indefinite, impalpable. Impalpable! indefinite! and (yet) therein are forms.

Indefinite! impalpable! and (yet) therein are things. Profound! dark! and (yet) therein is essence. This essence is most true, and therein is faith. From of old until now it has never lost its name.

It passes into (or inspects) all things that have beginning. How know I the manner of the beginning of all things? I know it by this Law.

He that humbles (himself) shall be preserved entire.
He that bends (himself) shall be straightened.
He that is low shall be filled.
He that is worn out shall be renewed.
He that is diminished shall succeed.
He that is increased shall be misled.

Therefore the sage embraces unity, and is a pattern for all the world. He is not self-displaying, and therefore he shines. He is not self-approving, and therefore he is distinguished. He is not self-praising, and therefore he has merit. He is not self-exalting, and therefore he stands high. And inasmuch as he does not strive, no one in all the world strives with him. That ancient saying, "He that humbles himself shall be preserved entire"—oh, it is no vain utterance!

TAN-TSZE, the Chinese philosopher, who was the contemporary of Confucius, both of whom lived in the sixth century B. C.

Man cannot comprehend states of being which transcend its own nature. Hence none but the great God himself can comprehend God. So also the prophets cannot be comprehended by any but the prophets themselves. No person, in short, can understand any individual who belongs to a scale of rank above him.

It is possible that there is a peculiarity in prophets of which no pattern is found in other persons, and therefore we are incapable of understanding them. Let us not regard, therefore, as impossible all those states ascribed to the prophets which we cannot understand; for they are the accepted and praiseworthy servants of God.

I have heard that the mystics say that external knowledge is a veil upon the way to God, and a hindrance in the journey to the truth. Take care and do not deny that they are correct in what they say. For external knowledge is derived from the sensuous world, and all objects of sense are a hindrance to him who is occupied with spiritual truth. It is impossible that he who would walk in the way of truth should be for a moment unemployed in meditation upon obtaining spiritual union and the vision of beauty. If a person possessing great knowledge of the outward world should use his knowledge as a means of progress in the way of truth, instead of being satisfied with such disputes as of buying and selling, marrying and divorcing, and should be assiduous in

gaining divine knowledge, which is the end of all other knowledge, it is all well and good. His knowledge of the outward world will give him strength in his course, and will serve as a guide to him in the way to eternal truth. Thus we will attain to the knowledge of God, which is the object of all knowledge, which is the most sublime knowledge.—*Mohammed al Ghazzali, born A. D. 1056.*

Never shall I forget the phenomenon in myself, when I stood by the birth of my own self-consciousness, the place and time of which are distinct in my memory. On a certain forenoon I stood, a very young child, within the house-door, and was looking out toward the woodpile, when, in an instant, the inner revelation, "I am I," like lightning from heaven, flashed and stood brightly before me; in that moment had I seen myself as "I" for the first time and forever.—*Jean Paul Richter.*

LOSSES.

Upon the white sea-sand
There sat a pilgrim band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake with quivering lip
Of a fair, freighted ship,
With all his household, to the deep gone down;
But one had wilder woe,
For a fair face, long ago,
Lost in the dark depths of a great town.

There were some who mourned their youth,
With a most loving truth,
For its brave hopes and memories ever green;
And one upon the West
Turns an eye that would not rest,
For far-off hills, whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;
And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done
There spake among them one,
A stranger seeming from all sorrow free;
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea;
But, however, it came to thee,
Thine, stranger, is life's last and heaviest loss."

—*Francis Brown, in London Athenæum.*

A CARD TO MONEYED TRUTH SEEKERS.

I am in want of a partner—lady or gentleman—of brains and courage, to furnish the means necessary to introduce to the public two copyrighted dramatic lectures entitled *Ecce Femina* and *Ecce Homo*.

The first is a new interpretation of the Bible, from Genesis to Revelations, and must be illustrated with seven large panoramic paintings, with the accessories of transformation scenes, orchestral music and appropriate costumes.

It is as highly sensational as are all grand truths newly evolved and bravely avowed that startle the world's antiquated errors. It grants all the Church claims of spiritual power, and more too. It tears down no righteously cherished idol, but evolves a new one on the highest throne and crowned *Mater Deus* of heaven and earth—Nature's Sovereign Spirit.

Ecce Homo is a companion work that must also be pictorially illustrated and have the same accessories, and is on the subject of the various abject servitudes man's superior brute force subjects woman to in this enlightened nineteenth century of "Christian Civilization!" for which the absurd doctrine of a male god is responsible. To these works I have given years of earnest, conscientious study.

At this present completion I am compelled to thus appeal to speculative capital, or abandon my dearest lifework, or enter into a contest that might prove interminable; and all because of a creed-enforced soul's cowardly, false taunt of "blaspheming!"

In both studies I aim to inculcate the following Biblical sentiments: In consequence of cruel injustice suffered by woman, pure and undefiled love is the rarest in the world, and its weak and base counterfeits purchased by fraud at the price of putting, at the dictate of worldly prudence, those asunder whom God has joined, swells the tide of corruption that wrecks individuals, societies and nations. Woman's work in her true sphere is more valuable to the world than the best efforts of man's highest ambitions. Woman's sphere is wholly apart from and above man's. To do man's or any manual toil, or to compete with his ambitions, is encroaching on his divinely given rights and is beneath woman's destiny. The only pursuits of man's that are divinely appointed worthy of woman are the acquisition of every and profound knowledge and the divinely ennobled vocation of teaching. The dramatic stage is woman's rival temple of eloquence and shall more fittingly become her genius until the glory of her achievements there shall yet more effectually obscure the mocking fulminations of the pompous pulpits. Woman's right of sex is to be justly maintained as sovereign, free to be pure, wise, and gentle—universally. When the race ascends the scale of true spiritual knowledge the female will be the controlling sex, and the world will then need no "devil," priest, lawyer, prison or cannon. To be the wise and happy mother of a child of love is to fill a more blessed and majestic office, fraught with manifold richer blessings to mankind, than was ever graced by a Pope or other potentate. By the wrongs inflicted on mankind through the suffer-

ings of women the Christian world is still crucifying its God.

Women have long enough clasped their hands in prayer to be able to point the way to heaven through their own awakened souls rather than through man's spectacles, who has been too selfishly conceited in his own crude strength to even see their exalted merits. Opportunity will give birth to eager inclination in women to do her duties divinely, and the Bible is the best basis on which to bring about this devout consummation. The church has no divine authority for a monopoly of the Bible or its interpretations. The Bible, being only a record of spiritual and other matters, is no more specially inspired by the highest good than any other book that has in it much of truth. The Bible particularly teaches that when the Dual Love Spirit, a sentient power of heat and light, and the very essence of all matter, leaped up into dominant selfhood—an infinite being which eliminated innumerable male and female spirits—there was instantaneous chaos of matter, the finest elements of which the love spirit attracted into forms, the female mind and body, to which she gave her best (female) emanation, that woman's gracious love and gentle wisdom might be enabled to subjugate the world; and attracted cruder elements into forms, the male mind and body, to which she gave a cruder (male) emanation, that man might be enabled to contend with and conquer the harsher elements until the earth be subdued to the gentler estate of its perfect essence, divine love. That the dawn of the world was God the Mother; that, bearing the life principle within her, and absorbing again those elements of nature from the male, of which she became self-divested, for the divine purpose of a glad and triumphant birth of love, woman became God the Daughter. That the Holy Ghost is the love power of the beginning, and the adherent spirit of eternity's cycles, and, therefore, Femina is the "Triune God," "Father, Son and Holy Ghost" being but primary manifestations to a world crudely unfit to accept the exquisite truth. That man as father is only as the husbandman possessing in himself those elements of nature that aid the female power to vitalize growth. That a man's soul can be always exactly gauged by his estimate of woman—the weight which he places her in the scale of worth to the world is the true measure of his manhood. That a man is just what his mother made him; and his mother made him according to antenatal wisdom and conditions, three most notable examples being specially cited, Cain, Moses and Jesus. Cain's father, Adam, was inspired to rule over his wife by the spirit who married them, and whom, it is said, Moses declared to be God ("the devil hath power to assume a pleasing shape"), because Eve ate of the fruit that had not been forbidden to her, and thus with woman's generous nature bestowed a division of her blessings on her sole companion, that he, too, might possess true wisdom, but was defeated by his satanic majesty, Lucifer Dragon, who had been expelled from heaven to roam the earth, seeking whom he might devour, because his vaulting ambition aspired to supercede God, and who perverted Adam's "God-like reason," of which man has ever since boasted while clanging down the ages that dismal course of woe and degradation.

"The woman tempted me into sin." Of course Mr. Adam, as specimen representative of evil unbalanced by good, the masterful result of Lucifer's consummate cunning, dealt with his wife in a spirit of bitter revenge for having been the angel cause of their being turned out of Paradise, and ruled her as all cowardly tyrants do their wives, and had his reward, like them, in sons that were murderers and imbeciles, who multiplied in kind so fearfully that a flood was sent to sweep them from the earth.

Pharaoh's mandate went forth to his Hebrew subjects that they should slay all their male infants. Moses' mother conceived and bred him with this terrible edict piercing her heart, and in consequence the first historical exploit of Moses' manhood was murder, a brilliant triumph of prince Lucifer Dragon's strategy.

In divinely and specially marked contrast with these two were the antenatal conditions that gave the world the sinless Jesus, whose blood and soul was of divine love obtained through his happy mother.

These, surely, are ample proofs from Holy Writ that man must some time abdicate the throne of highest earthly excellence and confer that due honor and reverence to noble sovereignty of feminine dependence, which alone can supply his best, happiest and highest endowments. For love being destined to be the sovereign power of earth as it is of heaven—being the essence and embodiment of all the virtues and true wisdoms—will strive for perfect development through mankind's progress in divine justice to women, until it shall verily culminate in an universal God incarnate that shall expel Lucifer Dragon from earth also, and inaugurate the reign of that Mother Power which was visioned to the Revelator—and does not "symbolize any church!"—as "woman clothed with the sun, crowned with twelve stars, the moon under her feet;" and "to whom was given the wings of a great eagle that she might fly into her place in the wilderness," where she is nourished, for times, from Lucifer Dragon's beast, whose number is that of man, until she be able to transform the wilderness into the new Jerusalem—from a fruitful field unto righteousness—having a pure river of water of life—illumined truth—that has on either side the tree of life—wisdom and love—Eve and Mary, whose leaves, Moses and Jesus, shall be for the healing of the nations" through the lessons their characters and mediumship gave the world of the divine mission of Spiritualism.

My lectures aim to demonstrate these truths as taught by the Bible; and my heart glows with rapture because of the ally I have found in the gentleman who interprets the Garden of Eden to have been in America, for it is one of my supreme delights that the Bible clearly indicates and the signs of the times verify that in this blessed country shall the lost Paradise first be regained, and the angels of God not be invisible or obliged to manifest and speak through a serpent or an ass, because of the malignant magnetism of Lucifer Dragon's accursed presence. So be it.

Very truly yours,
DARL ST. MARY'S.
Address in care of letter carrier No. 77, St. Louis, Mo.

SALEM, Ohio, May 9, 1875.

Dear Weekly—The following is a copy of a private letter to a friend. The idea of sending it to you for publication was suggested by the following remark from a person who has not yet learned that free lovers understand the difference between freedom and license.

"It is impossible for men and women to act so freely toward each other as free-lovers do, without being promiscuous in their sexual relations."

Now, dear WEEKLY, as it is thy glorious mission to teach the world that freedom is the only element in which real purity can exist, allow me to say through thy columns that of all classes of people free-lovers understand the best how to control and guide their passions. Where is the woman, who is an out and out free-lover, who would sell her sacred sexuality for gold, either for a life-time home or for a single night? Where is the man, who is a free-lover, who would invade the sanctity of womanhood? In my travels as a teacher of public schools and as a lecturer, I have become acquainted with nearly all classes of men, with whom I have freely conversed, and I know whereof I speak when I say that, as a general thing, men who oppose free love are the men who importune and insult women! Toward free-lovers I can act with the free affection of a sister. The world must learn that free-lovers can act toward each other with perfect freedom of fraternal love, while they hold the sexual relation sacred to two beings, whose whole natures spontaneously flow to each other in conjugal love. SADA BAILEY.

LETTER.

Dear Friend and Brother—I cannot tell thee how much good one little visit did me last eve. Does thee realize how sweetly congenial spirits may blend in perfect freedom of fraternity? Those do not understand the difference between conjugal and fraternal love, who say that a man and woman cannot mingle their magnetisms lovingly without the sexual relation. My position is, that men and women are not unfolded in the beauty of free love who cannot do this. If we cannot act lovingly free and freely loving toward a congenial friend of the opposite sex, who is not our conjugal partner, without sexual passion, then we are in slavery instead of freedom. If our passions are our masters then we are their slaves; hence we are not free—not free-lovers.

When will people learn that free love has more than one side, and that side license? Those who will not dare to act freely toward a conjugal friend for fear their sexual passion may be aroused, are not truly virtuous. What is virtue worth if we cannot trust it? and should persons pride themselves on their virtue who have not proved it by the test of trial? Now, dear brother, if thou and I, after our severe experience, knowing, as we believe, our true position toward each other can mingle our spirits, our magnetisms freely as brother and sister, then we have proved one of the grandest principles of free love, which will repay us for all we have suffered; a principle we can herald to the world as an incentive to purity; a principle which must be understood, before men and women can gravitate to their true position toward each other, either in a fraternal or conjugal relation. Is it not well for reformers to investigate this idea? Is it not true that if we are in a condition of perfect freedom in fraternal love we can better arrive at a condition of perfect freedom in conjugal love? And will it not be a great blessing to know that each individual who is a monogamist can thus gravitate to his or her own true mate toward whom all the elements of being flow, and that these two beings are free because they are not slaves to passion. Yet this beautiful and divine passion is free because it freely flows in its natural channel; they indeed are free lovers, and each one can blend their magnetisms with congenial friends of the opposite sex in the sweet spirit of fraternal love. How beautiful is freedom when we understand its purity. How happy may we be in each other's society in our glorious search for truth, in our pure communion of sympathy. It is time that we who are free-lovers make the world understand us. We must not only be true and pure in our thoughts and feelings, but we must be courageous in our lives; we must dare to be free.

Do you not think, dear brother, that if the idea of freedom here advanced is bravely fought for in our war for liberty, that on the field of battle Shakespeare's green-eyed monster, Mr. Jealousy, the brigadier-general of the foe, will be slain, and Madam Grundy, the school-mistress of the tyrants, retreat with a broken back, where she will train no more hounds to race the streets and chase people out of their common sense? Then the brothers and sisters of humanity, realizing that truth alone can make them free, will unfold in the realms of harmonious angelhood. SADA BAILEY.

SOUTH EXETER, Maine, June 6, 1875.

Allow me, through the WEEKLY, to thank Frances Rose Mackinley for her article in the number for June 12. I have always read her thoughts with pleasure and profit. Her "Psyche to Mother Earth" is a grand and highly wrought production, but few vulgar minds can appreciate it. As is intimated, I hope she will continue her writings upon that subject, for the world needs to be waked up to it. I know the rabble will misconstrue and drag her words down to their gross level, but we must expect all this, for the world has not yet begun to learn the secret of a true civilization.

I am pleased also with your late Bible arguments in the WEEKLY. They will affect a class of minds that other arguments would not reach.

As human beings are educated by different systems, so they will require different means to continue their future development. I am sending the WEEKLY to a lady friend who is much interested in the social question, but being a Christian, I have to handle her very carefully. To such minds, your present manner of expression is well adapted. My whole life is sacredly devoted to the bringing of these questions before those with whom I meet in my daily life.

All earnest minds, no matter how small, can add their mite, I see in the distance a small glimmer of the light that is to flash upon the world. Through the means of the press, and the general disposition of the people to read and think, the

reform will be rapid, even to a probable revolution; therefore I take much courage, and feel that all is working well.

JOSEPH J. GURNEY.

DR. B. M. AND MRS. P. R. LAWRENCE.

These untiring workers in temperance and kindred reforms are contemplating holding a series of tent meetings for the discussion of subjects connected with "the redemption of the body," for which Paul said the whole world is groaning. They issue a small but neat paper, called *The Daily Way*, from which we make the following biographical extract of Mrs. L.:

"Such extreme piety it was perhaps in part which soon caused her health to fail. Having inherited consumption her recovery was finally regarded as impossible; eminent, but mistaken doctors, after stethoscopic examinations, and careful diagnosis, decided that one lung was entirely gone. For months she could not speak a word louder than a low whisper, and arrangements were even made for her funeral; when she was led to consult a female clairvoyant physician, who prescribed medicine for the mind as well as the body, suggesting radical changes in her food, drink, dress, breathing, bathing and exercise. Also in her thinking, reading, recreation, and in her religious practices and opinions. Almost as if by magic she was restored to health, which she has ever since enjoyed, not having had a single day's sickness for many years, during which time she has continued to take her morning bath, to drink nothing whatever with her meals, to eat only fruit in the morning for her breakfast, to entirely discard fine flour bread, and butter, pork and grease, pies and cakes, tea and coffee.

"Her public career as a lecturer began some ten years since, by giving lectures to ladies.

"Naturally sensitive, and shrinking from notoriety, she persistently refused to come prominently before the people as a writer, or speaker, until painfully conscious of the surface work which formerly characterized too much of the so-called "woman's movement."

"Her intuitions are most intensely acute, her power of language is remarkable, her eloquence natural and proverbial, while her distinct enunciation has been cited as a pattern and study for students who aspire to excel in public speaking.

"Her voice is really wonderful; she will speak for an hour in the open air every night in the week without receiving the least injury. Her deep earnestness is perhaps her most peculiar characteristic, which at times is sufficient to disarm ridicule and turn the shafts of criticism even with those who may be inclined to regard her positions as untenable. Some of the reports of her numerous meetings in New York may be cited as illustrations.

"Her love for and interest in little children is most intense, and her desire to love them all as her own, is the mainspring which proves the motive power of her self-sacrificing labors for years past in the cause of temperance, of woman, and of every reform that looks to the welfare and happiness of mankind.

"Mrs. Lawrence lectures upon the following subjects: 1 The Reason Why; or, The Predisposing Causes of the Appetite for Alcohol. 2 The Rational Way; or, A Woman's Cure for the Nation's Great Disease. 3 Plain Words for Parents and Young People."

LONG HILL, June 7, 1875.

Editors Weekly:

Under the head of "Explanatory," in the WEEKLY of June 19, I see you have fallen back on the Christian Bible and Jesus of Nazareth as our Saviour. If you need him and the Bible to save you you have a perfect right to have them; but rather than be dragged through such filthiness and superstition, I will be damned. I cannot or will not be with a party going that way; and while I am sorry to part company with the WEEKLY I must claim the privilege of being damned or saved without the Bible or Jesus.

If you should undertake to convert the emancipated slaves back to slavery by telling them it was a good thing if properly used and understood, you would have an up-hill task; but to go back 2,000 years for knowledge and inspiration when you profess to inspiration yourself, is a task so hopeless, that the Presidential campaign which the same spirits undertook to engineer, was a success compared to it. I shall watch the WEEKLY, and whenever I see signs of returning once more to the front shall be happy to take it; but until then must decline. Its teachings I cannot consistently adopt, believe myself, or help others to believe.

With kindest regards I remain yours,

C. S. MIDDLEBROOK.

The above from Brother Middlebrook is a sample of some ten or twelve letters that we have received since we turned our attention to the Bible. We are sorry to part company with any of them, for we believe they are all honest and truthful people who follow the light they have; but we cannot deviate from the truth as we know it. The reason that Jesus is Saviour is because he brought a truth about physical life to light that would have been still hidden in God if he or another like him had not have lived. As long as telegraphs are used, so long will Morse be looked to as the saviour in this regard. The same will be true of Ericsson, regarding steamships; of Harvey, of the circulation of the blood; of Galileo, of the earth's motion; and of Luther, of the reformation. If any one were to attempt to appropriate to himself what any of these men did, or if any should attempt to claim their discoveries for anybody else, it would be false and unjust. So, now, if we were to attempt to claim as our own, or for anybody else, that which Jesus discovered to the world, and until now hid in himself and apostles, we should be doing an injustice for which there could be no adequate compensation. Jesus made a discovery of the way to get eternal life, but he knew that it could do the world no good then, and he very properly

communicated a part of it to his disciples only. 'Tis true it is plainly laid down in the Bible, but the language could not be understood until this age of the world, and the people have blindly run over the very words that, if understood, would have brought them eternal life. We say this, knowing just what we speak, and although we have not yet made known the mystery, we are perfectly willing to make the statement and rely upon the future for its full justification.

So, we repeat again, that Jesus is the saviour of the body, because he brought to light the law by which the body can have eternal life, which no other person before him ever conceived; and which has been since known only to those to whom he communicated it, or to those to whom his apostles have recently made it known. If we should say anything less than that Jesus is the Saviour we should lie, and the truth would not be in us. Therefore, though we lose all support, we shall speak the truth faithfully and earnestly, and, in due time, fully. Then all those who have spoken disrespectfully or shabbily of the very means by which they can have eternal life will see the folly of their blindness.

If Bro. M. think that the political movement to which he refers was a failure, he does not see it as we see it. It was productive of great good, and is still bearing fruit. It was like the leaven "hid in three measures of meal." It will leaven the whole lump ultimately. He is also quite as much in error about our having gone backward. All that we had done up to the time of taking up this issue was the necessary preparation for it, and it was a going forward to the ultimate position when we made the movement. And Brother M. will, we have no doubt, live to see the time when he will say the same thing. We are at the front now; before a truth which, when fully accepted, will redeem the body from any more death, and banish all sorrow, suffering and misery from them who make it their own. We are sorry that anybody can think it a filthy superstition. Indeed is the wisdom of the world foolishness before God; and those who prefer it will certainly be damned—i. e., will die—and be obliged to wait for, perhaps, thousands of years for their resurrection, when they might live eternally if they prefer the wisdom and the freedom, wherewith Christ will make them free.

SOUTH NEWBURY, Ohio, June 16, 1875.

Dear Sister Woodhull—I am now rejoiced at the redeeming views expressed in all the late editorials:

That the menstrual flow of woman comes by way of sin, Adam's fall, and eating swine, and artificial stimulants of the spicy order that King Solomon used to excite sexual propensities—spices, peppers, strong drinks, etc.; but when you say so much, I would tell people the reasonable, natural truth, that ovulation monthly is what will ever be. The two ideas go together, and the first alone, to those who never once thought of that, is shocking to the reason. The whole, any one's reason can understand.

The Bible is where more of what is order and law on the original plan of our Creator is expressed and recorded than in any other book, except the book of life, the tree of life, the river of life. In human life and human history it is all recorded, but has been a sealed mystery to a majority of souls. Souls sunk in the sensuality of lust could never either read Nature, or comprehend the Bible.

They can never see how holy, how sacred the human body is designed to be by God. Too afraid of knowledge are they who dare not read God within the human mind. This question is one that few men, and almost no D. D.'s, would dare tell the honest truth about.

If it's ever done, woman must do it, and it is her place to do it, and I am only glad you and a few dare do it—publicly. Woman is the artist who builds and grows human temples not made with hands—eternal temples, magnificent when they are perfect, insignificant and failures when they are imperfect. Sex-freedom being rational, natural, is to be allowed in the future, as high souls now grant it to each other in love from the spiritual standpoint. Spiritual love in the sexes is in the pure minds; others cannot enter into the spirit of the Holy Spirit on the subject; but spiritual love pertains to the body, keeping the holy of holies the sanctuary inviolate, unperverted, regulating every desire and every affection to the order of one Divine Mind, one Love, that loves everybody, and one Love that, all loves exelling, takes one mate by nature—a worshiping love that cannot be broken, the divine love which makes marriage of two souls a very "divine institution," but not as the past ages have engineered the tabernacle. Still the race is not quite ruined, not every pair; and the tabernacle of woman and man's body is yet, in hosts of instances, the temple wherein dwells Deity—grand souls that dwell in deed and word in God's tabernacle, which is our own body, physical, intellectual, spiritual, a trinity in one good-head—god-head as theology taught in dark ages past.

Every chamber, room, point, in the temple Solomon built corresponds, I think, to our natural faculties, as taught by brain reading and phrenology, physiology, physiognomy, etc., as no doubt you read in clairvoyance and visions, trance-state being a state wherein so much is revealed of truth and the future, more than what was once called natural, but which is now known to be in accordance with perfect nature, and not above nature or natural laws.

I have not time to-day to finish this.

Yours respectfully, from

L. M. GREENE.

If some of the dear Christians who tell at Camp-Meetings their sweet experiences would only go down into the cellars of Water street, and tell them, how many poor souls would be saved.—Jerry McCauley.

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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, JULY 10, 1875.

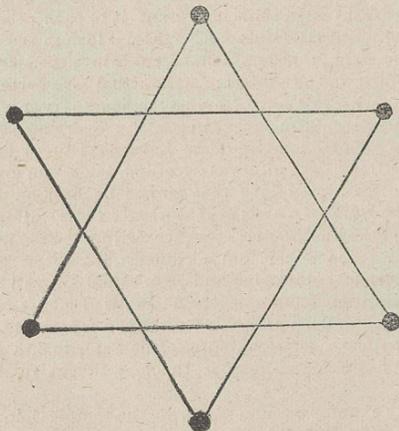
THE office of the WEEKLY is at No. 111 Nassau street, room 9.

A REQUEST.

Such of the readers of the WEEKLY as can do so, ought to bring this number to the attention of the ministers. The destruction of their Garden of Eden upsets the whole basis of modern Christianity.

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 GARDEN OF EDEN.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
 And the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it.—GENESIS, II.
 Therefore they shall come and sing in the height of Sion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.—JEREMIAH, xxxi., 12.
 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—ISAIAH, lviii., 11.

ERRATUM.—The reference in last week's editorial, 1 Corinthians, xi., 9, should have been 1 Corinthians, ii., 9, a material difference.

GENERAL REVIEW OF CURRENT OPINIONS.

The whole Bible is based upon the second and third chapters of Genesis, since if these be properly understood, all the rest can be read with a clear understanding. That it has never been understood rightly by Christian teachers can be made so manifest by their own language that even the fool may see the absurdities of their interpretations. They, however, are not to blame. None of the hidden meaning of the Bible was intended to, indeed it could not be, understood until the end of time, when a realization of the culminating facts flowing from the perfectness of the holy temple, should come into the world. By their light will all things be made plain, but until this time shall come all the hidden mysteries will be interpreted by the wisdom of the world in its peculiar way, which is foolishness in the sight of real wisdom, and cannot be known. All attempts of man, hitherto, to open the sealed book have been made under the influence of preconceived opinions. All efforts to interpret its significance have had origin in a desire to build up, establish or support some idea already contained in the head of the interpreter. The Bible has never been searched for the truth, irrespective of what the truth might be, and these hindrances have operated to keep the eyes which see, blind, and the ears which hear, deaf, and the hearts which realize, stony, to the truth which everywhere from Genesis to Revelations is the same. So the truth at any single point will, if followed, lead to the truth at all points, or to the whole truth. And this is the truth which we are endeavoring to bring to the understanding of man.

We said that the language of these chapters makes the common interpretations impossible absurdities. It is universally, we believe, accepted by Christians that the Garden of Eden was a place situated somewhere in Asia, where some of the rivers named in Genesis, chapter second, run, and where God created Adam and Eve, and from which they were expelled by reason of their sin; that is to say, that the Garden was a geographical locality on the earth. "And the Lord God planted a garden eastward in Eden." Wherever the word east is used in the Bible it does not mean necessarily, seldom means, to the east of any given locality. For instance, if God planted a garden eastward in Eden, the query would at once arise, eastward from what other point? So far as locality, by point of compass is concerned, eastward in Eden may have been in any other country in the world than western Asia; it might have been in America equally as well as elsewhere.

If the Garden of Eden were a locality, it seems strange, to say the least, that so important a spot should have had nothing by which to mark its location, especially as there were cherubims and a flaming sword placed at the east of the garden to keep the way of the tree of life, which was situated in the midst of the garden. If the Lord God placed these guards at the east gate, where are they now? There is no mention of their having been withdrawn. If the tree of life in the garden required these guards to be stationed there to keep Adam from "putting forth his hand to take and eat of the tree of life and live forever," why has it not been necessary ever since to still maintain the guard, so that others who die, because of Adam's sin, should not also put forth their hands and live? What has become of the tree of life? Is it destroyed? or is it situated somewhere, to which place no human foot has ever found its way? If it were a tree of life it must still live. If it has lived all this time, it is singular that all of the philosophers, who have sought it so earnestly all down the ages, should have failed to find it. Was it the only tree of the kind that God ever caused to grow? And if so, and it has been destroyed, how shall it be replaced so that some—those who are to be saved—may eat of it and live?

It will be remembered that the tree and the river of life have been seen by the prophets and apostles since the time of Adam; but, strange to say, they were always in visions. John saw them in the new heaven and new earth. Let this be borne in mind.

THE FOUR RIVERS IN EDEN.

But what about the four rivers in Eden? Surely if they ran out of it then, it is to be presumed that they still run out of it; at least the description of them, contained in these chapters, ought to be a sufficient guide to the locality of the garden. "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads;" that is, became four rivers. This is the reverse of what rivers of water usually do. They universally flow together, four running into one, instead of one dividing into four. But these rivers were "to water the garden," and this is the reason they were divided from their head into four streams; and they were so divided, and they did and still do water the Garden of Eden, as we shall learn when we are able to find the place where they perform their mission.

The name of the first great river that afterward gave off three branches was Pison; "that is it which compasseth the whole land of Havilah," so says Moses. Biblical geographers say that Havilah is a district southeast of Sanaa, on the Red Sea, in Arabia, being a fertile region. "And the name of the second river is Gihon, the same is it that compasseth the whole land of Ethiopia." Now the physical conformation of Ethiopia (being in Central Africa) is such, containing as it does vast ranges of mountains, that it is impossible that any river can compass or ever could have compassed the whole land. The same may be said with equal truth about the river Pison, compassing "the whole land of Havilah," which would make an island of such land. But aside from this physical impossibility there is another, equally as destructive to the theory which Christians have built upon these chapters. If the river Pison is in Palestine, in the land of Havilah, and one of the rivers into which it divides from the head is the river Gihon, how does it occur that the latter river is in Ethiopia which is in Central Africa, with the Red Sea between it and Palestine? We suppose that Christians go upon the theory that with God all things are possible, and upon this theory accept the absurd proposition that the river Pison and the river Gihon could have been upon opposite sides of the Red Sea and still have had their source in the same head; or that Persia and Ethiopia could occupy, and be, the same place at the same time, although one was in Asia and the other in Africa, with a large body of salt water separating them. It is upon such mysteries as this that modern Christianity rests; but the mystery upon which the doctrines that Christ taught rest is not of this character, but it teaches where the Garden of Eden is, and that its great river Pison compasses the whole land of Havilah, and that it divides into three other rivers, which water their respective parts of the Garden, one of which is the land of Ethiopia.

MORE IMPOSSIBILITIES.

There is still another fact connected with the Christians Garden of Eden that ought to be a sufficient refutation of their theory. The great river was divided into four heads, the more effectually to water the Garden in its various parts; but all the lands that were watered were Eden. Hence the Garden of Eden must have been an extensive country, embracing at least the whole of Asia Minor, Arabia and Persia on the east of the Red Sea, and at least Egypt, Nubia and Ethiopia on the southwest of that sea. But this vast country was not sufficiently large to contain Adam and Eve after their transgression, so that they might not find and eat of the tree of life, hence the Lord God "drove out the man" from the Garden. It does not say that he drove out the woman, but repeats that he put the man out of the Garden, placing the cherubims and the sword to keep the way to its midst where stood the tree of life, of which if he ate he should live forever, which, according to this, was not the purpose of the Lord God to have him do.

Strange to say, however, we find that after Adam was put out of the Garden, leaving Eve behind, that Eve was still with Adam, since "he knew her, and bare Cain." It may be said that Eve went out of the Garden with Adam; but we have no right to assume that the Lord God put her out, because it does not say that He did so; but that He put the man out. When we come to know where the Garden of Eden is really situated, it will be found that Eve was not removed from the Garden, although she may have been all the time with Adam, who was removed from it, and shut out by the flaming sword. Criticisms similar to these might be made upon the other rivers of the Garden—Hiddekel, "which goeth toward the east of Assyria," and the fourth river, Euphrates (which is really the most important of all the rivers to the welfare of the Garden, and is more largely treated of, and involved in, the development of the Bible, than all the other rivers combined); but it is not necessary to our purpose to do so here. It is sufficient to have shown the physical impossibility of the Garden of Eden consisting of two islands, Havilah and Ethiopia, and that both these were one. Without going on to show further that there were two other rivers running out of the Garden—these islands—both of which empty themselves into the Persian Gulf, the River Hiddekel being supposed, by Christian geographers, to be identical with the Tigris, which only makes their theory still more physically impossible, not to say ridiculous, since Moses tells us that it "goeth toward the east of Assyria," while the Tigris River runs northward into the Persian Gulf.

How people with the general good sense common to the present age of the world could have ever read the geography of this chapter, and conceived it to relate to a spot of ground on the earth, is something which we confess is entirely beyond our comprehension; indeed, which is only to be accounted for upon the theory stated above, to which we cannot subscribe as including such propositions as are necessary to be accepted to make up a belief that the Garden of Eden was a spot of ground on the surface of the earth. Then the Bible geographers themselves say that the location of the Garden of Eden is lost, while there is no river near where the Garden was supposed to be that is either named Pison or that is now called by some other name that corresponds to the river of the second chapter of Genesis. The river Hiddekel is referred to in the Bible as being near the place where Daniel saw one of his visions. The river Gihon is mentioned, we believe, twice in the Bible: once as near Jerusalem where Solomon was proclaimed king; and again, as having its waters stopped (II. Chronicles, xx xii.

30); while the Euphrates is frequently mentioned, and always means the same thing, and just what it means in the description of the Garden of Eden. But if the rivers that are identified, and which bear the names of the rivers of the Garden, be followed to their sources, they will be found to not have their head in another river, or in a common place, as set forth by Moses; but each to have its own source in a separate place from all the others. What becomes, therefore, of the geography of Genesis? It is a myth. So with this statement we dismiss the consideration of this absurdity, since if we did not do so we should be compelled to dismiss the description of the Garden of Eden as an absurdity too palpable to be worthy of any credence whatever.

THE REAL EDEN.

Having shown the impossibility of the Garden of Eden being a geographical locality, we are now at liberty to search for it in other directions. With the common idea entirely set aside, it seems to us almost impossible that any one can read these two chapters of Genesis and not at least stumble upon their real meaning. It was the creation of man of which they treat, and of some sin that he committed, by the reason of which the man was expelled from the Garden, in which he had been put "to keep and dress it;" and the ground of the Garden was cursed by reason of that sin, which sin has ever since been held to have been of so momentous import that the whole race of man has died on its account. Paul said: "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men." The doctrine of natural relations between causes and effects, has too thoroughly obtained in the world, even if there were no other and entirely conclusive reasons, to admit of the proposition that Adam was put out of a garden, planted to grow vegetables or other articles of diet, because he committed some moral sin, such as "the transgression" may be held to be, before what the real sin was, is discovered.

A man may lie, cheat, steal, or even murder, and still have perfect physical health, and have an abundance of this world's goods; or he may lose everything that he may have gained, and never be guilty of any crime; or he may have continuous ill health and die at last, never having committed any of them. If he have ill health, it is because he has committed some sin against the law of health; if he lose his property, it is because he commits some sin against the law of possession; and it always has been and always will be so. Hence, if Adam were put out of possession of a portion of the soil of the earth, it was because he had done some act upon the property plane, by reason of which he was dispossessed. Upon such a proposition as this, however, it can scarcely be realized why the whole race should have been cursed with physical death. But the Bible is emphatic—that physical death came into the world by reason of Adam's sin. Hence, we must conclude that his sin was some sin against the physical body, that not only caused his death, but was entailed upon posterity through him, and was also committed by them, and, as a consequence, they have all died. Adam's sin was a sin against the law of his body, by which his body was obliged to die, or else the entire Bible, including the plan of salvation by Jesus and all of Paul's teaching, is sheer nonsense.

Now, where was the Garden in which this physical sin was committed? We are fully informed in the second chapter of Genesis, which reads thus:

"And the Lord God planted a Garden eastward in Eden; and there He put the man whom He had formed."

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the Garden, and the tree of knowledge of good and evil."

"And a river went out of Eden to water the Garden; and from thence it was parted and became into four heads."

"The name of the first is Pison; that it is which compasseth the whole land of Havilah, where there is gold."

"And the name of the second river is Gihon, the same is it that compasseth the whole land of Ethiopia."

"And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

BIBLICAL DEFINITIONS.

We have said already that the Bible never was intended to be a history of persons or nations in their governmental relations, although the experiences of both individuals and nations are made use of to symbolize the deeper and still more significant facts of the interior life of individuals, perhaps of nations. Therefore, before any correct understanding, especially of the Old Testament, can be obtained, it is necessary to inquire into the meaning of the words used therein, as such words were selected and applied with the special idea of adaptation to represent the character of the things to which they were applied. The names of the four rivers of the Garden of Eden have a deeper meaning than being names merely for streams of water. Atlantic means more than the ocean separating Europe and Africa from America—meaning, that as an ocean it is a stormy and a turbulent ocean; and Pacific means more than the ocean that separates Asia and Australia from America—meaning, besides being an ocean, that it is a calm and peaceful ocean. These terms, Atlantic and Pacific, bear these significations everywhere when applied to other things than these bodies of salt water. So do the names of the rivers of the Garden of Eden have a general signification aside from the things of the Garden when considered as literal things.

Pison, the first river, means "changing," also, "extension from the mouth," and it encircles the whole land of Havilah, which means, "that suffers pain, that brings forth."

The tenth and eleventh verses of the second chapter rendered by the light of these definitions, would read thus:

"And a river called Pison, because its waters are constantly changing in their character as they run, entered into the Garden of Eden by the mouth, to water the Garden, and in extending from which place of entrance, it divided into four streams, one of which, still called by the name of Pison, ran throughout the whole land of Havilah, which is the land of the Garden that suffers pain and that brings forth its fruit."

The name of the second river, Gihon, means "The valley of grace," which valley occupies the whole land of Ethiopia, and is the land of the garden that is in darkness; and the place where there is heat.

The rendition of the thirteenth verse, would therefore be as follows:

And the second river of the Garden is called Gihon, because it is a stream that occupies "the valley of grace," in which occupancy it surrounds the whole of a land called Ethiopia, because it is a land of darkness and the source of all the heat by which the garden is warmed.

The name of the third river—Hiddekel—signifies "a swift current; a sharp, hissing sound." This river "goeth to the east of Assyria." Now the lower part of Assyria, corresponding to the part of the Garden which this river waters, is called Mesopotamia, meaning "in the midst of the rivers;" and Assyria itself, The happy land.

The rendering of the fourteenth verse, therefore, is as follows:

And the third river is called Hiddekel because it is a stream of water running, as contrasted with the other rivers of the Garden, with a swift current and a sharp, hissing sound, in the midst of all the other rivers through the land of darkness eastward of the happy land into the light.

(Toward the east means always toward the light, let the light be of whatever kind—physical, mental or spiritual. Toward the west means going, following or looking after the light. These are astrologic terms, derived from the ancient Magii, who in turn derived them from the sun. When the light of the sun is looked for as coming, it is always toward the east that the eye is turned, because it comes to the whole world continually from the east; but if the eye is turned to the west to observe it it is to see the departing light which precedes darkness. So east in this connection means toward or into the light. The star in the east which stood over the place where Jesus was born, was the new spiritual light that came by Him into the world. The same meaning attaches to the word east wherever it appears in the Bible.)

And the fourth river of the Garden is called Euphrates, because it is the fruitful river, or strictly in the language of the rendering, "that makes fruitful." Hence the fourth river of Eden is the one that makes the whole Garden fruitful; makes it yield fruit; is the source of its fertility, without which the "ground" of the Garden would be barren, yielding nothing; while Eden means "pleasure;" "delight."

[NOTE.—We shall show next week where and what the real Garden of Eden is.]

NOW IS THE TIME TO CLUB.

Since we became the advocates of woman's emancipation from sexual servitude, there have been only a few brave souls who have dared to attempt to extend the circulation of the WEEKLY, on account of the ostracism it was certain to bring. We have appreciated this situation and found ready excuse for it; but we feel that we have a right to expect that those who begin to appreciate the new and great truth at which we are aiming, will now take up the WEEKLY and work for its interests. Certainly no truth that ever dawned upon the world can compare in importance to this one, which is now about to shed its blessings on the race; and those whose souls have caught glimpses of the truth ought to join their efforts to our own to spread it everywhere. Thousands of people in the churches are waiting for this truth to be advanced, although they do not yet know what it is. We hope our friends will take special pains to call the attention of ministers to these editorials. We have already received congratulatory letters from several clergymen of high standing admitting that we have given them more light upon the Bible than they ever had before. To Bible people our renditions are almost self-evident. Let our friends take advantage of every opportunity to call the attention of this class of persons to the solution of the mystery of God—the final step in the building of His holy temple—the laying of the cap-stone of the building, upon which God has wrought eternally in the past and is now about to complete as His dwelling.

PERSONAL.

We had the pleasure of a call last week from Mrs. C. F. Windle, late of Mar's Bluff, S. C., one of the most graceful and philosophic female writers whom it has been our fortune to ever meet. Mrs. W. is here, en route from her recent residence to San Francisco, where she goes to remain with a sister, Mrs. Dr. Lockwood, during the absence of the latter's husband in Europe, where he has gone for his health. It was our pleasure, while in California last year, to make the acquaintance of Mrs. Lockwood, between

whom and her sister, Mrs. W., there is a very striking resemblance, both personally and intellectually. They are gentlewomen in the best sense of that term; have minds richly endowed with original talent, to which every advantage of culture and refinement has been added, which has not, as is too frequently the case with American women, caused them to ignore the faults and follies of modern society and Christianity so that they might bask in their smiles, but rather to inquire into them, whether there be a remedy or no. They have both been the authors of various articles upon reformatory and free-thought subjects, and it is to be hoped that their mature thought, varied experiences and rich culture, may now be, still more than they ever have been, devoted to their consideration. Their fertile, graceful, classic pens are needed in these days of rough diamonds which invariably come to the surface and front of every new revolution that calls for bold and earnest advocates. These charming women would grace any reform. Mrs. W. leaves on the steamship Acapulco, this Wednesday, via Panama for San Francisco. *Bon voyage* for her.

"THE BETTER WAY."

A. E. Newton has written a small work of forty-eight pages bearing the above title. It is an appeal to men to overcome their sexual natures. It contains many good things, but the supposition upon which it is based being erroneous, the good it contains can never be made practical by his advice. We refer him to a short editorial elsewhere which will point out the error into which he has fallen. Let it be understood that sexual purity and natural life and health do not depend upon the emasculation of the sexual instinct from the constitution of the race but in the saving to the bodies of men and women of whatever sexual products their respective functions furnish that are now wasted—spilled on the ground. Those who may desire to obtain Bro. Newton's little work can order it from its publishers, Wood & Holbrook, 15 Laight street, New York.

We have received numerous congratulatory letters from representatives of a considerable class of reformers who think that the mystery that we are to reveal consists of restricting intercourse to propagation. If these persons would stop a moment and ask themselves if this is so, how can what we are to reveal be a mystery? they would see that they have jumped to an entirely erroneous conclusion. A mystery is something that is not revealed, but intercourse for propagation, and the utter abolition of the sexual appetite have been open secrets for ages. But we have only to call attention to a single fact to show the utter absurdity of the theory of these classes of individuals who pretend to say that the sexual passion can be emasculated out of character and the constantly creating life essence be appropriated to brain work. If this be a natural solution for the expenditure of the fruitful power in man, it must also apply to woman as well. Let any man who consumes his sexual power in intellectual pursuits, or thinks he does, show a woman who appropriates her menstrual flow in the same way, and live, and we will then grant that there is a possibility that this theory may be correct. But we know, everybody knows, that every woman arrived at the age of puberty, must menstruate in order to live; must do this because the natural method by which this flow—this river of water of life—is to be appropriated in the future is not known. So what becomes of the theory that the seminal secretions of the sexes ought to be expended in intellectual labor? Why, of course it falls to the ground. The only way that these forces can be expended naturally in such pursuits is by first converting them into matter of life—into flesh, bone and cartilage—when they can be drawn upon as required by the brain or any other part of the system. After physical vitality is converted into male or female procreative fluid, it is sexised and of no use to the body unless it is vitalized again by the mingling of the two sex forces. This mingling, this union or blending of the fruit of the tree of life with the water of the river of life is the mystery that Jesus brought to the world, by which will come the salvation of the body from death.

In reply to several correspondents, we would say that no woman who permits her body to be desecrated by undesired commerce can ever attain to the condition of a daughter of God; nor can any man become a son of God so long as he wastes the life with which God intends to vitalize its counterparting life in woman. The method by which this vitalizing process is carried on; the way in which the life-currents in the two sexes are to be utilized instead of wasted, is the final mystery of creation, which, when overcome, will give eternal life; and this is what has been given to us to reveal—in due time—to those who love the truth more than everything else, for to such only can the salvation come. If ye would be my disciple, said the great discover of this mystery, you must leave all and follow me—that is, follow the truth.

WHO BUYS THE DIAMONDS.

It is a notorious fact in the trade that the best customers at the diamond establishments are among the most vulgar (in appearance, at least) in society. Tiffany & Co. do not mention the names of their patrons because, as they say, it might put thieves on the track of valuable plunder. But let any one notice the style, features and general indication of the diamond buyers at that grand establishment, and it will

then not be a matter of surprise to see a coarse, vulgar woman, perhaps accompanied by a daughter equally coarse, but with more aping of excess of style, who will readily purchase a set of diamonds worth \$8,000, or even double that amount.

People who attend what are called "first-class parties" will tell you that diamonds have become rather a mark of vulgarity and bad taste, than of refinement. There is the wife of John Jacob Astor, who shows her husband's wealth in the dazzling gems that bestud her dress. The Astors have never got above the characteristics of their great ancestor, the park butcher of Waldorf, whose son became the founder of the present estate. I must say that when Astor's rents are in so large a degree drawn from the wages of sin, this display of gauds is in very bad taste; that it is a mark of barbarism to bestud the form in this manner, as is shown by the habits of the African savages, who sometimes carry a wedge of gold in their wool, and a jewel pendant at the nose.

GOOD SOCIETY.

If you mean by that term people of intelligence, mental culture, taste for the arts, with ability to maintain a general conversation for the evening in an interesting manner, then, I may say, we have very little good society here. I have been much around the city, and have had the *entree* of its best circles, and must say that I have met little to interest me. As Byron says:

"Society is now one polished horde,
Formed of two mighty tribes, the bores and bored."

I don't object to enter a rich man's house, and enjoy his pictures and books if he will not talk, but I cannot purchase enjoyment at the price of such a man's gab, in which ignorance, self-conceit, and pride of purse are often vividly combined. Nor do I want the vulgar mistress of a fine mansion to talk literature at me, and refer (as once really occurred) to "that nice book, the Schonberg Cotton Factory," or ask (as also really occurred) if "Mr. Pickwick were not a great author?" If the inside life of our fashionable world could be written up, what a volume it would be!—*New York Correspondence of the Rochester Democrat.*

NEW YORK, June 9, 1875.

Mrs. Woodhull—In your paper you invite criticism and objections; on this invitation I present myself, not for the sake of controversy, but in search of truth.

As an evidence of my sincerity, I assure you that you cannot be more convinced than I am of the defects which exist in the marriage laws, but thus far I have suffered in silence and borne my burden faithfully if not always patiently. Ministers, lawyers and editors have admitted the truth of your theory, that marriage without love is simply legalized prostitution, but the remedy for the evil is not so easily arrived at. Most women of the present day, after a few years of married life, are physically unfitted to go out into the world and earn a living. To such a separation would be an act of cruelty, and I fail to see how a man could be justified in casting them adrift, even although love might have ceased to exist.

Again, your idea of a separation when love ceases fails to meet one particular but by no means uncommon case. Suppose one of the parties becomes indifferent but the other continues to love despite that indifference; in satisfying one by a separation you wrong the other. In the former case a remedy might be applied by compelling the man to provide for the woman until she got another husband; in the latter no legislation could right the wrong done him or her.

Something should be done in the way of reformation, but what that something is I have not yet heard or seen. The monogamic system under which we live is rotten to the core, and men of all classes and conditions are continually overstepping its bounds. I have studied the polygamic theory somewhat but find it defective, principally in its influence on women; the communal systems seem revolting, and while I believe your basis the only true one I cannot accept the structure you build thereon. There can be no true marriage without love, and when love ceases the marriage relation is severed, but how to dispose of the parties I do not find. I have believed and acted upon that theory for years, occupying the same house but never the same room or bed with the woman who was my wife, from conscientious motives, and not daring to move in any other direction for the same reason.

Oh! the misery that our present marriage system entails is immeasurable, and mankind will owe an unspeakable debt of gratitude to that benefactor who finds a remedy for its ills.

THOMAS S. CLARKE.

When the Christian (?) people get ready to obey the only command that Christ ever gave, "To love one another," their neighbors as themselves, the difficulties to which our correspondent refers will be surmounted. A practical brotherhood is the sole possible remedy for dependence of man, woman or child, and Christians deny Christ so long as they refuse to obey His command. Thus, when woman is a member of the community instead of the sexual slave of the individual, she will not be incapacitated for support "after a few years of married life."

E. MIDDLEBURY, June 6, 1875.

Dear Sister Victoria—I received your notice of the expiration of my subscription for the WEEKLY some weeks since, and for various reasons have delayed to respond until now. I have just broken away from the bonds of a legal marriage, where I have served a term of thirty-five years, and now with broken health and destitute of pecuniary means, but with the sympathy and encouragement of friends to buoy me up I have taken this first step toward a truer and better life. The light and truth that I have gained through the WEEKLY for the past three years have done much to inspire me with courage to move on in the path discerned by my interior vision and sense of truth, in spite of external obstacles and the misapprehension of those who judge from the external, not perceiving those inner and far more important conditions pertaining to spiritual growth and life. Ah, Victoria, how few have any comprehension of freedom in its broadest and

highest sense, or the blessings that come to emancipated souls; and what patience and forbearance you have shown those who have so misapprehended and vilified you.

I am reading with much interest the series of articles now being published in the WEEKLY by yourself. To me there is a beautiful consistency in your theory, and there is so much Scripture to corroborate it that heretofore has seemed so devoid of meaning and unimportant, but now appears grand and beautiful in the light of this new truth. I trust, dear sister, you will have strength and inspiration from the spirit world to do this glorious work for which you are so pre-eminently fitted.

The WEEKLY is a source of inspiration and food for my soul, the withdrawal of which would be sadly felt.

With much love I am yours for truth and progress; and finally for the kingdom of heaven,

MARANA C. HYDE.

CORNVILLE, Me., June 2, 1875.

Woodhull & Claflin's Weekly—Without any quotations from the article of E. Wheeler headed "Questions of Moment," in the WEEKLY of 29th of last month, I will say:

The time for belief or unbelief in the "divine control" of the affairs of men, is past, and from henceforth direct, positive knowledge takes the place of both. There is a God, a Power that controls not one, ten, one thousand or one million, only, but all. And that God, that Power is working for the benefit, the interest and well-being of all. And further, that God, that Power, working in all, controlling all, works by a plan which demonstrates His or Its existence, work and control. And that plan is not drawn in the interest of any one particularly, but in the interest of all generally. Therefore let Brother Wheeler look out for the engine while the bell rings or he may lose something of more value than money.

C. V.

BOSTON, June 13, 1875.

Dear Victoria—Permit me through the columns of the WEEKLY to reply to those who are so fearful that you or some one else "will do evil that good may come." Is suicide right? No one pretends that it is; but when the pilot of a burning boat holds on to the wheel until his own life is the forfeit, and by so doing saves the lives of the crew and passengers, he is not counted a suicide but a hero, and his name is embalmed as one worthy of immortality.

Woman by thousands, tens, hundreds of thousands, is bound hand and foot upon the altar of lust; held to the unwelcome, the oft-times hated embrace of her liege lord, or her children may be separated from her and she turned upon the world broken in health and broken-hearted. And this is but a title of the misery, the degradation, caused by false or unbalanced sexual relations, enforced by bigotry, ignorance and the money power. Woman everywhere bound hand and foot upon the flaming altar, and may not woman leap upon this altar, of sacrifice, and lifting up her voice amid the flames, give her life, and what is more, her sex, hoping that by so doing she may keep the life-boat afloat till help can come, not only to save the victims but to demolish the altar itself?

I say she may. She has this right of martyrdom, if she must use it or fail; and it is not doing evil that good may come. Woman has been enslaved through her sex, and she has a right to seek the means of freedom through its use if she is strong enough, has love enough for humanity to enable her to make the sacrifice. But *wo! wo! WO!* to those who, having the wealth, will stand by and permit, force her to this or failure; it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for them.

Woman obliged to sell herself for bread! Yes, thousands of women, and the chains which bind them to that condition must be broken ere they can be released. A woman, strong in her purpose to do, has set the file in motion that can rasp the links in twain; but, for the want of the motive force, money, the rasping is likely to cease. Should this woman, or any other, or scores of others, when all other hopes fail, lay sex upon the altar, sending burning indignation of soul out in protest against the terrible necessity, call it not prostitution, but the divinest consecration. Yes; a consecration that man has no power to equal.

Yours for freedom,

LOIS WAISBROOKER.

P. S.—This is the first article I have written since I was forced to relinquish *Our Age*, more than nine months since. It nearly took my life; indeed, I was in effect killed, having since been as good as dead, and, I have sometimes thought, beyond the hope of resurrection.

L. W.

AT HOME, Sunday, June 6, 1875.

Dear Weekly—I cannot sleep to-night till I send greeting to Lucien Crandall for his beautiful, touching and logical address published in the last number of the WEEKLY, the reading of which aloud to the family enthused me.

It breathes the fragrance of purity undefiled, and is eloquent in its appreciation of the Christ character. I protest the free thinkers are the only true Christ lovers!

Who can read that address of Lucien Crandall and not feel the love of Christ thrilling divinely in his glowing words? Not a manufactured sentiment taught parrot-like to "true believers;" but the very essence of out-gushing love for the "humble Nazarene."

I am glad to see the name of Lucien Crandall once more in the WEEKLY, and trust it will not appear there in one sense so much like an angel's visit in future. He does not wind a ram's horn around the walls of Jericho, but a most enticing silver bugle.

HELEN NASH.

CORNVILLE, June 5, 1875.

My Dear Victoria—Would that I could find words to express the interest I feel in the work you are doing for suffering humanity. Why is it that the masses are so blind regarding the sexual question when there are so many women suffering the "horrors of the damned" by inharmonious sexual relations?

The moment you say "freedom" for woman you make a prostitute of her!

I am perfectly surprised when I think of the condition of the mass of Spiritualists, when it would seem as though they must see that those in the Spirit-world have not manifested themselves for nothing. If they have not come to better the condition of "humanity," what does it amount to?

If women who have been sent on to the other side from sexual abuse, are not working for women, I should feel that Spiritualism had proved a failure as well as the Church.

I am waiting very impatiently for you to solve the mystery of the "Seventh Seal."

I prevailed on a gentleman who has just called to subscribe for the WEEKLY six months. Enclosed find \$1.50.

Yours, for truth, "though the heavens fall,

MRS. OLIVE J. WOODMAN.

SOUTH EXETER, Maine, June 19, '75.

Dear Friend Victoria, Tennie and Colonel—You will never know with what feelings I pen these lines. From almost the very first, I have taken a deep interest in your paper. But when I saw you in New York, in your own office, at the time of Victoria's nomination, saw your deep sincerity, your great love of truth, my love for you rose to a degree before unknown. When the great scandal came out, my love increased ten-fold; for I knew that a blow had been struck at the enemy from which they could never recover.

But what shall I say now, since the publication of a series of articles, the value of which cannot be expressed in words. Your articles on the Bible are worth more than all the gold of California. I always read every word in the WEEKLY with inexpressible delight; but the Bible articles are of more value to me than I can possibly state in words.

Go on, dear friends; the pure and the noble of both worlds are with you.

Your friends,

SEWARD MITCHELL,
JOSEPHINE CHASE.

BUSINESS EDITORIALS.

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

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

MARION TODD, the sprightly, vivacious, uncompromising lecturer and charming woman, has changed her headquarters from Michigan, where she has been speaking for the past two years with success and profit, to the East; now being at Springfield, Mass., where she is, as we learn, delivering a most entertaining course of lectures on spiritual and social reform. Societies in New England who like to hear a speaker who has got an opinion and is not afraid to talk about it, will do well to apply to her, care of B. B. Hill, Springfield, Mass.

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

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

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
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PROSPECTUS.

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It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited. The WEEKLY is issued every Saturday. Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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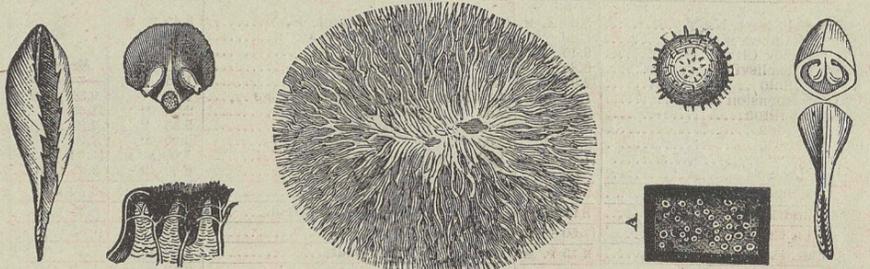
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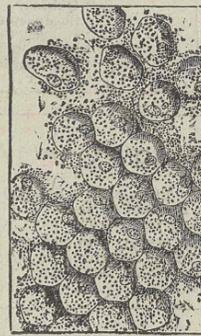


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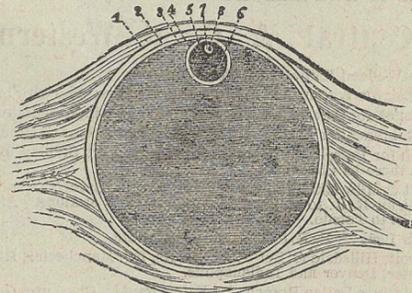
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Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.25 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	.....	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	.....	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	.....	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	.....	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	.....	" Denison.	8.00 "
" Galveston.	10.45 "	.....	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	.....	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	.....	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	.....	" Little Rock.	.....
Ar Burlington.	8.50 A. M.	.....	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	.....	" Omaha.	7.45 A. M.
" Cheyenne.	.....	.....	" Cheyenne.	12.50 P. M.
" Ogden.	.....	.....	" Ogden.	5.30 "
" San Francisco.	.....	.....	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	.....	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	.....	" Quincy.	9.45 "
" St. Joseph.	10.00 "	.....	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	.....	" Kansas City.	9.25 "
" Atchison.	11.00 "	" Atchison.	11.17 "
" Leavenworth.	12.10 "	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	" Denver.

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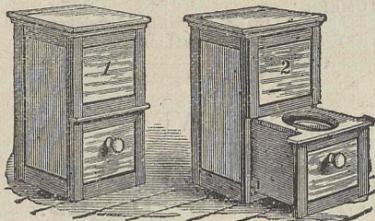
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