

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

OH, "VERITAS!"

AT HOME, June 6, '73.

Dear Weekly—How often, since I perused the columns of the last number of our paper, have I echoed the wish of Burns—

"O, wad some power the giftie gie us,
To see oursel' as ithers see us."

Yet, at the same time, I could but reflect—"wise judges are we of each other!"—for here comes "Veritas" after me with the hatefulest charge a man can bring against a woman who retains a spark of her sex's sensibility.

Dear WEEKLY, tell me, do I leave the impression that I am a man-hater, or is it the very coinage of the brain, that masculine ecstasy is very cunning in? Please come to my relief, you who know me face to face, and say you think "Veritas" has had some tender spot offended!

I completely disarmed that "other man," who had drawn the erroneous inference that I am such an unsexed abortion as a female man-hater. And O, "Veritas," verily I would give much to disarm thee!

I don't care so much about the rest of "Veritas'" critique—it may or may not be, just as he says; he views me from his standpoint, of course; but when he says that "all male readers" are liable to call me that abominable thing, I almost feel "Othello's occupation's gone!" What shall I do to be saved, in the estimation of "Veritas"?

Perhaps I can redeem my jeopardized womanhood, in part, if I reply in all seriousness to his serious communication to me personally, with the charge of "man-hater" left out.

Let me try: First, he sets me down as inconsistent, just like all superior lords of creation when considering a woman from a purely masculine standpoint. Now don't infer I hate you, "Veritas," because I insinuate you are prejudiced against my sex—most men are, you know; and from the tone of your letter, one can see you are no exception to the rule.

But you think me inconsistent, because I "utterly ignore those shortcomings in women which I so justly complain of in men." Do I ignore the faults and follies and foibles, the ignorance and stupidity and absolute depravity of female status to-day? In truth, "Veritas" has read my letters to the WEEKLY to little or no purpose when he makes that sweeping and unjust assertion. But perhaps he has read only the man-hating letters.

Men are awfully sensitive about their innate peculiarities which, when I speak of them as they are manifest to my observation, should not indicate that I hate men any more than my denunciations of women's shortcomings prove that I hate my own sex. Rather the reverse: that I love both men and women so much, and have set up so high an ideal of true manhood and womanhood, that I must denounce the follies and the vices that detract from that ideal. I think "Veritas" has misunderstood me, and has summed up my "results" of our present pernicious system for my estimate and ideal of manhood.

When I talked of the snubbery of married men to their wives I was speaking of them as a class toward a class, not considered in a general sense. I know as well as "Veritas," and deplore it as much as he can, that snubbery is more common to the general woman than to the general man.

Men scorn to be snubbed, save to their wives, who are snubbed themselves till after a good dose of marital masculine tyranny has taken it, out of them and left them as meek as Moses. But as a class, such as I was considering them, more married men snub their wives than *vice versa*.

I not only could, if I would, as a conservator of public morals, trace the ills that flesh is heir to to woman's present lamentable, enslaved, lust-ridden, ignorant condition, but I have done so repeatedly in the columns of the WEEKLY, as "Veritas" can verify if he will take the pains.

And as to his charge—for as he addressed me, I suppose he

meant me, when he speaks of striking at causes rather than effects—as to that charge, I must say that the effects I deal with ever suggest the cause and the remedy, both of which I'm quite sure I have not proved derelict in mentioning.

Now, as regards the "sacred office of maternity," it offends me to the quick to have the judgment passed upon me that I do not appreciate it, and that I have in any manner failed to give it prominence in the holy of holies of my aspirations and inspirations concerning womanhood. Surely "Veritas" did not mean that I have a groveling idea of motherhood! If he did he has been a shallow reader of the woman he has criticised.

In regard to what he says of young women of the present, I refer him to my letter of three months or more ago, on "Modern Girls," and he will there see I do not "utterly ignore" their shortcomings.

If I advocate the peculiar rights of my sex it is not because I do not appreciate "human rights;" for, until justice is done to women, men are losers with them, and upon women's rights depend men's rights, consequently human rights.

Now for "familiarity breeds contempt." "Veritas" has again misunderstood me, and he imputes to me a grossness of idea that all my letters to the WEEKLY would seem to refute. I had little of the sexual idea in mind when I spoke of that familiarity that does breed contempt. In fact I had none of the sexual idea in view, for the disgusting familiarities of wedlock are only perversions of the sexual principle in its purity, for which I have the highest reverence.

There is a sweet and sacred familiarity, such as Jesus held with Mary and Martha and Lazarus and the disciples; aye, even with publicans and sinners. I cannot fancy Jesus of Nazareth calling Mary Mollie or Martha Mat, or pulling off his coat and boots, supposing he wore them in their presence, and calling for his dressing-gown and slippers, and the last *Police Gazette*, while he elevated his feet on the mantel-piece, and spit tobacco juice on the fender.

Neither can I believe he performed the personal offices of the toilet in their presence, and wiped on a common towel, though the wiping of his feet with her hair by the sorrowing Magdalene was tender and touching enough to melt the hardest heart. Truly much was forgiven her, for she loved much, and her familiarity with the sweet Saviour could not breed contempt.

I am no strait-laced stickler for the proprieties, so called, but I believe in proper distance; or, as my father has a habit of saying, "Hands off, unless you wish to purchase."

I will not tolerate familiarities from unattractive people, though there be plenty of good souls ready to fling their arms about all they meet, and promiscuously kiss all whom they come in contact with—who never seem to have had an attraction or repulsion, to whose influence I confess to being mighty sensitive. Nothing breeds contempt in my soul so soon as familiarity that don't attract.

In conclusion let me say, I myself am after the same woman "Veritas" is fishing for, with her "mental, moral and physical faculties blended in one harmonious whole," and I am also after that sort of a man, too! Does "Veritas" know of such a one? Any information of his whereabouts will be thankfully received by
HELEN NASH.

THE INFAMY OF OPINIONS.

There is nothing to which man is more prone than to be incessantly braiding opinions, unless it be to give them importance. While there is nothing of value in them, yet there is much that is not only dangerous but cruel. In all ages opinions have been the instigating causes that have torn the world into factions, while they have lighted the fires and fanned the flames of all the terrible persecutions that have ever raged. Where all else would fail to sever the most delicate and tender ties, a mere difference of opinion would accomplish it. All theories are only opinions erected into a form, and canonized by consent and custom, bequeathing to the world the darkest night it has ever known. And to-day, with all of man's confidence in increasing light, this terrible night succeeds in keeping its baleful shadow in the ascendant. Opinions set forth as an importance for others to believe, whether they emanate from the brain of Bro. Wheeler or somebody else, are simply diabolisms. If any thought, conception or suggestion be transparent to the thinking mind, it is not my thought, but the thought of that mind, a step in its emancipation. I am not, nor have I been at any time, collecting rubbish from the dead past to pile

upon the already suffocating race. It is freedom from all belief that is needed; not something new to believe. Is it asked, "How are we to get rid of believing?" Simply *know* something, if it is not much. There is a wide difference between digging down to the hard rock bottom for myself, and that of speculating on the best way for others to do it. Don Quixote's battle with the wind-mill was a very apt figure to characterize the folly of a war of opinions. I will cheerfully contribute my share to gather them into one vast mountain pile, and while I applied the torch to them and scattered their ashes to the four winds, I would repeat the funeral obsequies of the direst curse that ever smote man with its infernal mildew. I could then turn to my fellow-man with feelings of honest pride and congratulate him as a freeman.

We have been so long befooled by abstract acquirements that we question, with the air of a Roman conqueror, the intelligence of any one who will not confess that he has derived his stock of information from a foreign source. I have been smitten with this folly, but, I frankly confess, that though I believed much, I knew nothing until I had promptly repudiated my garnered crop of knowledge from foreign sources, and leaned only on the resources engendered in this thinking soul for aid. It was not essential that I should be like others; but it will be eternally important that I shall be like myself. Rounded out in the symmetrical proportions of a beautiful selfhood, existence from every loveable source speaks to me with the easy and unaffected naturalness of life-long associates, without any stipulation from me that it shall concur in my opinions, or any danger from it that I shall be corrupted by it. That man or woman who has not instinct or intelligence enough to repeat him or herself is poor indeed. An old goose has brains enough to do this, if not interfered with. I confess that if the aim of life be to scramble after artificial elevations, the opinions and experiences of those who have made such a life a success are valuable; yet, these can never point us in the direction of real greatness, for ambition never yet found it.

In those strictures on my article in the WEEKLY of May 29 I will call up a few passages as they shall appear to invite my attention. Not because these strictures have been pointed at me, for they have just as much right to do this with me as with anybody else. I do, however, call them up, because they afford an opportunity to illustrate the trifling nature of opinions, whether they emanate in rhyme from Alexander Pope or in threatening prose from a God.

In the statement that I should have held the opinions expressed in that article about the time of my birth, it is barely intimated that it would be preposterous to imagine that I did. Suppose I tell you that every restless feeling awakened by an interference with me then, may be safely translated into a protest at the act as an unwarrantable outrage, and as real too as I feel it now. To make this plainer, I will relate a fact that transpired when I was about three years or so old. My father was my idol. He was much from home, and in public business of some nature. When he was absent I would linger for hours together, watching for his coming. At length one day he came later than usual. A man came into the house with him. My father was talking in an excited manner. It was new to me, yet my little being bounded to meet him, as was my custom. He caught me by the arm and thrust me from him with a rough and unnatural expression. That was the last time that little boy ever lingered peering around the house corner to greet his father's coming. No better man ever lived, yet after that causeless ebullition of feeling breaking out on me, although having no connection with me, an involuntary dread hung over my being in his presence which I could not explain until riper years and quiet thought informed me. When grown to manhood I told my father what he then lost and how much I suffered, and also of the forced distance that this one move had placed between us through life.

Since my birth there have been no new qualities in the composition of my nature, although there are new unfoldments. I then had feeble conceptions of the terrible mischiefs resulting from an interference with me, just as larger children now have. Hence I had less thorough resistance to the tyranny, that even then sought to mould me into a creature of circumstances. You know this is to give circumstances a consequence, while we allow them profanely to dispute our having any. According to these strictures, I am not even privileged to be "what others have made me to be." Are there not some facts that loom up beyond opinions?

Ms. B. 1. 1. 1. 1. 1.

Here is one, viz.: "The human soul, either *loves* to be meddled with, or it does not." And if it does not, such interference is a downright tyranny, whether it be by some "immutable and never-failing law," some "great everywhere present power," or some out-and-out devil. The character of the act is not affected by the name the actor sails under. It represents only a brazen, bare-faced rascality. I am aware that man's education, religion and philosophy, dispute this. Suppose they do. If they disputed that *war* was violence, disputing it would not change the nature of war. I know that man has been interfered with, in all ages of the world—his freedom curtailed, and himself governed; and that his craven acts, eloquent speeches, and voluminous writings, have justified all this oppression. With the thinking mind, *one soul* restive under this terrible reprisal on its delicate sensibilities, is of more weight in establishing its infernal infamy, than are all the written rescripts ever promulgated to prove its justice. The most that this kind of oppression has ever said is, that it has laid hands on us, *because it could*. And this, too, without consulting either our feelings or our well-being. This is just as reasonable as arbitrary and irresponsible power can be; and such rule, power or personality is, by all just decisions, a violator of our rights—a purely outlandish and unwashed tyranny; and by no quirk in logic, or dodge in pettifoggery, can it ever be justified. It will be of no use, that we "analyze all human action," and back this up with universal experience, to prove anything in its favor; for if we are all compelled in our acts, I would like to know what such acts are worth, to prove anything but the victimized condition of ourselves and the diabolical character of our oppression.

That man has always been managed to force on the race just such conclusions as you propose to prove by analyzing all human action, is just what I insist upon as an indisputable fact. This very compulsion destroys all action for being valid evidence for anything except against the tyranny that dares to compel it. Do we not all know that compulsion can have no place either in physics or ethics without inciting respectful, but eternally unyielding resistance? Whatever claim it may set forth, it is but an unwarranted interloper. Universal Nature would recoil from such an outrage, as my child-soul from rough dealing.

Again, if "all are but parts of one stupendous whole," there can be no justifiable reason assigned for one part tyrannizing over another. Any law or life (miscalled power) permeating being, has as much respect for one part as for another, and for each part as for the general whole.

The idea of instituted measures, by which God is reconciling man unto himself, is as really horrible as it is an open declaration of war on the soul's inherent rights. Man has consciously no quarrel, nor a wish for any, with any power that does not first make war on him. And when it does, he either ceases to be a man, or he does not cease his resistance to its encroachments. This idea of reconciling man is a ruse to cover up a devil's work in his attempts to get man under foot; and if I had no other reason to assign for the convulsions that shake the world of mind, I would not adopt this. It slanders anything but villainy itself, while it leaves man defenseless under any imposition that may be practiced upon him. I am not reciting opinions of my own, nor quoting Jesus or Paul to get something from them to recite. I am only repeating those facts that express themselves. I am not lugging in some great pomposity to throw an infernal shadow over struggling man already in his death-shivers under some dense shade—a something in the nature of things utterly uncalled for like "the great All Power and Everywhere Present" getting matters connected with being in running order; then squaring himself just at the "beginning," to cut a figure by issuing a mandate to run it. This performance ought to have been prefaced by an order sending forth the public prior to call attention to the reading of this "mandate." Artless nature is not in the same universe with such a goblin. This getting up being (which is more than implied by speaking of the "beginning") then "issuing the mandate" to run it, and for the sole purpose of "reconciling man unto himself," reminds one of the little girl relating her ingenuity for getting into bed. After all due preparation, and placing herself beside the bed, she said "rats" to scare herself in. If the charm of display has any merit in it, there is economy in both these performances; if not, they are equally senseless and childish.

When Victoria Woodhull says, "There is absolutely no such thing as free agency," she has uttered a fact. But when she says in the same connection, "which is the thing for which Brother Wheeler so stoutly contends," she gets off a left-handed truth. Yet I concede that she was as innocent in making her conclusion as in setting forth the basis upon which it rested. "Free agency" is a compound word, made up of two distinct and unequivocal meaning words. "Free" signifying that I live and act for myself, and "agency" that I live and act for another. There is, therefore, "no such thing as free agency." Nor did Brother Wheeler ever contend for such a thing. I admit that I "stoutly contend" against all that may be said to force on me an iron fatality, either by law or any kind of power. In the fitness of things each human soul is the sovereign custodian of itself. It is the only significance of the term individual. If the influences that have invented our philosophies, together with our methods of pursuing life—each, in all respects, full of those plots and snares that force us to compromise the individual—have beaten us by these snares, they have not thereby destroyed the significance of the term, individual. If I am driven to join a cove in a chain-gang, I have no right to set forth my enslaved condition as the only true one. It would be an injustice to all. I plead for the sacredness of the individual, while I scout opinions.

AUBURN, June 10, 1875.

E. WHEELER.

PASSIONAL INFLUENCES.

BY MARY W. MOORE, M. D.

In organic life, the two great powers—the spiritual and the material—meet, blend, unite; not in a chemical, but in a vital formation.

Vitality is an expression of this union. The stronger the contact the greater the vitality.

High health is a high balance of power between these two forces. The loss of this balance is a loss of harmonious action, inducing decline, disorganization, dissolution of the contact—death.

In the more complex grades of organic life, as in humans, the causes which unsettle the balance of power are correspondingly complex and diverse. They are often ante-natal, and may exist on the material or spiritual side, or both.

The attempt to arrest this condition, to restore the equipoise, is remedial—disease, we call it—and in this effort it is ours to aid and assist nature to bring about the most judicious and favorable result. Our aids and appliances usually come in on the material side. If not drug medication, then such hygienic agencies as air, light, temperature, water, food, clothing, exercise, rest, sleep, magnetism, electricity, external objects, passional influences.

All hail! to the last, which is first on the list of immaterial agents. Lighter than waves of ether, more subtle than the electric fluid, it is stronger than the giant or the storm, and holds us all in check. From the little life in embryo to the aged, dying and all, are swayed by its mighty currents, which beat ever against the shores of our conscious life. How easily are its waves raised heavenward in hope and happiness, or depressed into the depths of despair?

This has a direct influence upon our organic life. Mark the sparkling eye, the glowing cheek, the joyous play of the respiration, the outward flow of the life blood; or, inversely, the languor, the pallor, the repression of all things bright and glad and free.

Let us not forget that the material and the spiritual are one, and the one are two, each with laws and needs and tendencies which coalesce with those of the other.

People go into unphysiological habits of eating and drinking and stimulation from the wants of the soul-life, seeking to satisfy the spiritual with the earthly. Others go into unbalanced conditions through unkindness and wrong.

How much all these need help from the spiritual side, need harmonious passional influences to polarize anew the atoms of their being, and send the life forces exultant on their rounds!

Dr. Wilmarth, the good, used to report cases of collapse of the pecuniarium. He prescribed the appropriate remedy whenever it lay in his power to do so, and found it most efficacious treatment.

We are all physicians, and the world has need of our best service, for it is sick unto death. The remedy is olden and golden. As ye would that others should do unto you. Love ye one another. Love is the fulfilling of the law.

Like the good Dr. Wilmarth, let us look below the surface of things; diagnose properly and prescribe faithfully according to the powers within us, comprehending the soul-sickness and heartbreak of those who are bound, as bound with them. Let us give what we have—sympathy, love, strength, wisdom; give ourselves, largely and freely.

One night in the forum at Rome a chasm yawned wide. What was most precious to Rome must plunge in to close it.

Through the land runs the rent of the fable—the sickness and sorrow, and slavery of earth. Not patrons nor moneys shall close it. Our bravest and best, the spirits most precious to earth, must fill up the void.

Human loves must make up the breaks in the hearts of the world.

AN IMPORTANT CARD.

Sister Victoria—Permit us through the columns of your widely circulated WEEKLY to inform your readers of what we are doing, and ask their co-operation. The one desire we have above every other is to circulate the truths of radical spiritualism and social reform. Halls are hard to obtain, especially in places where our work is the most needed, and where they can be had people prefer in hot weather to stay out of doors rather than to go into them, so we cannot get the hearing our cause deserves. We feel somewhat as Paul did when he said, "Woe abides me if I preach not the Gospel."

We have hit upon a plan where we can make the people hear us whether they will or not. We shall this week purchase a pavilion tent that will seat one thousand people, and start out as missionaries, pitching and seating our tent, and remaining two or three weeks in a place; this we will continue until autumn.

You are ready by this time to anticipate our want—it is money. Shall we have it? The tent itself, exclusive of seats and lights, will cost us \$265. The running it, of holding meetings every day, will cost not less than \$1,000. On all of this we take our chances, but we fully believe there is missionary spirit enough among the reformers to pay at least the cost of starting this enterprise; that is, tent, lights, etc. We will make the admittance free, always depending upon collections to pay current expenses.

Now we ask reformers not to donate anything to us, but to help this enterprise. All can see that it is not only a good and worthy one, but one that needs and must have help. Our sole efforts are to try to educate the people up to our reforms.

Those wishing to take stock in this movement, to receive their pay when and where we get ours, will send the amount they wish applied to this work to either of the undersigned at 24 Newcomb street, Boston.

MOSES HULL.

MATTIE SAWYER.

TRUE AND FALSE SEXUAL RELATIONS.

The adaptedness of one sex to the other, which results through their blending in complete and mutual happiness, constitutes the truth and purity of all sexual relations. This is based on a magnetic law, whose operation makes a living and life-inspiring bond between the parties. Its absence, allowing all that can be said favorable to harmony, involves a condition of conjugal indifference similar to that existing between brother and sister and parent and child. The

facts in these cases are that the positive and negative forces are leveled down, so to speak; that is, neither is positive or negative to the other, and consequently the magnetic law is inoperative. Now, we say, and we say truly, that sexual intimacy between brother and sister and parent and child is incestuous. What makes it so? The answer is, the non-operation of the subtle magnetic law that attracts, blends and blesses. There is no reciprocity of positive and negative forces in the individuals. It follows then, very clearly, that if parties, not related by ties of consanguinity, are living in sexual intimacy without being in true sexual relations, no matter if they have never been living rightly or having been living so, from any cause whatever such harmony has been broken, that such intercourse is equally incestuous, and that the resultant offspring must be the victims of moral, mental or physical disease; for to the violation of Nature's laws the child is indebted for all the disease it has by inheritance, as her action is to reproduce the perfect only and not the imperfect. When, then, the word incest stirs us with disgust, in contemplation of the limited sphere of action to which it has been applied, let us take in its full meaning as regards the many living in obedience to legal, but in violation of natural ties; whose lives, according to the above facts, are really befouled by that which constitutes one of the most disgusting crimes within the possibilities of common humanity—the crime of unmitigated and unbridled lust, sexual indulgence without conjugal love, and incestuous relations outside of the ties of consanguinity.

GRAND RAPIDS, Mich., 1875.

H. W. BOOZER.

A HETERODOX MARRIAGE CONTRACT.

This agreement, made this, the 27th day of May, 1875, by and between Jared R. Buell, of Indianapolis, and Susan D. Gilbert, of Athol, Massachusetts, is to the following effect, viz.:

Whereas, We believe that we are united by the laws of love, which are ever essential to true marriage, we protest against the assumed rights of others to interfere with that which concerns only ourselves; but in order to satisfy the laws of the State in which we live, and the common prejudice of society, by an outward form indicative of a fact already consummated through the affections; therefore we hereby make this marriage contract, to take effect and be in force after the date abovescribed:

1. We hereby agree to assume the relations of husband and wife, with all which these terms imply, and pledge all that we have and are to the maintenance and support of each other, in sickness or in health, while these relations shall naturally exist.

2. Whereas, The courts of law have decided that marriage is a civil contract, and governed by the same rule as all other contracts; therefore we hereby agree that this contract exists and be in force during our physical lives, provided our mutual love-natures ever blend as now, but to terminate without prejudice by the wish of either party, if love shall ever cease to be mutual, which event we trust and believe will never occur.

J. R. BUELL,

SUSAN D. GILBERT.

Signed in presence of Alner J. Pope, Edward S. Pope, Mary R. Pope, Silas Rockwell, N. B. Eveland, James Donnelly, J. B. Barnes and J. T. Morris.

A license had been obtained at the County Clerk's office, and the above agreement was returned to that office.

STOCKHOLM, N. Y., June 1, 1875.

My Dear Mrs. Woodhull—I send you in this Mrs. Kent's photograph. I desire you to see so much of one of the best women living or dead. I think her as good as the mother of Jesus. [The champion free-love fighter says I have "free love on the brain." It does me no harm. I was very fortunate in selecting a life companion. I only wish others might be as much so.]

If able I would write you a long letter on your "Elixir of Life." I am not able. I do not accord with you, but hope it may not lessen your subscribers. The discussion, if fairly conducted, ought to do good. I am in an extreme minority, even among Spiritualists, on many subjects. Your position is in advance of John H. Noyes, who is comparatively great and good, and fast becoming popular. He proposes to escape natural death by faith in Jesus, you by obedience to what you have been made to believe are nature's laws. If both are in error—of which I have no doubt—your appeal to nature is right—is progress. Some over thirty years ago I too visited Paul's "third heavens," and told some things I saw there, which Paul thought it inexpedient for him to tell.

But simple testimony of even the greatest and best minds settles nothing in these days. Everything must be tried at the bar of reason. I hope you may soon come to the hardpan of nature's laws. We must all bow to these laws when correctly read. I invite all radicals—spiritualists, infidels and atheists—to favor the discussion. Let the WEEKLY be sustained and enlarged for that and other purposes. It is now too small to do full justice to any important subject. Mr. Noyes permits no more counter testimony or counter argument than would old John Calvin or his modern disciples.

The cold winter has almost used me up. Great heat is no less hard on me. I am confined much to my bed. If I pass the heat of July and August in the body, it can only be in extreme suffering. I desire your readers to know that every dollar they send me for my book and pamphlets—as advertised in the WEEKLY—will come at a time when I most need it. If not able to send a dollar, send some less. I am very grateful to you for advertising them free. Mrs. Kent joins me in love to you and Tennie.

AUSTIN KENT.

DECATUR, Mich., May 31, 1875.

Madames Woodhull and Claflin—By a card received from you to-day I have further encouragement that I may be of some little service in extending the circulation of the WEEKLY. I have been deeply interested in all the leading

principles to which the paper is devoted for many years, and any services I may be able to render you will be extended with that zest and satisfaction which arises from a conscious sense of devotion to a great and a good work. If I were wealthy, or in any measure independent, no individual who could be induced to read the WEEKLY within the limits of my travels should be without it. I hope to be able to do more as time advances. I have a good, liberal companion, and our sons and daughters are more or less in sympathy with you and with me.

It will aid me somewhat if you will please give me the whole number with which the subscriptions expire that I have sent you from time to time. You may, if you choose, add any other names in Van Buren or Cass counties.

I have been doing a successful traveling business (in dentistry) in this southwestern part of Michigan for the last fifteen years, and have established a good reputation for honorable and fair dealing, and am conscious that I have the confidence and good-will of a large portion of the people, even though I have always been radical in reformatory matters. Truly,

C. S. ROWLEY.

The following letter appeared in the New York Herald of February 27th, written, as we learn, in answer to a letter from a Baptist Church member who had become interested in Spiritualism and was earnestly and conscientiously investigating that subject. His mind was deeply interested in the matter of social reform which he believed must be based on the principles set forth in the Bible, and as yet unrealized. In the early part of this year he felt himself alone and wrote his friend for his views of association and was answered as "friend speaketh to friend," and without any thought of publication. The views expressed are evidently the result of mature deliberation and afforded so much comfort to the receiver that he offered them to the Herald in hopes others might be aided. We give below the introduction by the editor of the Herald. Of course Dr. W. had no reference to La Commune as recognized in France, as any one familiar with these matters will see at once.

LA COMMUNE.

The following thoughts were written to a doctor in Brooklyn by his friend; but being of more than personal interest, they have been sent to the Herald for publication. It will be seen that they give an intelligent, practical and withal thoroughly scriptural turn to this great bugbear of the present age—Communism—and shows that in its truest and best sense it is a different thing from that which it is generally conceived to be:

COMMUNISTIC ASSOCIATION.

MY GOOD FRIEND—I am glad to respond to your request. Certainly we need association, and such association as shall not only secure each individual from obsessing and depressing spirits, but such also as shall be so in accord with divine order that spirits shall seek to come into rapport for their own elevation, instead of claiming to be able to advance those yet in the form, and in a great many other ways to promote personal development. Association may be either temporary and occasional, or continuous and permanent. There is no question but that the descent of the Holy Spirit on the day of Pentecost led to such a love for man that the converts preferred to be "all together, and to have all things common." No doubt they might have felt as you do, that by being associated together each would be stronger for the influence of the other's faith and love, and they saw this so clearly that they had no desire for separate interests. But the main point to understand is this: the conception of community life and the ability to ultimate it were the gifts of the Holy Spirit. None of those converted would ever have dreamed of such a life, much less have lived it, but that God revealed it and gave the power, and He did and will give the perception and life to all who could or can now receive it. But he who has "not ears to hear cannot hear what the Spirit saith to the churches." The spirit ear must be unsealed by the removal of the carnal encumbrance to spirit influx on the Church of Christ:—"If I go not away the Comforter will not come to you," said Jesus. There were multitudes of spirits in the heavens who could and did influence, but they were not the Christ of God. So to-day there are multitudes of spirits in the body and out of the body ready to influence, but they are not the Comforter; they do not bring the Christ.

You say the Comforter does not come to you, or rather, you say you are not comforted, which is the same thing, for God wishes to comfort and will at the earliest moment possible. I would like to pursue this, but I have only written it as a basis to answer my ideas of association. Association is not possible as a permanent thing, except as God reveals the method and present purposes and inspires with the requisite will power. We may all derive much good from temporary association, but I understand you to inquire about the permanent. At any rate certain principles must be understood to comprehend either. It is plain we need the "Comforter," which is the Holy Spirit. It is not so plain, but I assume it, that our carnal natures prevent our being open to the Holy Spirit. All our purposes are based on our convictions and perceptions. We must have the spiritual eye opened. I presume, then, when the Holy Ghost descended on the day of Pentecost He revealed conceptions beyond the power of Christians to make perpetual and universal. Men were not developed. We are approaching a new and more powerful descent, and let us look at the historical preparation to get us away from carnal to spiritual possibilities.

I am assuming now that permanent association is the ultimate necessity and end. The first step for man to take is to say he will not sin in his carnal nature, and, if so, he will need association with those who agree with him. This phase has had two expressions. The Shakers banded together and virtually said love cannot be sanctified; so we will not love; the sexes shall be spiritually emasculated. This opened them to some extraordinary spiritual influx, but it was of a kind that closed their eyes to the idea of sanctification, and they became "fixed to the point to which they had attained," and could not, like Paul, press onward. Still this must be the

first step in all human experience. The second step was taken by the Oneida Community, who said, We will regulate love (and, bear in mind, love is of God and is God), we will regulate love by human enactment—that is, by the vote of majorities. That is precisely the "fruit of the knowledge of good and evil" that God has reserved. Still here was a great advance from emasculating both sexes when they said we will rule our passions, not destroy them. Hence they preach continence, also a necessary step to consecration, toward which we are rapidly hastening. This latter step being based on human reason the advocates were not so open to spirit influence, and hence resisted Spiritualism and spirits, which is also a necessary element in such persons' experience, and simply means, "try the spirits." The Oneida Community are now intellectually convinced and are examining Spiritualism. But both of these were based on the aspiration after "the Comforter, which is the Holy Spirit." And the spirit was given to the former to restrain and crucify, and to the intellect of the latter to rule and guide, just as it must be given to the individual man who seeks sanctification and who must pass through both these stages. But each of these have had a measure of success, but have been very limited in influence. Before these Swedenborg affirmed the influence of the spirit world and a general philosophy and theology. Now, Spiritualism comes to prepare for divine association and has a double mission. First, that spirits ("spirits in prison") may have revealed to them principles they could not have lived in their day, and which they must see through the practical relations of mortal life; and second, that mortals may see that holy and unholy spirits can and do come, and we can be inspired by the holy or used by the self-exalted, the ambitious, or even the evil. All this is conducted on the plan of human judgment that both spirits and men may understand these relations. Now you say you "are kept in a discouraged state all the time" and again kept from association until it would seem "as if (your) heart would break." This is just what I said to you four months ago. You can now see why "the Comforter" has not come to you. You must be instructed before you can be inspired. You are now convinced of need; first, of God's spirit; second, of the aid of spirits as a means; third, of association both to promote these and as a battery of strength to regulate the above. Your judgment has development, aspiration. Now what are the conditions of divine association? First, absolute humility. This means a great deal. You say, "with means I might be able to bless others." Now God does not think so; if He did He would have you to work, for there is nothing He wants so much as persons who can bless others. His spirit would at once flow into such a one, because it could flow through. If you had means you could give food, clothes, houses, etc., but God is everywhere taking them away. You think you could teach, counsel; but God does not think so and will not until the deductions of the intellect are as nothing to you except to guide yourself. Humility is what we all need; to rely on God so that we can say in trial and sorrow, "God knows and God rules, and we shall have that 'peace that passes understanding.'" That will help us to His Spirit, which will enable us to trust in God's providence—not when we have money in the bank, clothes on our back, and food in our larder for then we trust our foresight, our providence. We must absolutely trust God, and then we can consecrate time, talents and money to divine uses; then we can be unselfish; and, if so, God can act through us to bless others; and, if He does, we shall want what God wants, and that is just as much good to one soul as to another. That is Communism; and if property is consecrated to God it removes temptation to selfishness. If work and a home, etc., are pledged it removes anxiety and gives better opportunities to befriend others; and, of course, the divine influence will flow in proportion to the joint aspiration of the whole circle and the sphere of use with which it is surrounded. This is a concise summary of the history and principles of permanent association. Of course any part of this may be applied to use, but the principle remains the same. You and I were associated partially and temporarily last summer, and with very great profit to me, but nothing to be compared to the good we may have, especially when there is an overt purpose to get that we may do good, and more especially when our association is so as to attract others—mortals and spirits—and when in all these is such humility and unselfishness that God can use in harmony the whole association in this way, then Christ shall reign in human hearts and send the Comforter, and "the peace of God that passes all understanding" shall be in us and keep us, and "God be all in all."

O. H. WELLINGTON, M. D.,
18 Beach street, New York.

18 OUT-GANG LANE, Radford, Nottingham,
England, January 25, 1875.

Mrs. V. Woodhull—I send you a post-office order for one pound, with the earnest wish you will be able to surmount all your difficulties, and by means of the WEEKLY fight for the total abolition of legal marriage; that is, legal sexual slavery.

I think you made a mistake in supposing that Beecher could be forced to publicly advocate the destruction of the present system of sexual slavery, by showing that he believed in and practiced sexual freedom. If he had enough man in him to advocate such unpopular ideas, while they remained under the ban of prejudice and custom, he would have done so long since, and without compulsion. But he belongs to that large class of talkers and writers, who subordinate all their other ideas and sentiments to the one paramount one of money-making; who, however convinced they may be of the importance of any principle, or of the beneficial results likely to flow from the adoption by society of any new set of ideas, always ask themselves before they venture to advocate them: Will they pay? and, if they will not, keep dumb. Now, Beecher having never yet ventured to advocate unpopular ideas—or, if he did venture on such a position, backed out again as soon as he felt how matters stood—it was futile to expect to evoke so much manliness in him as to hope that he would act upon such different motives from those he had

obeyed all his life, as would be needful if he was to now face popular prejudice, and, regarding money as a secondary consideration, stand by his convictions wherever they might lead. No; it was not to be expected after so many years of subordination of convictions to interest that he would now take the opposite course; for we must remember that, like the drundard or the opium-eater, the longer he has been actuated by these motives the harder it is to free himself from the shackles.

As long as the present state of society exists the wealthy classes and the classes who think they are benefited by the present social arrangements will pay men who have the gift of gab to advocate their interests, or supposed interests, and pay them so well as to buy up all who are in the market, that are worth buying. But great truths are not dependent on any man, whether writer or speaker, for their progress and diffusion, but are bound to force themselves on society in their regular order of progress; for the ideas on which society is based obey as regular an order of development and growth as all the other operations of nature.

You can print this letter if you think fit, and you can put my name and address in full when you acknowledge the money in the paper—though I see you only put initials as a rule—for I think it is best to boldly stand by our opinions, otherwise the enemy might think we are afraid of them.

I am yours, etc.,

THOMAS SMITH,

Author of the Law of the Revolution.

64 STUDIO BUILDING
BOSTON, June 3, 1875.

Editors Weekly—Inclosed please find three dollars, renewed subscription to your progressive and fearless journal, which is really "breaking the way for future generations," and which such "generations," I think, will yet "rise up and call blessed."

The solution of the "Social Problem" is to be sought for and found, if found at all, in the relations of the sexes. There lies the root of the whole matter. So long as swindlers, thieves, murderers, are begotten, born and reared, so long will society be afflicted with them—and they will continue to be so begotten and born, so long as the present careless, slipshod teaching, legally enforced, and other degrading modes of human generation continue.

The breeders of pigs and poultry, cats and dogs, cattle and horses—yes, and every sort of vegetable, also—understand this subject better.

They study the laws of adaptation, of spiritual and material affinity, and so are constantly making progress—improving. But the "American Social Science Association" spends its time in writing and reading lumbering and long-winded essays on free trade, tariffs, etc., with an occasional word about drainage or sanitary matters; and still the old, reckless, godless process of generation goes on, and rogues and murderers are forced into life much faster than they can be imprisoned or hanged.

But I am hoping some day to speak more fully on this vital subject. Now I lack time, and you space, even if I should desire a hearing in your columns.

LORING MOODY.

WORCESTER, June 10, 1875.

My Dear Sister Victoria—The spirit moveth me this morning to take pen and tell you how greatly I am rejoiced at the publication of the last two articles in exposition of the so-called Bible mysteries. I sit almost entranced as I read them, and wonder if the great sin-cursed, blind world knows that a greater revelation of truth for its salvation is now being made through the WEEKLY than has come through any other medium since the publication of the Bible itself! Your unfoldings of the hidden meanings of the "Sealed Book" are as plain as the daylight, and I cannot conceive how any rational mind can fail to yield assent to the blessed truths arrived at. It is true that sin originally entered into the world through the procreative act, however unwilling the besotted followers of the "whore" may be to own it. This I have believed for many years.

The great value of these truths will not be recognized at once, but ultimately the world will lay hold of them as the only means of becoming free from those terrible evils and abominations into which the entire race is rapidly falling.

Considering the inestimable value of these articles, I would suggest that they be electrotyped, and that editions in book form be issued as soon as finished.

A. BRIGGS DAVIS.

HUMAN LIFE EXPANDING.—There can be no better test of the amelioration which we owe to modern civilization than the increased length of man's earthly span, as compared with the age attained in ancient and in mediæval times. It is stated in a recent German periodical that while in republican Rome the average duration of life among the upper (always the longest lived) classes, was only thirty years, among the same classes in the present century it reaches fifty years. Then, with respect to the "good old times." In the sixteenth century the mean duration of life in Geneva was 21.21 years; between 1814 and 1833 it had reached 40.68 years, and at the present time as many people live there to the allotted term of seventy as 300 years ago lived to forty-three. The rapidity with which the mean rose in England, even in its earliest period of extension, is shown by the comparison of two financial transactions in that country in 1693 and in 1790. In the former year government made a considerable profit by borrowing a large sum of money on terminable annuities, based on the mean duration of life at that time; in the latter another loan, based on the same tables, resulted in a loss. The average duration of life in England at the present day is about forty years for males and forty-two for females. The ratio is, of course, higher among the better-to-do classes, lower among the working classes and the poor. Aristocracy and annuitants are exceptionally long-lived, and a much larger number of people than is supposed reach the age of one hundred years and upward.

CHILDREN in Florida say they live on sweet potatoes in the summer; and on strangers in the winter.

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

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

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

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

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

NEW YORK, SATURDAY, JULY 3, 1875.

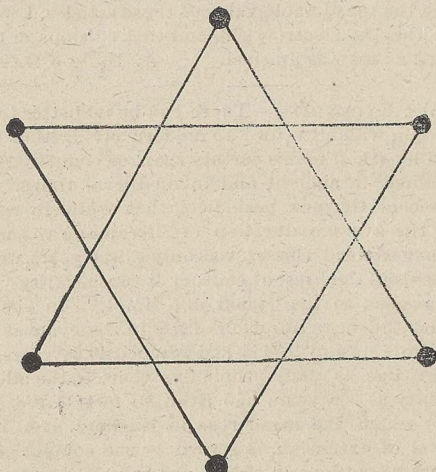
PERSONAL AND SPECIAL.

Mrs. Woodhull and Miss Claflin will be at home, at No 26 East Fiftieth street, after 12 o'clock daily, to their friends and to the friends of the truth, let it be what it may and lead where it may. The office of the paper will be at its old quarters, 111 Nassau street, Room 9.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

THE CREATION AND FALL OF MAN.

"For as in Adam all die."—1 CORINTHIANS, xv., 22.
"Death reigned from Adam to Moses, save over them that had not sinned after the similitude of Adam's transgression."—ROMANS, v., 14.
"Male and female created He them; and blessed them, and called their name Adam."—GENESIS, v., 2.

THE BIBLE AND SCIENCE.

From the standpoint of both science and abstract religion, the production of man on the earth was the object in view when the creation began. Religion and science admit that there was an original cause which set up the motion in matter that ultimately in man. The latter examines into the various works that preceded his appearance, and discovers that he came as a result of them all; indeed, that, except they had first existed, he could never have lived; that the omission of a single progressive step in the creative plan would have defeated the work. But science goes further than this. It not only asserts that man was the last link in a long chain of development, but it also maintains that, when the creation once began, there was no power residing anywhere that could have interposed its edicts to stay the progress or defeat the final production of man; that he was a necessary product of creation, as fruit is of the tree, and that all the designs and purposes of the moving power were contained in and exhausted by his creation; that is, that as a fruit of the creative plan, man was the highest possibility of the universe.

Religious theory, in inquiring into the creation of man, has pursued the method precisely the reverse of this. Having found man on the earth, it assumes that he was a special creation; that is, that God, having purposed in Himself that He would create man, set Himself about to prepare a place in which he was to live; the earth, formed according to the account in Genesis, being that preparation. We say that this is the theory of religionists; but it is by no means certain that their account of the creation justifies any such conclusion. Indeed, we feel to say here, although we do not purpose to argue it now, that the Biblical account of the creation is an allegorical picture of it, which, in detail, is strikingly in harmony with the real truth. "In the beginning God created the heavens and the earth, and the earth was without form, and void." There were light and darkness—day and night. There were the divisions into water and land; the vegetation, fish, fowl, beast and man; and next, the rest from labor. In so few words, who could make a clearer statement of what we know about the creation of the earth, than this?

We must remember that the Bible does not pretend to be a scientific book at all. It deals altogether with the inspirational or spirit side of the universe. St. Paul informs us that the God of the Bible "is a spirit." At least the translators have made him state it thus; but it is not exactly as he wrote it, although in the end it has the same significance, since if God is a spirit, a spirit is also God. The original Greek of this, which is what Paul meant to, and did say, and which is the truth, religiously and scientifically also, is, *Pneuma Theos*—Pneuma meaning spirit, and Theos God. According to St. Paul, then, spirit is God, and according to science, the life that is in the world is its creative cause; so both agree in their fundamental propositions, however much the priestcraft of the world may have attempted to twist St. Paul into accordance with their ideas of the personal character of God, and in placing God first in the declaration, instead of making spirit the predominant idea. The biblical Creator, then, as defined by the Apostle, is spirit: "And the Spirit of God moved upon the face of the waters" (Genesis, 1-2), which was the beginning of creation. The fact, stated scientifically, would be: And the power (or the spirit) resident in matter, caused it to move, and by this motion the earth began to assume form and to be an independent existence, revolving upon its own axis as a planet, and around the sun as its centre.

But we did not purpose to enter into a detailed discussion of the relations which the Bible creation bears to the demonstrations of geology and astronomy. We desired to show merely that the Bible Creator, God, is not at all incompatible with the power which science is compelled to admit as having been the creative cause of all things. When we shall come to examine the Bible God, by the light of cause and effect, a thousand things that here stand in the way of His acceptance will be removed, and we shall see distinctly that His anger, wrath and vengeance, as they are stated in the Bible, are perfect similitudes of scientific facts. So it will come out that the Bible contained the real truth ages before the intellect of man had gleaned it from the laws and facts of nature.

CREATION OF THE PRESENT RACE.

After the earth had been prepared for the reception and sustenance of man, God said, "Let us make man in our image, after our likeness." And let him have dominion over everything. "So God created man in his own image; male and female created He them. And blessed them and said, be fruitful and multiply." Now this was the general creation by God, as summed up or rather outlined in the first chapter of Genesis. But in the second chapter there is a supplemental creation by the Lord God of Adam and Eve: "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And the Lord God caused, a deep sleep to fall upon Adam, and he slept; and he took one of his ribs. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man."

If we take the Darwinian theory and endeavor to find where and how man came, we are led necessarily to a time when there was nothing existing higher than that type of animal by which man is connected with the brute creation, and through which he came to be man. Man is an animal; but he is something more as well. He knows good and evil, and this is to be more than an animal. There was a time, however, when man did not know good and evil. It was then that the form—the human man—was in existence; and it is easy to conceive that the whole face of the earth may have been occupied by human beings who were nothing more than animals, as it is now occupied by them being more than animals. These were the male and female whom God created according to the first chapter of Genesis. They do not mean at all that they were a single male and female. They were not Adam and Eve then. They were simply male and female man, or Adam; for in chapter v. verse 2 we are told, "Male and female created he them and called their name Adam;" that is, the human animals that inhabited the earth were called Adam.

Now, this is precisely the condition in which science informs us that man, at one time, must have been. He was not created at one and the same time, physically, mentally and morally; he may have lived for ages in this animal condition. Of this, Moses, who lived about twenty-five hundred years after Adam and Eve were created, tells us nothing in his history of the creation. But as there were immense periods of time—days—between the various epochs of the creation of which he tells us nothing, it is not strange that he was silent upon this later and really less important fact. Besides, we must remember that with God there are no divisions of time, for all time is eternity. But there came a point in time when male and female man had developed to the condition in which the first gleams of reason began to light up the horizon of the intellect, as the first rays of the morning sun lights the tallest mountains which reflect them into the valleys below.

It was at this time that the Lord God "planted a garden eastward in Eden," in which he put the man whom he had formed "to keep and dress it." It is not our purpose now to show what this garden was. It is sufficient here to say that it consisted of the ground that was cursed by reason of the sin that Adam and Eve committed. Nor is it essential to the argument, at this time, to consider whether this ground—this garden—was a single one, or whether they were scattered here and there among male and female men.

The probability is, however, that these names refer to conditions and not to individuals. Indeed, it may as well be said now, as later, that the Bible is not a history of individuals and nations at all, but rather of the condition and development of universal man, sometimes, perhaps often, using historical facts by which to typify them, but for all that, intended to refer to the interior instead of the exterior progress of man; that is, the Bible relates to the building and progress of God's holy temple, which we have seen already is the human body. Whoever will read the Bible, divesting the mind entirely of the commonly accepted theories regarding it, and concentrate all thought upon it as relating to the human body—the temple which God is building, in which he is to take up his abode ultimately—will begin to read with understanding, and not before. Indeed, if the significance of the names used in the Bible be examined into, it will be found that they signify conditions, as Egypt and Ethiopia always stand for darkness, the Red Sea for blood, and the Euphrates river for fruitfulness. It seems that the translators saw something of this kind, since the headings to the chapters throughout relate to things indicating just what we say, especially after the five books of Moses.

THE CONDITION AND FALL OF PRIMITIVE MAN.

At the time when knowledge began to find root in the brain of man, it is pretty evident that the human animal, man, was pure and perfect physically; that is, that they were like the other animals, and that they are to be judged of as we judge of animals now. Considered in this light, what are the differences between man and the animals? This is a question of the most vital importance, since, if there were a fall of man from the original state of purity, it is necessary that we know of what that fall consisted before we can provide intelligently for an escape therefrom. It was not a moral fall certainly, since morality is not an attribute of animals, unless physical purity is morality. This view of ethics is not legitimate, since morals are the last development in the growth of man, are an outgrowth of, or a building upon, intellect. Nor could that fall have been intellectual, since as there had then been no knowledge of good and evil, there was no intellect; there had been no power of comparison in the human brain. We are obliged to conclude, therefore, that that sin committed by man was a physical sin.

Now what was this sin? Well go to the animal world, and compare its physical habits with our own, and it will not be difficult to discover a difference sufficient to account for all that has occurred to mankind; indeed, we shall find such a disparity that we shall be left only to wonder that the second deluge has been so long deferred. What is the central point around which all this difference aggregates? It is clearly in the relations between the male and female. Undoubtedly, before the fall, that intercourse in man was the same that it was then and is now between the animals; that is, it was solely for propagation, and in this respect the female was and is supreme mistress. In this fact we find the basis for all that we have done on the social question;

in this we find our argument against legal marriage, because it takes the control away from its rightful queen; in this we lay our claim for freedom. All the arguments that our opponents can advance, and all the seeming rules and laws that may be gleaned from the Bible (which, when understood, will support our position and not that of our opponents), can never shake the logic of this single thing to which we have referred.

It was because the deciding power in sexual things was with the female, put there rightfully by the natural law, that the responsibility for the fall was placed upon Eve. It was the woman who was tempted, and she who yielded that which was hers to have withheld; and she continues doing this to this day. Hence it is through woman's freedom, only, and her resumption of her natural queenship in the domain of sex, that she and man can be redeemed. The law by which this power is centred in the male, confining woman to a legal lord, and thus, as oftentimes it does, divorcing her from him to whom she hath been joined by God, must be rescinded. It is the image only of the good to come; it is the law that man hath made with hands which has usurped the place of that not made with hands, the same as Christians worship in the temples made with hands, to the ignoring of the ones that God hath made without the aid of hands. Can Christians see the simile?

But what has been the result of this resignation of queenship by woman? Look again to the female animals and learn; for here, woman stands in lurid contrast to her sex in that domain! Where is the animal that wastes her very life at every changing moon? There are no such, except among the monkeys, and the fact exists there for the same reason that it exists among women. No animal menstruates that has sexual commerce for reproduction only. There stands the fact, ye women of the world; and there is where ye differ from the animals; and in this fact all the results of the original sin have had their source. All female animals yield their monthly fruit, have their regular ovulation; but it is not accompanied by the so-called menstrual flow; woman alone is cursed with this. But let any female brute lose the control of her procreative functions, as woman has been deprived of hers, and let her be subjected to the unbridled passion of the male, and she will soon begin to menstruate.

In this unnatural state woman loses, spills upon the ground, when she is not *enceinte*, every nine months, what would make from five to twelve pounds of human flesh and bone. Is it to be wondered at that the race wears out and dies so young? Is it not to be wondered rather that it enjoys anything that can be called health? Aye, still more: Is it not astonishing that it even lives at all; that it has not long since been swept from the face of the earth, as it soon will be if it do not repent this sin?

For thirty-two years of her life (the usual fruitful period), woman's body manufactures not less than three hundred pounds of life that is absolutely thrown away and wasted. The human body is intended for a self-supporting machine; but can anybody suppose even that a machine that wastes its life at this alarming rate can live longer than the race now lives? This river—this flow of life—is the great river Euphrates of the Bible, of the second chapter of Genesis, which has been turned to blood as a natural result of unnatural sexual use. It is also the river of life that John saw in the new heaven and new earth, as a "pure river of water of life, proceeding out of the throne of God;" out of His highest creative place; out of the ground where His most noble works have been produced; out of the fruitful place in which He created man "a little lower than the angels"—in short, out of the inner sanctuary of His temple, the holy of holies of the Bible.

THE CURSE.

Is this giving too great divinity to the creative power of woman? No! Everywhere in God's Holy Book (holy because it treats of the holy temple and of its ministering high priests, of which Christ was to be one forever) the human body is spoken of as the most holy place; as God's crowning work; as the place where, when the pure condition shall return, He will come to dwell. "Know ye not that ye are the temple of God? If any man defile the temple, him will God destroy." And does he not do so, inexorably? Where is the temple that can stand the wrath of His violated law? Where is the temple that has life eternal? Where, indeed?

Nevertheless, Christians pretend that they are saved. Never were there a class of people more completely deceived. They are not only altogether wrong, but they daily pollute the temple of God in absolute defiance of the words of St. Paul—men and women, men compelling and women yielding to the sin of sins, out of which all other sin proceeds; woman monthly spilling her seed upon the ground, and permitting, objectively, the desecration of the holy temple; men doing the same and worse, since they not only waste their lives away continually, but also, subjectively, pollute the holy temple to satisfy their fleshly lusts. How can eternal life be possible of bodies in which such devastation and such ruin reign? It may be asked what is the remedy? Well, there is a remedy, but we are treating now of the fall. If any desire to learn if the remedy will lessen the happiness of man, or detract from the pleasures of living, let such read what St. Paul says of this very question, (I. Corinthians, xi., 9), and what St. John says in Revelations xi., 11, 17, 26, and xxi., 1 to 4, all of which is absolutely true, and will come to such as "Love God and keep his commandments." This remedy is the great mystery of

God, hid in Jesus Christ, Paul, Peter, James and John, and now about to be revealed to the world by them—to be revealed as soon as the people have been properly prepared to receive and live the truth; but not too suddenly, since to know this truth and not to live it is the sin against the Holy Ghost; is the sin referred to in I. John, iii., 8, 9 and 10, and throughout chapter five, especially in verses 16 to 20: "Search the Scriptures, for in them ye have eternal life." "Whoever will be my disciple let him take up his cross and follow me," said Jesus—take up the cross that he took up, the only cross that Jesus ever bore, and from the death on which, from which he suffered "outside the gate," he rose again the third day, and was first seen by Mary.

THE RECONCILIATION BETWEEN RELIGION AND SCIENCE

But if eternal life, which is a gift of God, depends upon living this mystery, why has man been permitted to die all these long ages, the skeptical will inquire; why has God permitted His people to live in darkness and death (all die in Adam) so long, the Christian will ask; and if there is any truth in the Bible as being God's truth, why did he not make it so clear that none could misunderstand it and be lost thereby, the scientist will retort. Now, here is precisely where the reconciliation between religionists and scientists will come. The very thing that the Bible declares to be a gift of God, which is to be revealed when the mystery shall be solved, is the very thing after which all science seeks—the perfect life—life eternal—the elixir of life. The ultimate fact after which both religion and science bend their energies is the self-same thing. The Spirit—God—tells what this is inspirationally in the Bible; men delve for it among the laws of nature scientifically. At the same time that it shall be discovered to the world of what this mystery of God consists, it will be demonstrated by actual life in individuals. It is upon this view that we last week argued that inspiration and evolution mean the self-same thing, spoken from the opposite extremes of the development by which it shall come—the former being the spiritual comprehension of the truth before it is "made flesh and dwells among us," and evolution being its actualization in experience.

This leads us to the reconciliation between the Bible and science. Its angry God, and all His punishments are the natural and legitimate results of the evolution of the universe. It is by these experiences that man had to, and has, "become as one of us, to know good and evil," as the Lord God said—Genesis, III., 22—and the "cherubim," and the "flaming sword, which turneth every way to keep the way to the tree of life," are the eyes and the tongue of the human body. The sin of which Adam and Eve were guilty, was the beginning, then, of the process by which God, by natural law, was to, and has, raised man from the level of the brute to become like Him; and the long discipline of human experiences has been the finishing touches by which God has completed the ornamentation of his holy temple, so that it may become a fit tabernacle for Him to come to, and in which He can take up His abode, when His children will see Him face to face, since He will look out by their eyes.

Interpret the arbitrary commands of the Bible by the language of natural law, by which alone God works, and the reconciliation between God and nature, between religion and science, between inspiration and evolution, is completed. Inspiration is the language of men who were in rapport with the divine mind, but knew nothing about the law of cause and effect. They attributed the destruction of a city by fire or by an earthquake, in short, every visitation of painful effects upon men, as a direct and arbitrary command of God as punishment for sin; while by the light of science they are only the natural effects of immutable laws, occurring, because they must occur, in the evolution of the universe. All the sins and punishments of which man has been made the subject are of the same order. It was impossible that man, being an animal, should be made a son of God, save by the very process through which he has been made to pass.

Is it not palpable how the acceptance of this fact and the adoption of its logic as a rule of human action, would harmonize the relations of man. With this view, everything that occurs is a part, and a necessary part, of the evolution or the growth of man. Suppose criminals were to be treated by this principle, what a reform might be inaugurated in this regard! Suppose this precept were to be made a rule of life, the world could be at once transformed into a brotherhood. But this must also be a result of growth. It has not been adopted as the rule of life. Jesus' command has not yet been accepted, because mankind is not yet evolved sufficiently to make its acceptance and adoption possible.

When man shall accept this law of love, then Isaiah's prophecy, contained in the xith chapter, will be fulfilled. Under the light of this revelation all things become harmonious, grand, divine. By it we see God in the volcano and the hurricane; in the storm-cloud and the flood, just as we see Him in the peaceful mountain pointing upward and in the gentle zephyrs that play among the leaves and flowers at eventide; in the gorgeous tints that gild the sky at setting sun and the soft falling rain or the distilling dew. Or transformed to the domain of man, we see Him equally in the opposite methods by which he grows toward perfection. God reconciles the world to Himself as much by war as by peace—indeed, had it not have been for war there could never have been peace; and so it is with all things else. When the perfect condition is attained, however, then universal peace, happiness and love will reign supreme,

and joy and glory take the place of pain and shame, and he to man a rich inheritance, and to God a rest from all his labors on the earth.

PROCESSES OF CREATION—SUMMARY.

Thus God has moved by laws divine in man. In infancy he was the individual animal, having no joint associations with any living thing. Next he came to be associated with the female man, from which the human family had its birth, and over which he ruled supreme. Onward from the family next he formed the roving tribes which had a chosen head, who ruled the whole with arbitrary will in all respects. Next cities sprang into existence, and reaching over provinces united into nations, making their kings or queens, their rulers, absolute. From this, the concentrated form of power, the sway began to redispense itself among the people. Through monarchs limited in rule to constitutions and republics has the power descended, and now it is about to be assumed again by each and all individuals who have become a law unto themselves, into whose hearts Almighty God has put His law of love. From individuals such as these a brotherhood of man can form and live, but not from any other kind. And from a brotherhood wherein the good of each becomes the good of all, the higher and the holier family will spring into existence, whose King and Queen and Lord and Prince shall be the living God who from creation's dawn through long experience, sometimes dark but often bright, hath brought us kindly on our way to this exalted place as His abode.

We feel obliged to say to the two thousand subscribers whose subscriptions are from one to six months over due, that with the present number we shall have to discontinue the sending of the WEEKLY to those who do not either renew their subscriptions, or else send us a postal card requesting a short time of grace. Those who have already made such requests are of course not included. We are perfectly willing to continue sending to those to whom immediate present payment is inconvenient, if they indicate a desire to pay at some future time; but we cannot be at the expense of the paper to those who do not pay any attention to our repeated notices of indebtedness, save to continue to receive and read the paper. As a matter of common honor and honesty, we request every person who is receiving the WEEKLY, whose subscription is over due, to do one of three things:

First—To immediately remit for the current year, or six months.

Second—To request a few weeks' grace; or else,

Third—To order the WEEKLY stopped, with payment for what is now due.

We do this not more in justice to ourselves and those who do pay their subscriptions regularly than to those who are willing to let their paper run on indefinitely without payment. All persons who are worthy to read the truths that are now being poured through these columns ought to be honest enough to aid their promulgation by paying for what they have. It will cost you but one cent to say you do not want these truths; and we shall be saved the useless expense of furnishing you the paper. We desire it to be understood that these strictures do not apply to those who have requested grace.

ECONOMICAL VIEW OF THE NEW ORDER.

Since man cannot be moved to adopt a better system of industries than the competitive, by the principles of right that underlie it, or to abrogate the old on account of its inherent wrongs, it may be possible that he will give the matter some consideration, which he refuses now, if he can be shown that every one will be benefited by a change. It is with this view that we propose to point out some of the advantages that would accrue to society at once if it were to adopt the principles of communal interests for the supply of all exterior needs. That these prominent advantages, being self-evident to us, have not been observed by the world as necessary results of such a movement, is inexplicable to us. A projected railroad, or other scheme, at once suggests the benefits that are to come from its adoption; but a proposition to inaugurate communal life, seems only to suggest the possible difficulties to which it may lead. In this respect, however the same is true that always has been true, of man—to wit.: that which ultimates in greatest benefit is at the beginning most seriously opposed.

One of the first and most important objects that would be secured by an organized community of interests would be that every individual capable of performing any labor at all would have an opportunity to produce everything essential to support life. Now, a large proportion of the people are permitted to work only when their labor is profitable to their industrial masters. The difficulty is, not that each person cannot produce as much or more than he or she requires to support life and obtain its comforts, but that he is denied the opportunity. It is objected by some that there are many lazy people who would not work at all under such a system as we propose. Well, if there should be any who would not work, then neither should they eat.

So it will be seen at once that this objection would be no more applicable to a community of interests than it is to the present industrial order. Indeed, it would not apply with one half the force, since, in that order, there would be no excuse for beggary, and no excuse for refusing to labor, save that of sickness or other equally potent disability, which would be decided by physicians, as such cases are now de-

cided in the army and navy. Begging would therefore be utterly abolished, and such persons as should be unable to labor would become the care of the whole, instead of, as now, the subjects of charity from the few. All philanthropic institutions would be regularly organized by and conducted at the expense of the public, which would modify beyond calculation the suffering and misery and imposition that are now everywhere present. In other words, charities would be transformed into deeds of public justice to the unfortunate, and, like our public schools, be made objects of general interest as more necessary to the public welfare than to the individuals over whom its protecting arm should be extended.

A change from the competitive to the communal system would also abolish a very large proportion of the crime that is now committed. Almost all of the inducements to crime would be removed. Now, people steal, cheat and lie, because others have something that they want to get. Thefts, robberies and burglaries, speculation, trade for gain, and all games of chance, are all the legitimate results of the present system, for which, in the first place, there would be no inducements in the community; and, in the second place, for which there would be no opportunity, since everything would belong to all, to which each would have an equal, but no absolute right. If there were no such thing as individual property, there could neither be stealing from or holding by any individual. "Neither said any that what he possessed was his own; but they had all things common." In such a condition all jealousies and rivalries would be transferred from the acquisition of wealth and for position through wealth, to an honorable emulation for the best places to be obtained by merit, since merit alone would be of value in a society organized upon the principles of equality and fraternity.

Another and still more important change would be effected in relation to the traffic in liquor, and the consequent drunkenness. In an organized society in which each would be required to fill his or her proper sphere, and perform the proper duties thereof, there would be no saloons, gambling hells or houses of prostitution. All necessary employments would be organized and conducted properly and in order; but improper and degrading things would have no place in the organization into which all persons would be obliged ultimately to come, because they could not live outside of it for any length of time with any degree of satisfaction. Hence, the very things against which society now complains most loudly would be entirely under its control in a true order. Nobody would be assigned to dispensing whisky or tobacco, consequently there would be none to be obtained, save in cases where they might be ordered by the physician. In this alone there would be a saving to the industries, for the comfort of all, of hundreds of millions of dollars annually, besides adding proportionately to the health and happiness of the people, as a whole, as well as to that of the individuals immediately affected.

So, again, would the economical view of the subject be introduced into our systems of jurisprudence. The brotherhood-life would virtually abolish courts. All the courts that would be necessary would be improvised for the occasion; and finally occasions would cease, and all be peace and harmony. The immense sums of money now expended in detecting, proving and punishing crime could be devoted to a better system of education for all, and jails and penitentiaries could be transformed into industrial institutions in which any that were so dangerously constituted as to make them impervious to love and kindness, might be restrained from following their inherited proclivities, until finally there should be no children born with unfortunate tendencies of character.

But there is still another economical side to the new order of society. The present system of barter and sale would be replaced by a common commissary system of supplying all needs and wants, and thus save the immense profits that are now wasted on merchants, who, instead of being the absorbers of all surplus wealth would be the agents of producers and consumers, the same as teachers in the public schools, and the post-office department, are now—although in a still more complete sense. All profit-making employments would be superseded by the necessary inter-exchanges of the products peculiar to various localities. This system would also abolish the immense expenditures now made in competitive advertising. Millions upon millions of dollars now expended in this useless way would be saved to industry, and the newspaper reduced to its proper function. If people were regularly supplied with all necessities and comforts where would be the necessity of six thousand newspapers now devoted principally to advertisements, the costs of which are added to the price of the commodities sold? The outrageous abuses of railroad charges in fares and freights would also be abolished, since all methods of transportation for the people and their merchandise, would be by the public at the general expense. In a word, all the abuses and wastes of the present systems would necessarily disappear, and order and system soon take the place of present chaos and confusion; and the world taken rapidly on its way to finding eternal life. This can come only to people who have been born into the brotherhood life. The road to eternal life is to be soon opened to the world, but its way will lead through a practical brotherhood. People, if they want the former, must abandon all selfishness, and come upon the plane of brotherly love; then they may find the gift of God, but not before.

COMMON SENSE.

We learn with extreme regret that this sterling little paper has been forced to suspend. It is the same old story, so often repeated before (which would have been the case with the WEEKLY, had it not been for special contributions and our own exertions), non-paying subscribers. It is incomprehensible how a reformer can stretch his conscience to read, month after month, a paper for which some one else has paid; yet in the case of the *Common Sense*, Mr. and Mrs. Slocum inform us, in the issue announcing the suspension, that of their entire list of subscribers, only \$129.50 have been paid for renewals, almost the entire list receiving and reading the paper, and never even thanking those who have endured so many hardships that such a paper might be published on the Pacific Coast. When a subscriber asks to have his paper continued under promise of future payment, there is a fair excuse and some evidence of honest intentions; but when bill after bill is received, and no attention paid to it, not even ordering the sending to cease, it is difficult to find where the honesty of such subscribers resides. We copy the following from their valedictory, and we commend it to the special attention of not a small class of our own subscribers:

"We have endeavored to publish a journal open to the discussion of reforms in religion, politics, business, social matters, and the life of the people generally. We have found among those professing to be 'liberal' an illiberality that is astounding, and, after a year's experience, we are led to doubt if there is to-day more intolerance in the church itself than can be found in the ranks of professed reformers. Many of those calling themselves 'liberal,' though agreeing in the main with the sentiments expressed in *Common Sense*, refused to sustain it because on some one point they were not in accord with its opinions. They were not willing even to have admitted to 'their paper' reports of lectures or correspondence in advocacy of that which they did not approve. Nearly all reformers have hobbies, and most of them are bitterly opposed to all hobbies except their own. That is, they are opposed to each other, and will never combine until they are forced to do so for self-protection. The power of the church will control this government before 'liberals' can organize to prevent it.

Common Sense has been the friend of the poor and the oppressed, the earnest advocate of truth, no matter how unpopular, the friend and critic of Spiritualism, and liberal enough to admit to its columns much that its editors did not believe in.

For doing this it has been condemned. Some "working-men" are opposed to Spiritualism; some Spiritualists to Atheism, and some Atheists to Social Freedom; while other reformers pooh-pooh Astrology, Re-incarnation, Woman Suffrage, or whatever happens to rub against their prejudices. In short, the so-called reformers are discordant classes, too intolerant of each other to agree upon the support of the same journal, while there are not enough of either to have an organ of their own. Now these people must pass through a bitter experience before they can stand upon the mutual ground of common sense. And this experience is coming. The next ten years will bring about a revolution in this country. Society, as constituted, is a sham; our social system is the upholder of injustice, the bulwark of great wrongs. It is to be reorganized, and present appearances indicate that the road it must travel will be stained with blood."

We call attention to the novel scheme of Brother Moses and Sister Mattie to carry the Gospel to the heathen, set forth in their letter in another column. These two souls are in earnest, and are determined to stand by the truth as they see it against any and all opposition. A year ago they were ostracised everywhere, but their unyielding devotion is rapidly winning them the respect that is their due. If their hard lesson shall serve to teach reformers to appreciate the love of truth for its own sake (the truth to every one being what he sees it to be), then will their trials have been well rewarded. We hope that their new adventure may be crowned with success, and that much good may be done in the name of "The Spirit of Truth."

ST. JOHN, Ill., May 29.

Dear Victoria—I cannot hold my peace longer. What I desire to speak about is "the glad tidings of great joy" that you have brought to the world, though the world knew it not. In opening and bringing to light the truths that are in the Bible, you are doing a great work for humanity, such as the world never before dreamed of. When I read your revelations of that Book, a flood of light bursts upon my soul, and I see it going forth to the people to revive their drooping minds, meanwhile giving Old Error such a blow that it will never revive again.

Long have the Christians been looking for the second coming of Christ, when they shall be judged according to deeds done in the body; but they go on sinning, and lo, He is in their midst, and they reject him as of old.

But the scales of ignorance cannot much longer blind their eyes, for already the light streams before them, and gladly will they follow it until it teaches them of a higher life. When humanity shall know and live the philosophy of life, of love, then sickness and sorrow, pain and death, shall be felt and feared no more. This is what the spirit world and evolution promise. I have seen it in my spirit vision. I have seen the fall of man, and beyond this fall a civilization developed far exceeding ours in every department of life, more especially in the grand principles of love. Then I saw the Benefactor come with healing on his wings to restore the world from its degradation. But the world knew him not; and again He returned with greater power and force to wake those who sleep in sin. Such is an outline of my vision.

That you may go on in the grand work that lies before you, and never falter is my ardent desire.

Yours, for more truth,

MARTHA THOMPSON.

WEARE, N. H., June 3, 1875.

Woodhull & Claflin—Enclosed you will find three dollars (\$3.00) for one year's subscription for your WEEKLY. Post-office address,

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Manchester, N. H.

Dear Friends—It may be wrong for me to trespass upon your valuable time, but I want much to say that the writer of the above is not yet fifteen, but has such a true appreciation of your work that she prefers your paper to any other publication.

Oh, that I had a thousand dollars to enclose to aid you in your God-given work, but I am poor. The old, old cry.

Truly and lovingly yours,

LIZZIE WHITTLE.

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

THE FIRST RELIGIO PHILOSOPHICAL SOCIETY of Hillsdale County, will hold their ninth annual council at Clear Lake, Steuben County, Indiana, Saturday and Sunday, June 26th and 27th, 1875. The place for holding the meeting has been selected on account of its fitness, beautiful scenery, plenty of water, fine groves and two commodious hotels with spacious halls. All the most radical and progressive questions of the times will be discussed by some of the best talent in the field; also good music, both vocal and instrumental. Refreshments will be furnished in the grove and hotels. Hacks will run in connection with trains from State Line station, Ft. W. J. & S. R. R. Friends from a distance will be provided for to the extent of our ability.

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7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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Criticism and objections specially invited.

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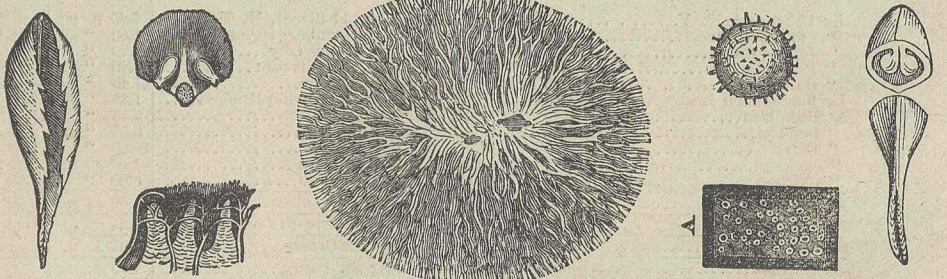
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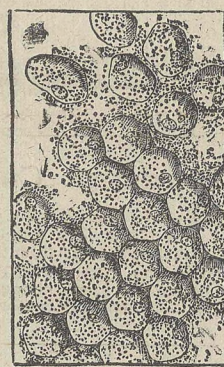


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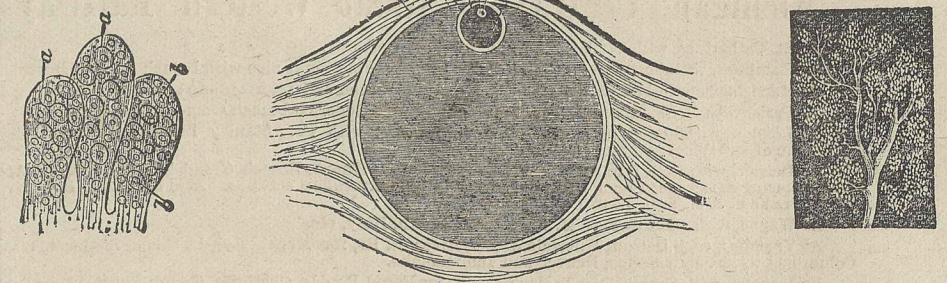
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Via Erie & Mich. Central & Great Western R. R.'s

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	9.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock. ....	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne. ....	...	...	" Cheyenne.	12.50 P. M.
" Ogden. ....	...	...	" Ogden.	5.30 "
" San Francisco. ....	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.16 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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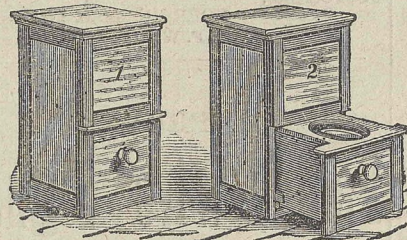
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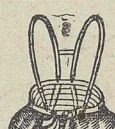
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