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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.

THE MISSION OF MODERN SPIRITUALISM.

BY J. BALL.

[Concluded.]

Throughout every department of nature we find that by the perfect adaptability of the parts is the whole made perfect. Is man above nature, or is he not part of it? When we get above nature we get into the supernatural, which is only another way of spelling *unnatural*. Comparing the standard of nature, then, with the various standards which men have erected for their own guidance, we can soon see how far we are below it. And is not this a sufficient cause for all the evils with which the human race is afflicted? At any rate, as nature works so well wherever she has her way it would be worth while to let her try her hand at marriage-making, for any system of monogamic marriage could not fail to be an improvement on the one we have. All sorts of motives influence people to get married, while there is but one motive which should ever determine the choice of a man or woman in entering into these relations. The Christian Church is partly responsible for the false education which limits all the higher faculties of man's nature, and causes him to measure things by a wrong standard. For instance, we have been taught to look upon marriage as a divine institution, and enter upon it with a feeling of awful responsibility, as if man's responsibility centered in doing well two or three things in the course of his life, and in doing these with a sense of fear. Man's responsibility lies in doing naturally at all times whatever he has to do, and with doing this his responsibility ends. The consequences flowing from our acts is a concern of Nature's or God's (which ever you like) not of ours. We are concerned to do what nature dictates, and that only. Here it will be said that different people have different opinions on the same subject, and this is true so far as mere opinion goes. But when we rise above opinion into the region of knowledge it will not hold good. Take any subject that men have any knowledge of, and you will find that they agree as to the principles on which that knowledge is founded. Scientists agree in things which they really know, but they often disagree and differ in opinion about things which they merely conjecture. I suppose few men would be fools enough to begin making a steam-engine till they had first learned how; or would offer to navigate a ship across the ocean without knowing something about navigation. And yet the laws underlying human development, on the observance of which human happiness depends, are at least as complex as those on which navigation and the mechanical sciences are founded. Why, then, do men unacquainted with the subject presume to assert that the friends of social freedom are dangerous members of society, seeking their own personal gratification at the expense of virtue? On what grounds are the advocates of free love accused of pampering the passions of the vicious, or of putting lust in the place of affection? I have never yet seen an article in print which has ever contained a word condemnatory of free love. The opponents of this doctrine begin by saying that free love means free lust, and then they call it nasty, which is simply begging the question. Lust is nasty at all times, whether it is free or not.

Everybody knows that the attentions paid to each other by lovers are seldom carried far into the marriage state, and this is looked upon as quite natural, but had they ceased while these same persons were still courting it would have been taken as evidence that they had ceased to love each other. Is it not evidence of the same thing whenever and wherever it occurs? And when a man ceases to love a wife, or a wife her husband, does it not put an end to all enjoyment in each others presence? When a man does not find in his wife the full consummation of all his desires he must of necessity commit adultery in the sense that Jesus meant when he said, "He

that looketh after a woman to lust after her hath committed adultery already, in his heart." Now we will take it for granted that a man is able to control his passions and keep himself from committing the act his soul desires. But is it desirable that he should do so? The positions can be reversed and applied to woman equally with man. Christianity says these desires are carnal and must be suppressed, but the voice of nature says they are natural and must be gratified. What's more, in most cases they will be gratified, either naturally or unnaturally. What must be done then? Suppression and abuse have been tried long enough, with what results the social condition of the world too well testifies. How have other wrongs and abuses been abated? How was the right of free-speech won but by agitating and plain speaking, for which men suffered persecution, imprisonment, and sometimes death? But once more men are forbidden to speak, and scarcely dare they think without bringing about their ears the anathemas of mankind. And why? Simply because the subject is unpopular and therefore not considered respectable. Indecent insinuations and even obscene language may be used in a newspaper report of a divorce case, or, where a charge of rape has been preferred, and will be read and re-read in the family circle without bringing a blush to the cheek, yet could a word be said which in the remotest degree could be referred to the subject of social freedom it would cause an alarm to be raised at once, while from the lips of this model family circle would escape such words as horrid! shameful! etc. Such morality and such mock modesty can arise only from dense ignorance and unpardonable prejudice. And yet this is the attitude assumed by so-called respectable people towards a subject which directly concerns every man, woman, and child in existence. Can it be wondered at if those who see what danger to health and happiness lurks in our present marriage system are bitterly opposed to it? Why are they then denounced in such uncompromising and utterly unjust terms? Free-love is consonant with the highest and truest form of marriage, and under no circumstance can it foster promiscuity. But it will be said, what will become of the children? Children seem to have been taken more or less care of throughout all ages of the world's history, but the manner in which the opening faculties of childhood are warped and dwarfed in this enlightened age is simply a disgrace to humanity. They are born under circumstances which deprive them of all natural beauty, and are then trained not to exercise their reason, but to believe in a tissue of impossibilities. The effects of all this are plainly visible; and I think that I am not exaggerating, when I say that not one human being in ten thousand puts all the faculties of the mind to their proper uses. Children must be placed under favorable circumstances, not to imbibe this creed or that, but to bring into use all the faculties they possess. How this can best be done will be a matter for investigation, but what must first be done is to bring the people to see that these things are necessary. But they never will see clearly until they examine, and they never will examine till it is forced upon their minds. Surely darkness covers the land and gross darkness the people. But the sun is already rising which shall dispel the darkness.

Whatever may be men's opinions regarding it, modern spiritualism is true; and it is certain as it is true, sooner or later, to effect radical changes for the better in all the relations of mankind to each other. It is not in conflict with any known scientific fact. Mr. Tyndall, in his Belfast address says: "We can trace the development of a nervous system, and correlate with it the parallel phenomena of sensation and thought. We see with undoubted certainty that they go hand-in-hand. But we try to soar in a vacuum the moment we seek to comprehend the connection between them." Spiritualism, and that only, can solve this problem. The connection is perfect so long as it lasts, but it is only temporary. Other scientists, in England and elsewhere, have demonstrated that for so much thought it requires so much food. Well, for a locomotive to be driven a hundred miles, it takes so much fuel; but the fuel does not drive the locomotive, neither does food produce thought. Food is required to keep the brain and nervous system in working order so as to allow the spirit to think and act through them, but the food itself is not transformed into thought or emotion. But science and spiritualism must go hand-in-hand, for spiritualists, if they are true to themselves, are bound to accept everything that science can prove; and if the majority of scientific men are not spiritualists now, they will be soon.

Mr. Tyndall says in his address: "Then there are such things woven into the texture of man as the feeling of awe, reverence, wonder; and not alone the sexual love just referred to, but the love of the beautiful, physical and moral in nature, poetry and art. There is also that deep-set feeling which, since the earliest dawn of history, incorporated itself in the religions of the world. You who have escaped from these religions in the high and dry light of the understanding may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment reasonable satisfaction, is the problem of problems at the present hour."

Does not spiritualism solve this problem? If it does not, then no problem ever was, or ever can be solved. Again, he says: "The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all is human nature whole. They are not opposed, but supplementary; not mutually exclusive, but reconcilable." And where, I would ask, outside of spiritualism, can you reconcile these supplementary parts of human nature? Spiritualism accepts human nature as it is, bringing a Jesus and a Judas alike under the control of natural law.

Science is knowledge, and the time is fast approaching when men will accept nothing as knowledge unless it is based on scientific principles. But man is a living being, and the true use of knowledge is to show him how to live. Modern spiritualism points out that man's only salvation from pain and misery is to know what he is and live accordingly. Faith in creeds and sectarian dogmatisms are alike powerless to help mankind. We must help ourselves. So long as we are unjust toward each other, and selfish in all our dealings with our fellows, so long will suffering, poverty and distress go stalking through the world. Men are ignorant of the laws which govern human life; are selfishly blind to their highest and truest interests; prejudiced to the last degree against everything and everybody but themselves, and thus is the world made one seething caldron of bigotry, misery and crime. But, as in a storm the surface of the ocean is lapped into fury and wild disorder seems to reign, still the law of gravitation holds her own and the tides roll on in majestic order; so in human life, crimes, wars, revolutions and a thousand other ills that humanity is subject to, continually mar its surface; but as time rolls on we see the imprints of mighty developing forces controlled by unerring laws.

The time will come when we shall be content to live natural lives, not by suppressing our impulses or emotions, but by controlling them according as reason shall decide. The destiny of every individual is to become self-dependent—living true to the life that nature has implanted within. Till we are prepared to live thus, life will appear to us full of contradictions and enshrouded in mystery. When we recognize that human life is part and particle of that system of nature, every part of which ultimately will be reduced to a science, we shall be in a condition to live naturally and develop, under the best possible conditions, all the faculties with which nature has endowed us. Modern spiritualism is true, because it is, and always has been, a part of the economy of nature; its teaching will harmonize capital and labor on a co-operative basis; it will bring about a new system of marriage, the basis of which will be love, and the obligations of which will cease when love ceases to cement the union.

MARRIAGE TRUE AND FALSE.

In a previous article we proposed to show the difference between true marriage and false, and their results. True marriage must first be based upon actual knowledge of the character of each of the contracting parties. From that knowledge must spring mutual and intelligent love, not a love based upon supposititious qualities or virtue, but upon known qualities. There can be no true marriages without intelligent action, and then only when heart answers to heart, when two individual wills blend and mingle harmoniously and when each in honor prefers the other (I mean above themselves). This fitness must be mental as well as physical; no great disparities in intellect or physique can ever be productive of continued harmonious relations. In a true marriage passion must be subordinate to mind, not lacking, but under control; and so love, real, true, free love be unobstructed. Thus, and thus only, will true and lasting ma-

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riages be contracted, and pure, healthy and perfect children be begotten. The Bible comprises the whole in saying "they shall be one." True marriage makes a unity of two persons—a unity in love, in will, in purpose, in spirit.

Practically, then, there are few, if any, true marriages. The whole structure is raised without a real foundation. Like *Chateaux en Espagne*, they may appear beautiful to the imagination; but the first dawn of reality dissolves the airy fabric. Like "dead sea apples," it leaves only ashes on the lips, whose bitterness in numberless instances poisons a whole life time. Millions of sufferers will attest the truth of this. But what else, while society is organized as it is, can we expect. A young man conceives a passion for a young woman, it may be wholly animal in its character, he seeks her company by a natural instinct, and by the same is "on his good behavior" in her presence, repressing his real self, and assuming an amiability wholly foreign to his real disposition. In this he displays simply what is common to all male animals. The women, gratified by the preference, and it may be, animated by a like animal passion, shows off her charms and accomplishments, studies her suitor's tastes, and pretends to conform to them, hides all angularities of disposition or temper, and tries to appear as nearly like his idea of perfection as possible.

In all this there is no love but simply passionate attraction, and if love should spring up on either side, its object is simply an ideal man or woman, the reality of which never existed.

While in this state of mutual admiration, marriage is proposed and this pair, drawn together simply by animal instincts, go before a minister, promise to love each other as long as they both shall live, and are pronounced as being joined together by God, although the lowest of earthly motives and the most mendacious deception have been the principal means in accomplishing this result.

What more reasonable than to expect that as soon as the desire is gratified and each would begin to exhibit their true character, they should feel they were imposed upon by the other, and the liking they had for each other would become indifference if not actual dislike; that they would commence to tug at the chain which binds them, until they came to regard it as an absolute slavery? And yet we are told God has joined them together, and mealy-mouthed ministers will say, "that is your discipline, it must be for your good or God would not have so ordered it," thus accusing a God of love of being the author of discord, hatred and sin. Out upon such blasphemy! Can any one suppose that God recognizes for an instant such a union as being marriage? The Bible says, "they shall be one flesh," and again, "can a man hate his own flesh," but in this most common instance, there is no union in any respect, no blending of affections, none of that oneness which causes the will of each to flow and mingle with the other, no spiritual affinity—in a word nothing which in a spiritual sense would distinguish them from strangers. What then can their co-habitation be but adultery? We purposely take this mild case of marriage, omitting the worse instances where men and women sell themselves for money, influence, beauty, pleasure or what not, which contracts must offend heaven more than those made by the poor outcasts on the streets.

But suppose a couple do love each other at the time of their marriage and afterward become estranged from any cause, is not their co-habitation then adultery? The union which existed is broken, the oneness which the Bible requires no longer exists, they stand toward each other as strangers—estranged; in the eyes of God they are separate—divorced, but our laws more wise, hold them together despite themselves—almost compel them to co-habit, and by their restrictions make hatred of each other almost a necessity. Thus actual adultery is legalized, violence encouraged, suffering and punishment (undeserved) enforced, and souls blighted and destroyed all in the name of God and his religion of love. Nor do the dread results end here: the children born of such a union must of necessity be physically, mentally or spiritually deformed and warped; their whole natures incongruous and inharmonious; their moral being distorted and unbalanced, and thus cast upon the world, victims of parental unfitness, are ordained to a life of suffering and trial, from which death only offers a respite. Hence the crime of the world; hence the imbecility; hence the reprobate natures which some children not only inherit but transmit to their posterity; hence the delay in the ushering in of the glorious millennial age to which prophets of old looked forward; hence our prisons, courts of justice, almshouses and pest-houses; hence the present condition of society so sadly "out of joint" as to provoke the lamentations of all true philanthropists.

T. S. COTTON.

LABOR THE GRAND CRITERION.

BY A. GAYLORD SPALDING.

TO THE GRANGERS, SOVEREIGNS AND TOILERS:

You all know, and everybody knows, that labor creates sustains and preserves everything—earns and deserves all. Who but Labor, then, personified, should be voted king or emperor, czar, khedive, mikado, president, governor or chief of any state or nation? Nothing else is at all worthy to stand at the helm—to represent the people in any capacity. It is the high mark and standard, measure, value, proof and test of true manhood, morals and intellect everywhere. Brains are soft if not hardened up by labor. Hands are puny when not made brown, tough, rough and bony by toil and sweat. Soft brains and puny hands are wasting moths that ruin the whole country. Let them be arrested, tried, convicted and sentenced to everlasting banishment and infamy.

Labor is the mysterious alchemy, or philosopher's stone, that turns everything to gold—or bread, which is better; and all non-producing professionals, speculators, shirks and vampires are thieves and robbers, who deserve the grasshopper's fate, for they live on plunder. Labor is health and wealth, and should be the pride and boast of every man and woman. Labor is heavenly, and fills the world with plenty, beauty, glory and perfection—with fair distribution and equal rights. The Grange movement gives labor notable prominence and

distinction, and it is now a world question what will become of the reigning monarchs of the earth—the autocrats, dictators and despots—the Rothschilds and money kings? They have forfeited their proud claim to rule, and must therefore abdicate. Their high positions are a mere assumption and chance possession. Labor now is the watchword, and workingmen demand the thrones and chairs of state, with women for prime ministers and cabinet officers. No army can put them down, because they themselves are the army—*imperium in imperio*. Reason, justice and the welfare of mankind are on their side. It is an evolution and a revolution. Our government will rise up at the great Centennial of 1876, when Grant will slide gracefully out and the people march quietly in. No more Caesarism or Third Termism. This is the new era of labor, which is the burden of fervent prayers, sermons and songs, on Sunday or week day—always sacred. And what is the secret of such a marvelous consummation? It is simply the blessed effect of newspaper leaven, poured out so copiously on the minds of the working class. How speedily and easily it all comes about! Yesterday, all slaves; to-day, all free men and free women! Let us have a grand jubilee—a universal Grange celebration of the splendid victory and triumph of down-trodden labor. All hands up and banners waving!

Labor was the high college of Benjamin Franklin, Abraham Lincoln and Farmer Taylor, of Wisconsin, graduating in the distinguished Freshman and Sophomore ranks of the heroic type-setter, rail-splitter and sod-turner. It is the noble school of common labor and common sense. And won't common sense make a good president, governor, representative or constable? Didn't Lincoln answer middling well at the head? Such a diploma, then, stands far above your popular fancy qualifications. So what now becomes of your West Points, epaulettes and shoulder-straps? or your Grants, Sheridans and Sheridans? Suppose a man did kill Cock Robin, Little Crow or Jeff Davis, does that make him an angel, or any more a man deserving your votes? No; it is a terrible delusion of the great, foolish world. Really, the marks and scars and sun-tan of productive labor are far higher commendations than any blood-stains of human slaughter; because labor feeds the people, while war starves them to death. Labor represents the masses; while military and professional titles and honors are monopolized by the few, and furnish bread to none.

A National Congress of political and professional idlers, loafers, gamblers, speculators, whisky-guzzlers and robbers is an awful burlesque and disgrace; and if such men are supposed to represent the working class, they (the workers) must be low indeed. But they do no such thing. They are another breed entirely, and workingmen are blinded and cheated all around most shamefully.

Again, right at home, it is reported that our Minnesota Legislators, during their last session (60 days) expended ten thousand dollars for the nice little luxuries of tobacco, cigars and liquors, to say nothing of other nameless vices and indulgences. The same facts are probably more or less true of every other State, showing our deplorably demoralized condition as a nation. All this, remember, is a continual outrage imposed on universal labor, for labor pays every cent. Who can wonder at the hard times, or that we are not totally eaten up and demolished by human vultures, in the humbug name of such government and legislation?

Under this most dubious and discouraging aspect of things, our only consolation and hope rest in the confident belief that there is yet a balm in Gilead. That balm is the inherent power and virtue of labor and the laboring class. And if such rottenness, recklessness, wickedness and corruption are the legitimate outgrowth of non-productive speculation and of professional and political and money aristocracy in State and Church, the downfall of the Republic is but a question of time, unless averted by wise and timely reform. It is well that we are awakening to the threatened danger. Light among the workers, with general industrial co-operation, only can save the ship.

Enlightened co-operative labor is a mighty lever to elevate and reform society, because labor itself naturally produces steady habits and sober minds. And without general co-operative labor reform, it is a question if political temperance agitation is not wasted and useless. An expensive campaign is necessarily limited, and soon terminates for lack of funds; when, if such effort and money were devoted to the work of organizing labor, temperance reform would extend and prosper on no ephemeral or fictitious basis. Combine the two, then, with labor at the bottom, and save your wasted tin, breath and shoe-leather. What say you, friends?

Labor and religion belong together, because practical religion makes labor an essential element and duty. Without it religion becomes aristocratic and priestly, and a mere empty form of speculative theology. That will never do for the Grange. Labor civilizes men; and when organized and co-operative, no school is better for mental, moral and social training. Then the Grange becomes a church, with labor for its religion for the people's salvation. Jesus was a working-man, a sovereign, a Granger, cradled in a manger. His badge, or regalia, was a carpenter's apron. No monarch's crown nor priestly robe; no Sunday form nor gilded steeple. How different from sectism! It is universal unity, humanity and brotherhood.

CHAMPLIN, Minnesota.

GEMS FROM FOURIER.

VI.

SELECTED BY A. CRIDGE.

FOURIER—THE CHRISTIAN GOSPELS AND THE PRESENT SOCIAL ORDER.

[Partly abridged and partly quoted from Vol. VI., pp. 285-361 of his complete works.]

"Blind leaders of the blind;" "Having eyes, they see not; having ears, they hear not," etc.

Why this blindness of civilizes? It is because they have neither faith nor hope in God. Even those who appear pious only half believe in the divine wisdom; they imagine God

has not provided all; they consult philosophers concerning the paths to social happiness; they doubt the universality of Providence; they hope nothing from the discovery of the laws of God.—VI., 357.)

Remark.—In a recent lecture, Miss Susie Johnson maintained the position that the people commonly called pious are practically the most godless, and vice versa.

Jesus was charged by His Father with religious, not social revelation. He was positively isolated from functions appropriated either to authority or to social policy, as instanced in the text, "Render unto Cæsar the things that are Cæsar's," etc. His Father determined that the discovery of man's society destiny should be the reward of reason and the price of useful studies on attraction. Jesus, knowing power to reveal it, often deplored the limits to which he was restricted. * * * He announced it in parables under the name of the "kingdom of heaven." * * * He was also angry with the sophists who would turn us from this study [of society harmony] and whom he cursed in saying, "Woe unto you, Scribes and Pharisees, hypocrites, * * * woe unto you lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."—(Luke, xi.)

It is certain that philosophers have seized the key of knowledge; for they have begun the calculation of attraction on the useless branches, and are unwilling that any should achieve it in the useful branch—in that which will open up to us in this world access to the kingdom of heaven. To close the entry, they devote themselves to surrounding by the bristling subtleties of metaphysics the study of man, which is the most simple of all, and only requires a reason free from prejudice, trustful of attraction, as are children. It is to bring back the natural reason [as opposed to metaphysical obscurities] that Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

This aptitude of children is because they are wholly for attraction and nothing for ethics. * * * Fathers, on the contrary, imbued with philosophical prejudices, are inapt for calculations concerning attraction, fulfilling Condillac's remark that "those who have studied nothing understand better than those who have studied much, and still better than those who have written much."

Remark.—Kepler, Newton, Laplace and others had elaborated, by most abstruse and difficult calculations, the laws of planetary attraction, a knowledge of which he terms "useless" in comparison with that of the laws of social attraction. He does not, however, undervalue their labors, but expressly states that Newton fulfilled his part, which rendered it incumbent upon philosophers, moralists, economists, etc., in view of his unqualified success, to elaborate the laws of social attraction, far less complicated and far more useful. Not only, however, have these classes of thinkers thus neglected their duty, but when he (Fourier) had discovered these laws, by which man could be harmonized with himself, with his fellows, with the universe and with God; they, the professed leaders of thought and advocates of righteousness and philanthropy, instead of welcoming the discovery and aiding in its extension and application, either manifested the indifference of stupidity or the hostility of malignity in their attempt to suppress or to ridicule it.

And perhaps modern scientists are scarcely less open to this criticism than the persons he had in view. We find one of them devoting thirty years to fishes and fossils, and a few hours to the future existence of man, the result of which latter he dared not give to the world, preferring that the matter should be supposed unworthy of his notice. Another, in charge of an institution, expressly and liberally endowed, for popular instruction in science, almost literally "takes away the key of knowledge," by locking the doors of the Smithsonian Institute at the only hours when the people can enter it, and, even if they could enter, there are no facilities for instruction, such as it is his duty to provide. Carpenter, Huxley and Tyndall dismiss the question of a future life and its relations to this in a few scornful expressions, but dare not face the facts in a fair field. Spencer is said to declare intercommunication between the two worlds *a priori* impossible, and though thoroughly cognizant of social evils, has, as yet, failed to suggest radical remedies, if I mistake not. These and others fulfill the saying, "Them that were entering in ye hindered."

Fourier applies the expression, "whited sepulchres" to philosophers, economists, moralists, etc.

"The spirit of the Lord God is upon me. * * * * He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah lxi. 1, quoted in Gospel. But, remarks Fourier, how can this be done otherwise than by the regime of industrial attraction, which delivers us from all oppressors, social and domestic.

"Beware of false prophets which come to you in sheep's clothing, but are inwardly ravening wolves. Ye shall know them by their fruits."

If we are to judge a tree by its fruit, should we for an instant hesitate to condemn civilization and to prosecute the search for the kingdom of justice promised us in the Scriptures? Pious men have remained passive in presence of the reign of evil. They had need assume the active role, to seek in the social mechanism that "kingdom of heaven" of which Jesus promises us so expressly the discovery. It is but sterile piety that limits itself to declamations against the aberrations of human reason; it is also necessary to recur frankly, actively, to the divine reason by the study of natural impulses or attractions and repulsions. Pious people should study these for the very reason that philosophy condemns them.—VI. 367-8.

SOCRATES' PRAYER.—O God, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ. Do we need anything else, Phædus? For myself I have prayed enough.

DOUBT.

Vex me no more. No longer fill my heart
With strange unrest, so near akin to pain.
Fill up the doubting void, and bid depart
The nameless shadow which no mortal art
Can banish never to return again.

Break thy sad spell. Release the captive Hope,
So sadly pining for the morning light.
Undo the bonds of charity, and ope
Faith's slumbering vision to the wider scope
Of an immortal day beyond the night.

Oh, cease thy power. Let human love rejoice
That the sweet kisses of its early bloom
Shall be perennial. That smile and voice,
That form and features of the heart's fond choice,
Shall live again beyond the cruel tomb.

I will not yield. The foaming tide may rave,
And threaten direful wreck of all my love.
The eager tempest still shall find me brave,
With full reliance on the power that gave,
That it will land us on the shores above.

—Harper's Magazine.

VINELAND CONVENTION.

The State Association of Spiritualists, of New Jersey, held their annual Convention at Vineland, on the 6th, 7th and 8th of August. Dr. Coonley presided, and many admirable speeches were made.

STATEMENT OF DR. COONLEY.

It will be four years next November since I was unanimously chosen President of this Society, and at the first meeting of the Executive Committee thereafter I was also selected agent to make arrangements for holding Quarterly Conventions in such different places in the State and select such speakers as would attract the greatest attention to the Spiritual Philosophy, and to maintain of Freedom of Speech to such Spiritualists and Reformers whose objects were the dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as might be judged best. From year to year I have, with but one dissenting voice at the annual election, been continued in charge of the duties assigned to me. The conservatives as well as those claiming to be radical reformers, whether laboring as Spiritualists or otherwise, have had a continued lively time to watch and also to discuss the doings of the New Jersey State Association of Spiritualists and Friends of Progress.

While the influence of a large majority of the management of the Association has ever kept the basic principles announced from its platform, containing the deepest spiritual thought of the centuries prominent, yet when the absorbing topics, ethical and political of the time, by the ablest minds of the day, have demanded, and after the inevitable course indicated by the outflowing thought upon any subject has been made to engross the national mind, then the management has not failed to hurl another intellectual thunderbolt into the immoral atmosphere of political, social and spiritual dogmatism. One after another new departure has marked our course; the unfolding of "a new era" in spiritual acceptance of the unity of prophetic revelation through the divinely inspired mediums of the ages it is now hoped will be discussed. Those who strike off the sin-shackles of the Magdalens, are ever the "crucified saviors" of the human.

At our last Annual Meeting we declared by resolution—"that the Jewish and Christian Scriptures contained many facts, narratives, prophecies and precepts that corroborate and confirm our faith in modern spiritualism; and, while we deem it just and proper to point out the errors and defects of Hebrewism and Christianity, we regard it also as a privilege and duty to set forth their truths and beauties.

Thus briefly I have hinted at the policy pursued in the conduct of this association. The collections and contributions have many times fallen short of meeting the current expenses of the association; deficiencies have always been made up by the secretary and president. Some who subscribed have not paid because of the maintenance inviolate of the "Freedom of the Platform" to all classes of speakers. The past has been a year of lukewarmness in our ranks, because, as the renowned Brooklyn divine says, "of wicked spirits in heavenly places."

In conclusion of this manifesto I suggest that this gathering take the place of—or be by vote changed to—an annual meeting, and that, during the sessions, new officers be elected for the coming year.

RESOLUTIONS PASSED.

"The Spiritualists of the State of New Jersey to their sisters and brethren in the United States and throughout the civilized world—greeting:

Whereas, Recognizing the chaotic condition that at present exists in society on all the important questions connected with the welfare of the human family—industrial, financial, religious and social, therefore,

Resolved, That we endorse the demands for reform on the above subjects, made more or less by all the peoples of the civilized world, specifying the positions we maintain as follows:

INDUSTRIAL REFORM.

1. We assert for all human beings the right to labor, and affirm that any system which condemns those who would be willing workers to be unwilling idlers, is faulty, and should be repudiated.

2. We believe that wealth producers have a right to all the proceeds of their toils, and declare that all edicts which interfere with this just claim should be abrogated.

3. We hold that the industry of this country has nothing to fear from competition with the pauper labor of foreign countries, but that from competition with the skilled labor of Europe it has everything to fear, unless, by the establishment of industrial schools, we raise the standard of our business managements and the skill of our artisans and mechanics.

FINANCIAL REFORM.

1. We hold that money ought to be the servant of man and

not his master, and to that end we demand the withdrawal of all laws which invest it with the power to increase, *per se*, or recognize it in any other form than as a medium of exchange for labor.

2. We declare that the monarchical finance system is entirely unsuited to develop the labor interests of America. Therefore, we, as true reformers and friends of human justice and equality, do demand an American system of finance in harmony with the genius of American institutions.

3. We submit that if money is entitled to any interest for its use, it is not entitled to a higher rate than the aggregate increase of the nation's wealth—three and one-eighth per cent.

4. We demand at the hands of the general government the enactment of such statutes as will provide the people with enough money, at rates of interest not exceeding three and one-eighth per cent, to enable them to transact their business for cash.

RELIGIOUS REFORM.

1. We assert that respecting our rights as human beings, which we claim to be admitted and endorsed by the Constitution of the United States, we condemn, and will repudiate any interference whatever with liberty of conscience.

2. We object, like our fathers, to taxation without representation, and justly condemn the tyranny of the discordant but combined religious element in our nation, which robs us in order to sustain their various churches by securing and accepting for the same exemption from taxation.

SOCIAL REFORM.

1. We admit the sovereignty of woman in the domain of the affections, and assert and will continue to demand her industrial, financial, political and legal enfranchisement.

2. We object to all laws, ecclesiastical or civil, which in any way interfere, either in woman or in man, with the cardinal right of personal or individual sovereignty.

DRESS REFORM.

Whereas, The greatest need of the present age is a physical basis in woman for whatever is elevating and noble in human nature; and,

Whereas, Such basis can only be secured by improved habits, produced by acting from a sense of duty, and of the value of a useful and progressive life; therefore,

Resolved, That the first and most important work of reformers is that of agitating the subject of improved habits and health, and inducing woman to cultivate that independence of soul which will enable her to take her freedom, and use all the privileges in which law cannot prevent her; and,

Whereas, The habit most necessary to this object is that of dressing her body physiologically; and the requisite for which every branch of reform vacillates, is her self-reliant power unobtainable in the cumbrous imposition of fashion; therefore,

Resolved, That workers for all reforms should make a specialty of this consuming slavery till emancipation from self-accepted bondage prepares woman to fill her place in the waiting issues of the suffering world.

Resolved, That love between the sexes is a bond and a religion; and that we desire in its interest, not the abrogation of law, but a legislation and a public opinion that shall secure for it the fundamental right of religion; liberty of conscience and the rights of private judgment.

Resolved, That the marriage relation, with its ignorance of physiological laws and its enslaved condition of woman has developed a race of sexual drunkards.

Also Resolved, That no genuine freedom of love can ever be realized until this tiger of abnormal amateness has been subdued and the normal passion trained into obedience to an intelligent will.

The following resolutions of sympathy, presented by Mrs. Spear of Philadelphia, were unanimously accepted and adopted.

Resolved, That we deeply sympathize with the family, friends and co-laborers of Mrs. J. H. Conant, who passed from her earthly tenement of suffering on Thursday morning, and may it be their and our consolation that this great affliction and sad bereavement is her joyful gain.

Resolved, That the *Banner of Light*, through which her great usefulness was made world-wide, is especially dear to our hearts as connected with the memory of this good, kind and loving woman. And that a copy of these resolutions be forwarded to that paper.

The Convention terminated with the reading of the following card of thanks presented to the citizens of Vineland by the visitors and the officers of the Convention.

Resolved, That, on behalf of visitors, we are commissioned to return thanks to the inhabitants of Vineland for the courteous hospitality with which they have been received and entertained; and, on behalf of the officers conducting the meeting, to the general public for their attendance and kind and earnest attention during the session of the Convention.

THE MARCH OF IMMORTALITY.

Emilio Castelar, the Spanish orator, thus concludes his last paper, in *Harper's Monthly*, on the subject of "Religious Ideas."

Do what you please with the atoms that course through the fibres of plants, the globules of blood that descend to the callous feet of the peasant, or rise to the brain of the philosopher, but do not attack my personality nor dissolve me in a barbarous communion of matter. I feel my close kinship with all created things, but at the same time I feel it with all uncreated things. We have been light, heat, gas, in the ærolitic or cometary journey of our planet during its fluid state, when it hung like a red tress from the head of the sun. We have felt our flesh condensing itself in the first condensation of the world. We find the deepest roots of our bodies in the fossils buried everywhere, which letters of rock declare in immortal carvings and indelible epitaphs the triumphal career of organism. We have grown with the zoophyte, and swayed in the bottomless seas with the sponge. We swam

with the fish and dragged ourselves with the reptile over the earth, after having passed through the transformations of the insect. We entered, full of warm blood and tingling nerves, clothed with variegated feathers, into the wide ether singing in the sublime chorus of the birds. We have fought over and over with the beasts of the desert and the forest. We have run with the horse and the stag. We have been the absurd buffoon of the universe, the ape, the chimpanzee and the gorilla. But from the moment when we reached our present organization, we have felt, flowing throughout our being, something which is not bound by time, which cannot be contracted by space. Something clearer than light, more rapid than electricity, and more vivid than magnetism or heat—the spirit, the human spirit, and within it a never-setting sun which is called thought; an irresistible force which is called liberty! But, since we have believed that this sun and this force were ours, and that we belonged to ourselves, tyrants and conquerors have made us pass through another era of bitterness, through another tribulation more cruel than any suffered in our previous millennial voyages. We have been pariahs, sudras, helots, slaves and serfs. Each and every one of us the creature of others' pleasure, the instrument of others' profit, everything but free. Now, however, have arisen the prophets, the martyrs, the heroes, the redeemers, and they have revealed unto us our own being; they have broken the chains from our wrists, and freed our shoulders from the lash, have created us anew, giving us, as it were, a new spirit full of the ideas of our rights. And now we are citizens—a victory which still cannot satisfy us, because, after having completed our destiny in this world, after having attempted to realize our ideal in time, after having labored for the good of humanity, and after having conquered the resources of this planet, we sigh with the desire for new worlds, for new horizons, for new heavens, for the harmony of arts more beautiful, and the light of sciences more grand. Thus we must labor on and struggle through the love of the infinite, ever ascending in the scale of progress, bathed to-day in blood and to-morrow in light, ever drawing nearer and nearer to meet our Creator and our God.

WONDERS OF WEDLOCK.

When a man comes before the courts of New Hampshire his prayer should be—"Lord, be merciful to me, a sinner." The ways of justice in that State are past all finding out. To laws that are queer and decisions that muddle, commend us to the legal lore of some of the Plymouth Rockers. George W. Davis, of Lowell, Mass., married Lucy A. Davis, of Nashua, N. H., informing her that he had been divorced from a previous wife. Lucy afterward discovered that his former wife, and not he, had secured the divorce. Then she began a suit to free herself from marriage to Davis on the ground that he was not divorced, and had no right to marry, and that she was therefore not his lawful wife. The trial came off before Judge Stanley at Hillsborough, N. H. The court decided that, as Davis had not obtained a divorce he could not remarry legally. The judge ruled and held that although Davis' first wife had obtained a divorce from him in Massachusetts, he, Davis, was not by that act made a free man and had no right to wed. Had the divorce been granted in New Hampshire, he might have married again after his wife had obtained a divorce, but as the decree was obtained in Massachusetts, which State only concedes such right under special provision, he was still a prisoner to the bond which had been opened to the release of his wife. As no woman can be the wife of two husbands, the divorce liberates the second wife equally with the first. But how can the first wife ever legally marry again while her first husband lives? If he is not freed from the first divorce he is still the husband of his first wife. If he is still her husband the law can compel him to support her. If she is not now his wife, how can he be her husband? If he is still her husband, and she marries again, would her second husband be justified in shooting Davis, should he wish to visit the divorced wife, which he, as her husband, can be compelled to support? If the decree of divorce in her favor does not dissolve the relationship of marriage and unmake him as a husband so she will not have him as a husband what good is the divorce?

That judge had better go back for the other half of his load!—*Pomeroy's Democrat*.

A PHILOSOPHER asserts that the reason why ladies' teeth decay sooner than gentlemen's is because of the friction of the tongue and the sweetness of the lips.

WHAT is the difference between spermaceti and a school-boy's howl? One is the wax produced by the whale, and the other is the wail produced by the whacks.

"Now, then, children," said a parish school-mistress showing her children off on examination day: "Who loves all men?" "You, missus," was the unexpected reply.

"Let's chip in and raise a hundred dollars for the Boston physician who says that it is unhealthy to rise before the sun has dispelled the morning fogs.

"As to being conflicted with the gout," said Mrs. Partington, "high living don't bring it on. It is incoherent in some families, and is handed down from father to son. Mr. Hammer, poor soul, who has been so long ill with it, disinherited it from his wife's grandmother."

A PRIEST who was examining a confirmation class in the south of Ireland asked the following question: "What is the sacrament of matrimony?"

A little girl at the head of the class answered: "'Tis a state of torment into which souls enter to prepare themselves for another and better world." "Being the answer for purgatory," said the priest.

"Put her down to the foot of the class," said the curate. "Leave her alone," said the priest; "for anything you or I know to the contrary she may be perfectly right."

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

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

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

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

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

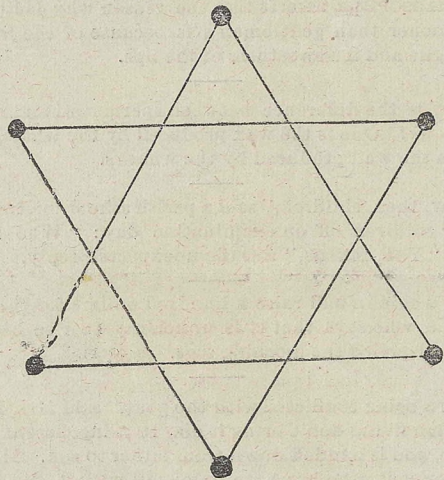
NEW YORK, SATURDAY, AUGUST 21, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

CHRIST; OR, THE RECONCILIATION.

NO. II.

Forasmuch as many have taken in hand to set forth a declaration of those things, it seemed good to me also, having had perfect understanding of all things from the very first, to write that thou mightest know the certainty.

[ST. LUKE, MS. bearing date 23 years after the death of Jesus.]
This is the disciple that testifieth of these things, and wrote these things, and we know that his testimony is true.

[ST. JOHN, MS. bearing date 63 years after the death of Jesus.]
And as he journeyed, suddenly there shined a light from heaven. And he fell to the earth, and heard a voice saying, Saul, Saul, why persecutest thou me? I am Jesus.

[ST. LUKE'S account of St. Paul's conversion, MS. bearing date 30 years after the death of Jesus.]
When, therefore, Paul and Barnabas had no small dissension with them. And the apostles and elders came together to consider of this matter. Then pleased it the apostles and elders to send chosen men to Antioch with Paul and Barnabas.

[ST. LUKE'S account of the differences between Paul and Barnabas and the disciples about circumcision, 63 years after the death of Jesus.]

But when Peter was come to Antioch I withstood him face to face. I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, why compellest thou the Gentiles to live as do the Jews?

[ST. PAUL'S own account of his differences with the disciples about circumcision, 23 years after the death of Christ.]

That which was from the beginning, which we have heard, which we have seen with our eyes, which our hands have handled, declare we unto you.

[JOHN, brother of Jesus, 65 years after his death.]
The Revelation of Jesus Christ by his angel unto his servant John.—THE REVELATIONS.

For there is none other name under heaven, given among men, whereby we must be saved.—THE ACTS, iv., 12.

For other foundation can no man lay than that is laid, which is Jesus Christ.—I CORINTHIANS, iii., 11.

I am the door, by me if any man enter in he shall be saved, and shall go in and out, and find pasture.—JOHN, x., 9.

THE RECORD.

It is not our purpose to go into an exhaustive examination of the New Testament and note all the evidence it contains within itself that the record there of Jesus is true. We believe it to be so to a much larger degree than are the records of general history that relate to so remote periods of time. Historians seldom are eye-witnesses of the facts which they put upon the record, or about which they write. They have gathered their information from whatsoever sources, and then have carefully arranged it into consecutive form; and, as we have good reason to know, are often biased in favor of, or against, the things of which they write. But in the case in question such is not the fact. The disciples may have been biased in favor of their theme when they wrote; but they wrote of things of which they were not only eye-witnesses, but in which they were actually engaged. They did not deal with traditions and fables handed down from generations, but of things that happened during their own lives. The three gospels of St. Matthew, St. Mark, and St. Luke are evidently different records of the same facts, written by different persons at different times, six, ten and nineteen years respectively, after the death of Jesus. The discrepancies that are to be found between them in regard to certain facts, are the strongest confirmatory evidence that could be advanced in proof of their truth and authenticity. They prove that there was no collusion between those who wrote them, and show that each treated the facts as he observed them, and not to make them confirm or disprove what any other had written. The quotation from St. Luke, written latest of the three, shows how he felt about the matter. Each one also speaks of himself, and of all the disciples, impartially. They do not seek to cover up each other's failings. They acknowledge that John was the favorite disciple of the Lord; that Thomas doubted; that Peter, the rock on which the church was built, denied Jesus even to swearing, and that there were various unbecoming things done by them which called forth the reprimands of the Master. In all the prominent facts, however, there is a wonderful correspondence; and in any other case than this one, if three different writers were found to agree as touching the things about which they wrote, their records would be accepted as true, without a question.

JOHN.

St. John's Gospel, written many years later than the others, is quite a different record from those of his three brother disciples: while they give a history of the life of Jesus, this is peculiarly an account of His personal doctrines and mission. John evidently had in view to convey to the world the real nature of the character of Jesus. It is more than probable that he had seen the records of his brother disciples and wrote what he considered ought to be life to the world, that they had to some extent omitted. He also manifests a higher development of understanding, and a smoother and better balanced disposition than either of the others; all of which goes to show that the doctrines which they had imbibed from Jesus had their legitimate effect upon their individual lives, toning down their roughness and sweetening their dispositions as well as culturing their minds. Nothing could be more touchingly sad, affectionately sweet, than John's description of the last days and words of Jesus to those whom "the Father had given him." Moreover, John had grown into a better comprehension of the real character of the mission of Jesus than had been attained by any of them when the other Gospels were written. Matthew presents Him as the Son of David; but John regards Him as the Son of God. It is also evident that John had a better apprehension of the Creator than is manifest in the other Gospels. "In the beginning was the word, and the word was with God, and the word was God," says John. His mind had matured; he was no longer the ignorant son of Zebedee, but the broad-minded, comprehensive philosopher and perceiver of the inmost truths of nature and God, as well as of the character of Jesus and His relations to the world at large. His comprehension of the Spirit of Truth as the Comforter that should come to lead

into all truth, clearly indicates this growth of mind and breadth of understanding. This is even more clearly evinced in the first general epistle than it is in the Gospel. It is there that the clearest, the least mystical and parabolic statement of the final meaning of salvation and of the mission of Jesus is found. No equal amount of language in any tongue was ever compiled that has the wide significance and the profound philosophy of this epistle. It is really a didactic discourse upon the doctrines of Christianity; and points out, in the most distinct and emphatic manner, what is the nature of sin, and what it is to be, as Jesus was, a Son of God. This deeper penetration which John had over the other disciples is probably to be attributed to the revelation made to him on Patmos. His gospel and epistles were written afterward, and their character is undoubtedly to be attributed to their effect upon his mind, in giving him a clearer insight into the hidden mystery of creation and life.

But in the record of the doings of the apostles after the death of Jesus, there is to be found what must be considered as unanswerable proof that the records in general are true; that there was such a person as Jesus, that he lived and died; and that his disciples continued his mission with great zeal and earnestness afterward. Nor are the persecutions, of which St. Luke makes record, at all inconsistent with the advocacy of the doctrine that Jesus was the Son of God, who had been crucified and was raised from the dead.

Even in our own day, personal safety is not entirely secure where new and strange doctrines are advanced which set the people in an uproar, as did the preaching of the disciples. When the age of the world in which the disciples went out to preach the gospel to the people is considered, the wonder is, not that they were persecuted, as it is said that they were, but that they were suffered to teach at all a doctrine so contrary to the prevalent customs and creeds, and so subversive of the authority then in power. If there be any reliance to be placed upon anything that is recorded in the New Testament, it would seem that there must have been some strange power or fear over the Jews that made it possible for the disciples to go boldly through the country and preach that the crucified Lord had risen from the dead. If there had not been something in it, some truth that overawed the authorities, the disciples would never have been permitted to do as they did under the very eyes of those who had killed their master.

Nor is it reasonable to imagine that the disciples would have risked their lives, as they must have known that they were doing without some great source of inspiration. It was no myth to whom they were devoted; no imaginary personage foisted upon them by the fanaticism of anybody. Nothing short of the very scenes recorded in the gospels could have made it possible for these untutored men to have gone out as they went, with the power of the spirit upon them, to rouse the multitudes. Peter, who had denied all knowledge of Jesus, when he was arrested, was the boldest of the bold after he had seen the resurrected Lord. What was it that wrought such a change in him? Was it not that his understanding of the Scriptures had been opened to him, as recorded by St. Luke, and that he comprehended, better than ever before, who and what Jesus was? It seems to us that there is too much consistency and cogency in what is found in the New Testament to make it plausible to say that it is nothing more than a myth.

Moreover, St. Luke's account of the conversion of Saul is so nearly counterparted by many things that are occurring in these latter days that it does not seem at all improbable. Paul, in several instances, confirms Luke's account of the conversion; as he does also his version of the dispute that grew up between him and the disciples, on account of the doctrine of the circumcision. Paul was a minister of the gospel to the Gentiles, and taught that circumcision availed nothing. Peter and some of the other disciples, holding to the Jewish law, took him to task for his heresy. Paul, in his letter to the Gallatians, fully confirms all this, and says he "withstood Peter face to face" when he was come from Jerusalem up to Antioch to set the Christians there, whom Paul and Barnabas had converted, right; and it seems that Peter so far prevailed that he drew Barnabas, who had been Paul's bosom companion, away from Paul after himself. If Peter and Paul differed so widely then, it does not seem strange that the Peters and Pauls of to-day should differ in the same way about things of even less real moment than the Jewish circumcision.

GENERAL SUMMARY.

The internal evidence, then, of the Bible regarding the things of which it treats, is complete. Not only do its various parts agree with and confirm each other, but, as a whole, it is in perfect keeping with a great religious scheme; and this scheme, again, is in perfect harmony with what we know about the development of the religious nature in man.

It represents the rising of human nature through one scale of growth, repeating the conditions of the lower in the higher octave. It found man in intellectual night. In beginning to use his reason, and to guide his acts thereby, he became entangled in the meshes of doubt and failure, which were followed by their legitimate results—suffering and death; but his restless ambition, untiring energy and unconquerable pertinacity carried him forward and upward in spite of every obstacle. There was that within him which ever kept the star of hope shining in the horizon and made it possible for him to emerge from the deepest sloughs of despair, and secure triumph even in the severest defeats. Thus, on and up he has traveled, until in these latter days he

is really becoming, "like one of us," to know all good and all evil; until he has gathered fruit from the tree of knowledge of good and evil. So that only the highest branches are beyond his reach, and those even he is now grasping after, knowing that upon them is the fruit and water of life, of which, if he partake, he shall re-enter the garden of Eden and live forever. In the life and character of Jesus is prefigured the ultimate condition of the race when it shall have gained the last degree in the rising scale of progress; when, intellectually, it shall have conquered the mystery of life, and thereby triumph over death as Jesus triumphed, thus becoming "the way, the truth and the life," for all who should be saved from death.

HIS BIRTH.

Probably there is more skepticism about the Bible and Jesus, growing out of the so-called "immaculate conception," than from all other causes combined. The idea that Jesus was conceived miraculously, that is, without physical contact with man, is beyond the conception of those who have come to know that nature works by laws immutable. The question, so far as the Bible is concerned, is whether the record really demands such a conception as this; and so far as the general matter is concerned, whether it makes any difference if this were so or not. Of course it cannot be positively demonstrated that the Mother of Jesus was not with child, as it is inferred she was, without knowledge of man. There may be an unknown power by which such a thing can be performed. But the time is coming when children will be conceived and born as Jesus was; and all those who are so conceived and born will be perfect children as Jesus was perfect. There have been experiences, spiritually, since the spirit-world began to pour out its power upon this, by which it may be possible that what is claimed may have occurred to Mary, and have resulted with her as it is not known to have resulted in any other case. In any event, the subject is a very proper one for investigation and discussion; indeed, is one that ought to be canvassed thoroughly, not only from the standpoint of natural law, but from the Bible record. It may be possible that that record will be found to be entirely consistent with quite another theory than that which is so generally accepted.

But the prophecies of Christ's birth do not require any such conception as is demanded by the accepted theory. Isaiah alone speaks of the fact involved. He said (vii., 14), "Behold a virgin shall conceive and bear a son." There is nothing in this language that is at all in conflict with the usual law of conception. It does not say that he shall be born of a virgin; but that a virgin shall conceive; that is to say one who has never known man shall, in knowing, conceive. It is true that St. Matthew understood it as it is commonly accepted, for he makes Isaiah to say, "Behold, a virgin shall be with child, and shall bring forth a son," whereas Isaiah only said, "A virgin shall conceive."

Aside from this misquotation of Isaiah by St. Matthew, there is only one other passage of Scripture that even seems to support or to suggest that Jesus was conceived miraculously, and that is Mary's reply to the angel when he "came in unto her," as recorded by St. Luke. This is the record:

"And in the sixth month the angel Gabriel was sent from God to a virgin, espoused to a man whose name was Joseph, of the house of David. And the angel came in unto her, and said, Hail, highly favored; the Lord is with thee; blessed art thou among women.

"And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this might be.

"And the angel said unto her: Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus.

"Then said Mary unto the angel: How shall this be, seeing I know not a man?

"And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, that holy thing that shall be born of thee shall be called the Son of God."

From a close inspection of this language, it will be seen that Mary was not yet with child when she said to the angel, "How shall this be, seeing I know not a man," for he said to her: "The Holy Ghost *shall* (not has) come," etc. Therefore, so far as the record shows, there is nothing but supposition upon which to base the idea of a miraculous conception. Taking the Bible therefore, literally, there is no foundation for the theory that has found such general acceptance among Christians, and we may go further and say that there is nothing in the Bible that warrants such a belief. Moreover, St. Luke goes on to show that Jesus was descended from David, and all the prophecies foretell the same. Now, if Jesus was not conceived of man, how could he be a son of David? St. Luke, who speaks more in detail about the birth and descent of Jesus than any of the other gospels, says that Jesus was "supposed to be the son of Joseph," and he takes special pains to trace him back as a descendant of Abraham and David. We are at a loss to conceive why St. Luke should have been so particular about this if he had understood that Jesus was conceived in some unknown and remarkable way, through the direct interposition of God. It will be noticed that, in this account by St. Luke, it is never even intimated that Jesus was conceived of God. She was overshadowed by the Holy Ghost only. When the world shall come to know the mystery of God,

this saying will be understood, as will also that other one of St. Luke, "That thou shalt conceive in thy womb."

We see no possible escape for the Christians who hold to the improbable theory of the miraculous conception. In holding to this, they deny the paternity of Joseph, and unwittingly destroy the very thing that ought to stand, to wit: that Jesus was a descendant of David and, consequently, a fulfillment of the prophecies. None of the prophets ever intimated that the Savior which was to come should be conceived according to the Christian theory; but one and all repeatedly declare that he should be a lineal descendant of the seed of Abraham and David. In Abraham and his seed shall all the nations of the earth be blessed, is the language.

So here is the dilemma in which modern Christianity finds itself: If its adherents still claim that Jesus was not a son of David, then they deny him as the fulfillment of the Old Testament, which falls with the denial; but if they claim that he was descended from David, then their long accepted theory of miraculous conception without human or angelic agency, falls, and with it, the whole theory of modern Christianity which becomes a vast castle in the air without the least foundation in fact in what it pretends to stand upon. Skeptics have contented themselves with denying their theory, but have never gone so far as to examine its pretended foundation to see if, really, it were built upon a rock or upon sand. If they had done this, instead of merely entering a negative to their affirmation, they could have long since convinced Christians that the Jews were right in rejecting Jesus, and claiming that he was not He who should come, that he was no savior at all, or else that there were no prophets.

If there were to be a theory framed upon the two records of his birth furnished by the gospels, opinions might be divided between St. Matthew and St. Luke, the former seeming to hold in opposition to the latter that Joseph could not have been the father of Jesus, for he says before they came together she was found with child; and that Joseph desired to put her away "privily," but that the angel of the Lord appeared to him in a dream and told him that which is conceived in her is of the Holy Ghost. Now whether St. Matthew or St. Luke were better informed regarding the parentage of Jesus must of course remain unknown; but there is some reason for the belief that St. Matthew thought it necessary to have it appear that Joseph was not the father of Jesus, and that He was conceived of the Holy Ghost without any human intervention. His perverting of the prophecy of Isaiah would seem to support such a theory. So, as between the two gospels, the interior evidence stands in favor of St. Luke. Both of them cannot be correct; and it is more than probable that neither of them ever knew everything that occurred to Mary before the birth of Jesus. But it seems pretty evident that there was not much stress placed upon that matter by them, else there would have been more pains taken to have had all the facts appear.

Besides, neither St. Mark nor St. John give any attention at all to His conception and birth; but both of them begin their accounts at His baptism by John. It is also not a little singular, in view of its supposed importance, that the question of His earthly paternity was never spoken about by Jesus Himself, as if it were in any doubt. He was regarded as the carpenter's son. It is much more than probable that the great mystery in which it is attempted to wrap his birth was an afterthought of Christianity, when it was found necessary to have something supernatural with which to bewilder and frighten the people into support of the church. In our view the manner of His conception and birth is only important as an indication how others like Him may be conceived and born. His life and power and the truths that He uttered would be equally valuable in any event in which His birth might have taken place.

There is this fact, however, to be borne in mind, that the reason that He was a perfect man, having His two natures completely in harmony with each other, by reason of which He was capable of living the life He lived, and of knowing the truth that He knew, and of having the spiritual knowledge that He had, is to be directly attributed to the circumstances of His conception; that is to say, He was conceived under perfect conditions of harmony. Let these conditions be what they may have been; let it be supposed that he was born by a direct interposition of the Divine Mind, in a way of which we can have no knowledge; or, on the other hand, that he was of human paternity, Joseph even not being his father, it can certainly not be to the interest of anybody to be kept in the dark about it. If the truth is to be learned, no one ought to wish not to know it; and since His disciples who left accounts of Him do not settle the matter beyond dispute, it seems to be perfectly right that any one so disposed should discuss the whole subject. It is one of those things that has been held to be above discussion, and for that reason the *ipse dixit* of those who have chosen to assume a miraculous conception has been received unquestioned. Nor have many even read the two accounts of the matter with any view to criticism, or as if there were anything to be inquired into. The truth of the matter is, that there isn't a word in either of those accounts upon which to base the common notion, while his own words to the effect that he was the Son of God, and that He and His Father were one, are to be regarded as referring to the perfectness of his life and character, rather than to his conception and birth, as all men will be sons of God who shall be perfect as he was perfect, let their parentage be what it may.

GROWTH.

There are some people in the world whose intellects are so fashioned in the iron mould that they cannot imagine even, to say nothing about realizing, that there is such a principle in nature and man as growth. These people have no apprehension of the method by which God has outwrought the universe. They cannot see that before man could be, there had to be the wild beast and the poison vegetation. And having come up to man they cannot see that the same process which had obtained before him is repeated in him; that he was obliged to go through each of the several stages of progress corresponding to what had been gone through before; that it was a necessity, before he could be intellectually at one with God, that he should develop from the era of rocks out of the inorganic into the organic, through vegetation, fin, feather and flesh, to the human standard divine. They cannot comprehend how the mind was compelled to grow as the body had been grown; but instead, they call the process the fall of man from his high estate, and make of God a thing that did not know what He should create nor how to govern what He had created. Why not take the animals to task because the best and noblest were not created at the first? Why not denounce the horse for not having put in his appearance when nothing but the mastodon roamed the earth? Why not curse the slimy reptile for having been before the useful animals? and indeed, why not call God to account for all these failures, all useless works, useless expenditures of time and strength, when in a moment He could have called forth from the sleeping chaos a busy perfect world? And then why not curse Him for having made thyself imperfect? for not having made all alike, so that there could have been no possible comparison between a lower and a higher state of being; nothing above to call the attention of those below to better things; no need of growth, of change; no need of anything, save to exist?

These are the things that are in substance done by every one who says the world and each and everything within it is not to-day as good as God could make it; as good as it were possible that it and they should be, by reason of the circumstances of their production. Look at the cultivated fruits and flowers! Once that from which they came was rank and poisonous; but man, a higher form of life, took them in hand, and by surrounding them by refining influences, has made them what they are; not changed in nature, only cultivated into use and beauty. Now man is like unto the fruits and flowers. Once in a rank and poisonous and unfragrant state, he has been brought somewhat on the way to use and beauty; to fragrant perfumes of love and affection; to sweetest tastes of wisdom, knowledge, truth; all by the self-same plan by which the lower forms of life have been developed to the higher; and the God within the human has so perfected for himself His form, that he that is within communes somewhat, but not yet perfectly, as Jesus did, with Him who is everywhere without. If God be the spirit of life within the universal whole, then wherever this spirit is it is a part of that perfect whole, and perfect as a part; and as man has within himself this portion of the whole, it must in and of itself be as perfect as all the rest elsewhere.

Hence the growth of man is the effort of the God within to bring about a reconciliation of the various organs of the body to the needs and wants of the indwelling spirit, so that this perfect Spirit, or Son of God, may have a perfect body through which to worship the Father, All in All.

CONGESTION.

All reformatory movements, as movements, are in a state of congestion, and the principles that originally promoted the agitation resulting in these movements are spreading into and involving the whole body, politically, financially, industrially, socially and religiously; and, as it were, bringing the heads of these movements into conjunction. Never before were these reforms in progress involving at one and the same time all the departments of society, and reaching down to its foundations. There have been various political and religious movements and revolutions in all ages of the world; but never until the present generation was there what might properly be called either a financial, industrial, or social revolution threatened. The institution of the greenback was really the beginning of what shall ultimately be a natural money-system, and the destruction of the bondholder and the money-lender. The labor movement, including trades unions, co-operative companies, internationalists, has sounded the clarion trumpet of justice, demanding what has been "kept back by fraud" for its votaries, while the claim that woman shall be no longer subject to the curse put upon her of being ruled over by her husband, has touched the only key that had not sent forth its herald note, and completed the circle of reform.

A perfected condition of society would not be one in which any one of these movements should have been completed. Suppose, for instance, that suffrage were already made universal; that an adult person had the vote, that would by no means set everything to rights; nor would anything less than a realization of the aims of all the movements tend very much to better the condition of the people. Fighting the common enemy in detachments permits him to concentrate and overwhelm each new advance in turn; and in this way the tyrant has maintained all his strongholds intact. But from the moment all the movements against the common foe shall coalesce then his fate will be surely sealed.

The present condition of all these movements presages the coming on of that to which we refer. Involuntarily, the movers behind the scenes are beginning to recognize that all reform is one at bottom; that all servitude is also one, and that it were useless to wage a guerrilla warfare any longer. They see the need of a concentration of all the forces that are striving for relief from the oppressor, into a common body, to be hurled *en masse* upon the foe so that his central position may be broken.

Hitherto there has been no common faith around which such a movement could accumulate. The religious nature of man has had no share in any of the varied piecemeals of reform. The intellect has ruled them all. The crusade could never have been possible, based on any other foundation than faith. It is this quality that leads the world to accomplish its undertakings. Without it nothing can succeed. It is the want of it that paralyzes everything. It is the want of it that makes it possible for those who perceive the right, intellectually, to sit down quietly to see the wrong obtain in practice. The Church even is almost faithless. Some shattered remnants of its life are still to be found among the Catholics; but elsewhere, all is cold and dead—the polished marble, with no indwelling spirit; the form without the soul. And this is true of all reforms. They need the energizing spirit of religious faith to make them vital, and until they have it, nothing will be consummated.

But now the question will come up. Why, when the justice and the need for all the various reforms are seen by so many, shall we not drop the various separate issues and join hands to gain a final condition of society, in which all-sided justice shall be made the basic rule of construction? The reason is very clear. Self-interest wants to gain what it desires itself, and cares not for what others need or want, and in this selfishness fails in its aims, and is the cause of failure to all the rest. We do not believe it possible that any separate reform can go on alone in the present state of things. They must recognize that they are all striving to gain the same end, and in a faith that shall make a unit of them all, press onward to the common goal, in a general forward movement, before success can be obtained.

But is this like to come? No! by no means. The common apathy presages no such happy consummation; but rather that the congested state will continue, until, in medical phraseology, mortification shall set in and carry death to all social organic forms. Decay is even now written over all their faces, and the death-rattle is heard in their gaspings after breath and life. Whether this shall continue until everything goes into anarchy, or whether a new religious faith shall spring up to be the "Cloud of day and the pillar of fire by night," to lead the way to "the promised land" remains to be seen.

FACTS ARE STUBBORN THINGS.

What will ye do with the following facts, men of the United States? Fear that your wives and daughters will become corrupt, do you? You have been told time and again that the results of the suffrage and political equality for women, would be such as J. H. Hazford, the able editor of the *Laramie Daily Sentinel*, in its issue of July 21, 1875, has shown plainly to have been the case in Wyoming. Read, and in the truth find your condemnation; your exposure that you deny woman her inherent right to participate in government, because you think it will rob you of some power; will prevent you from forming your corrupt rings, and carrying on your corrupt practices. Read, we say again, and hang your heads in shame, and when you are willing to confess that you are convicted know that suffrage is only the vestibule through which woman is to enter into the temple of her complete emancipation:

"It is pretty well known to the old pioneers that the *Sentinel* advocated woman's suffrage here in Wyoming, and stood by it pretty faithfully, in its infancy, and in those times when it was in jeopardy from its enemies. We never advocated it from just the same standpoint that Miss Anthony and Mrs. Woodhull do, nor did we ever expect it would be attended by just the same class of results which they anticipate for it.

We never supposed women, as a separate and distinct party, or as individuals, would reap any special benefits from it, aside from the common interest they have with the community at large in having good laws and efficient government, and in this we are not disappointed. And we refer briefly to the subject now because there are so many newcomers here who have not had an opportunity to watch the practical workings of this experiment.

To us, the novelty has worn off, and we have had time to coolly estimate the results. There are those here who can remember the condition of things here six or seven years ago, and can compare them with the present, and though we might differ somewhat as to the causes which have produced this change for the better, yet we shall be able to agree upon a few facts.

We never had a term of court here, held in a decent and comfortable place, with its proceedings marked throughout by decency and decorum, and divested of everything pertaining to levity and blackguardism till our ladies were summoned to attend and participate in it.

We never had a grand jury here that boldly and unflinchingly took hold to investigate offenses against decency and morality, and hunt out and bring offenders to punishment, till we had a grand jury composed largely of ladies.

We had had several terms of court, but had scarcely been able to convict or punish a single criminal for any crime,

however heinous, through the medium of those courts, till we got juries composed largely of women.

We did not have a single election here without drunkenness, rowdyism, quarreling, fighting and bloodshed, until our wives, mothers, sisters and daughters were permitted to accompany us to the polls. We well remember the time when many a man stayed away from the polls, losing his rights of citizenship, rather than encounter the danger and rowdyism he must meet in order to exercise them.

But all this is changed. Our elections go off as quietly as any other social gathering, no matter how heated a political campaign may be, or how important the issues at stake. And we all point with pride to the result, whether or not we agree as to the cause which has produced it.

We call attention to a country boarding announcement by friends who are in warm sympathy with all reformers, and who offer not only social but external advantages.

CONFESSION.

A long illustrated article in *Harper's Monthly* for August, headed "Caricatures of Women" closes thus:

Equal rights, equal education, equal chances for independent careers—when women have enjoyed these for so much as a single century in any country, the foibles at which men have laughed for so many ages will probably no longer be remarked, for they are either the follies of ignorance or the vices resulting from a previous condition of servitude. Nor will men of right feeling ever regard women with the cold critical eye of a Chesterfield or a Rochefoucauld, but rather with something of the exalted sentiment which caused old Homer, whenever he had occasion to speak of a mother, to prefix an adjective usually applicable to goddesses and queens, which we can translate best, perhaps, by our English word—"august."

After confession it is proper to do works meet for repentance. We look for a good article in the next number of *Harper's Monthly* advocating the rights of woman to political equality, soon to be followed by another asserting her right to personal sovereignty, and sternly demanding the abrogation of all laws, ecclesiastical or civil, now in conflict with the same.

ETERNAL LIFE.

BY MARY W. MOORE, M. D.
CHAPTER III.

"The living, acts." This favorite axiom of the worthy professor and founder of the Hygeio-Therapeutic College, embodies a great truth, and points to the millennial dawning, when the vital principle in its material temple shall become invulnerable to physical law; when "they shall take up serpents or drink any deadly thing and it shall not hurt them."

Then we may do these things, but the important *now* which leads up to it is that with which we have to do. It is true that in the relations of dead and living matter the living acts upon the dead, as when poisons, impurities or obstructions are present in the living organism, where it does act in resistance unto the very death. Still the old chemical affinities of the atoms exist, even under the vital domain, and they are separable; the formation is mortal—dust returns to dust.

The contact is not yet complete. To secure this, to become superior to law, to reach sublime heights above it, we must first be subject unto it, fulfill it, be harmonized and perfected through it.

This is what the poor world wants, and for what it has been so long groping. The race, the aggregate, are on the gradual ebb and flow of advance. Shall we lie passively in the ground-swell of want and misery waiting to be brought in by the tide? Our individuality may slip from us and be resolved again into the ocean of spirit. Our individuality is worth striving for. Let us use it, springing forward on tidal waves seeking what we may do to be saved. Let us remember that the earthly is first, then the spiritual. Physical salvation bears its appropriate spiritual salvation, as surely as the perfected grain-stalk bears the perfected ear.

Physical salvation means a great deal. It implies proper conditions—a chance for life. It comprehends appropriate food for our whole nature, and freedom to make it our own—peaceably if we can—forcibly if we must. Food and freedom. This is all; and it is all about us. Let us put forth feelers, like the monad, and take it.

Must we revolutionize, tear down false institutions, hideous creeds and customs, shams and wrongs which seem so to hedge and hinder us? Not at all. They are ropes of sand, grim shadows. In the words of the great Napoleon, "Let us set forward." Realities alone are worthy our attention. Resist not evil. These toppling shades, black with iniquity and crime, will crumble, dissipate in thin air, as human credence is taken from them. Our fancies build the shapes we see, the chains we feel. Let us walk through them, vapors that they are.

Will we have freedom—sweet freedom—whose home is said to be on the mountain-top? She stands at the door and knocks. Let us drop our shadowy burdens, our all-absorbing nothings, and embrace her. With her are wisdom and knowledge and power—power to overcome earthly things, and wisdom and knowledge to see the way all luminous as we turn toward the realities.

Does duty bind us? She, too, has been subserved to the service of this shadowy world. Self-sacrifice in such service is suicidal, and curses him who gives and him who takes. Selfhood is the first duty, and human duties never conflict with this. This and our duty toward the good of our kind are one, and there are none other.

Our duty, then, lies toward our physical salvation, our perfection under the law to attain unto eternal life. Love perfects us, but in our blindness, impurity and impotence we know not how to love. We have denied and debased and defrauded our love natures until we know not how to use them. They are, for the most part, dead within us, or

grasping, ferocious and cruel, like the animal instincts beneath us.

Our bodies, the instruments of our souls, are loaded and obstructed, or inflamed with impurities and poisons. What wonder that the love expression is imperfect and impure! Purity of love implies pure surroundings, physical purity, which brings us again to the problem we are seeking to solve, to the conditions of physical salvation—appropriate food for our whole nature, and freedom to make it our own.

[From the *Sunny South*.]

MARKET REPORT OF FASHION.

BRAINS—Middling; none offered of best quality.
MODESTY—Quiet; sales dull.
DOMESTIC ECONOMY—None in market.
CONJUGAL LOVE—Small stock on hand.
RELIGION—Not much old-fashioned.
"HOME SWEET HOME"—Gone up the spout.
BLOOM OF YOUTH—Market stocked, but the demand exceeding the supply.
DEAD FOLKS' HAIR—Still commands a good price.
DISINTERESTED FRIENDS—"None guilty."
BALLS, HOPS, WATTEAUX, ETC.—Brisk and steady.
"CHARITY THAT IS KIND"—Quoted somewhere in that old-fashioned book, the Bible.
HOME AMUSEMENTS—Rather dull.
THE SNOB FAMILY—Controls the market.
PRUDENCE AND PROPRIETY—Out of "style."
VOCAL MUSIC—We quote a little screeching, a little squalling, and considerable howling.
INSTRUMENTAL MUSIC—None in market but the tremendous operatic.
PLATONIC AFFECTION—Market active and steady.
DIAMONDS—Greatly in demand, either real or spurious.
LACES—Real point steady at a high figure.
BABIES—Market only moderately active.
CURRENT LITERATURE—"Blood and thunder" stories and sensational French novels much in demand.
SUMMER RESORTS—Stocked with invalids, fast women, shoddy belles, bogus millionaires, pick-pockets, block-heads, and some of the Dent family.
IMITATION JEWELRY—Heavy sales; prices firm at the "Dollar Stores."
SLANDER—Sales very heavy.
A VIRTUOUS WOMAN—"Her price is far above rubies."
"LOVE'S YOUNG DREAM"—*Vide* Tom Moore.
FLIRTATIONS—Unusually active among both married and single.
MARRIAGE—Demands high; figures, say one million or more.
DIVORCES—Market brisk at easy prices.

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

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MORRISTOWN, June 29, 1875.
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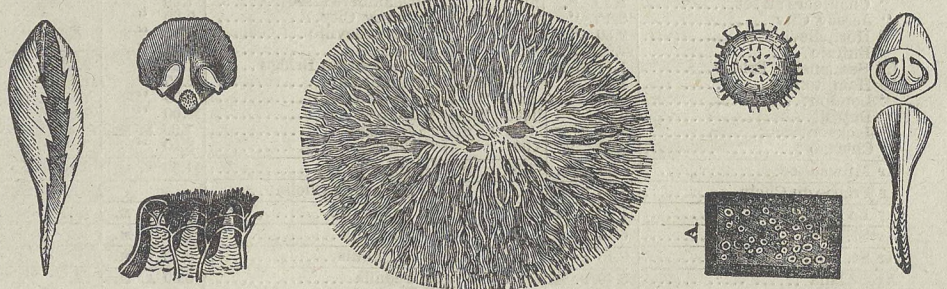
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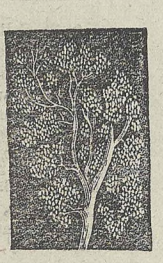
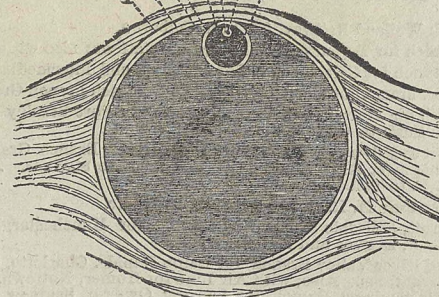
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Via Erie & Mich. Central & Great Western R. R's

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 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.	7.30 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	5.30 A. 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 Biemarck.	11.00 P. M.	...	Ar Biemarck.	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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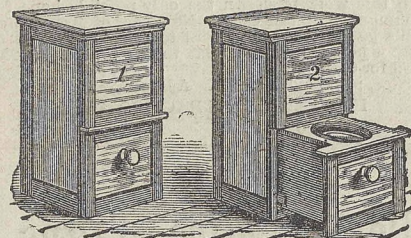
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