

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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## BIOGRAPHICAL SKETCH

OF  
WARREN CHASE.

### CHAPTER VI.

During the latter years of his political labors, he entered into and carried on an extensive correspondence with a highly intelligent, refined and affectionate woman, which greatly widened the range of his views on social, sexual and affectional subjects, and laid the foundation for a widely varied range of correspondence, that has extended to hundreds of women and thousands of letters, and their number is constantly increasing and bringing him into familiarity with the history, principles, views and experiences of many of the most advanced social and intellectual women in the country. This correspondence, together with a very large personal acquaintance, has given him a knowledge of social life and the actors on the stage of human existence possessed by few.

After closing up the affairs of the "Phalanx," he resolved to abandon politics; and having become positively certain that the spirits of persons called dead were alive, and could, when conditions were right, communicate with the living, he determined to give up the rest of his life to the promulgation of this new, strange and unpopular truth. Selecting a location in Harmonia, near Battle Creek, Mich., and close by a liberal academy that was prospering at that time, he moved his family there, that the children might have the advantage of a good school and not be entrained with a false theology.

The two oldest then needed this very much, and found here, under the tuition of a Mr. Howe, and afterward of Darius Lyman, the instruction they needed; and the daughter also found in this school the future husband, with whom she has lived happily ever since marriage, and whose views accord with hers and her father's. The oldest son prepared here for the University of the State, where he graduated into the medical profession, from which he held a commission in the army during the war, and after the war into matrimony, with which he has been satisfied ever since.

Mr. Chase continued to travel and lecture on Spiritualism, and has most of the time since, except during the war, when, being an intimate friend of President Lincoln, he lectured evenings on the war, its causes and consequences, and on Sundays on Spiritualism.

In 1856 he published his first work, being three lectures on the Harmonial philosophy; but as it was not stereotyped and only 2,000 copies printed, it was out of print in a few months. In 1858 he issued his autobiography, "The Life Line of the Lone One, and Autobiography of the World's Child"—a work of over 300 pages, eccentric, radical, racy and authentic, and which has gone through five editions and still has a lively sale and is highly appreciated. In 1860 he published the "Fugitive Wife," a work of 116 pages, a criticism on marriage, adultery and divorce, advocating very nearly the views of the WEEKLY. This book, far more than his others, gave him the name of free lover; and although no one attempted to answer or refute its doctrines, and it passed rapidly through four editions, and then, by accident, went out of print, yet it stirred more thought on the social question than any work in this country before the issue of WOODHULL & CLAFLIN'S WEEKLY, and paved the way for the greater work of this journal and its persecuted but yet successful editors. This book ought to be republished, as there is greater demand for it now than ever before.

In 1864 he published the "American Crisis; or, Trial and Triumph of Democracy," a work of 82 pages, in political and critical review of the causes, effects and results of the Rebellion. Like his other works, this also had a rapid sale, running through four editions, when it, through carelessness, was allowed to go out of print by the destruction of the plates. In 1865 he published "The Gist of Spiritualism," comprising five lectures on the subject delivered in Washington, D. C., and containing 116 pages. It, like the "Life Line," is still in print, and has a good sale among the works of Colby & Rich, of Boston. It has passed through four editions and received many highly complimentary notices. This comprises all his published works, although he has another in manuscript, entitled "Essence and Substance; or, The Philosophy of Eternal Life and Pre-existence," which has waited 10 years for means to publish it, he not being able to do it without incurring a debt, of which he has such abhorrence

that he will not do it, although the work would receive a large and rapid sale. In addition to these works, he has been many years a regular contributor to the *Banner of Light*, and written very largely for many years for political and reform papers both East and West, and his name as a writer is very extensively known both in America and Europe; and yet there are plenty of little, petty, ignorant tyrants who seek every opportunity to traduce and abuse him because he has been a constant and consistent advocate of the right of woman in each and every condition of life to equality with man, and a steady opponent of the marriage law which gives man a property and personal right in woman, by which he can and does use and abuse her as he would a horse, or often worse.

He reviewed the work of H. C. Wright, "Marriage and Parentage," and showed the mistake of the author in contending that sexuality in our race was exclusively for propagation, and should be used only for that, and incurred the ill will of some women who loved that book because they thought it should be so, since their own experience in marriage had been such as to render all sexual relations loathsome and disgusting, having had every spark of sexual attraction exterminated by the abuse and misapplication of their functions, and they thought all women should be like them or would be if they were not impure. They were like the fox in the fable that lost his tail and wanted the others to have theirs cut off. They had been caught in a trap, and while Henry would plead for them and try to bring all women and men to that fashion, Mr. C. would stop the tyranny that made them so and save nature in its full force, power and glory, to be used wisely, discreetly and properly to the extent of human capacity for enjoyment.

He has been for many years accused of advocating a reckless and promiscuous intercourse between the sexes, and yet not a sentence has ever been written by him in defense of such system nor reported as spoken by him, and yet he is well known as a bold, fearless and outspoken advocate of what he believes right in spite of unpopularity. He has never been known to trim his sails to any breeze except nature, reason, science and good sense. As an author, lecturer and miscellaneous writer his works and words will make him popular after he is dead.

### "GENIUS" AS A DOMESTIC VIRTUE.

CHILLICOTHE, Mo., March 28, 1875.

Dear Weekly—If Bessie Turner has told the truth on the witness-stand in that "high court of justice in Brooklyn, no wonder she is under the impression she will never marry a literary man, in other words, a "moody genius." The picture she has drawn of Theodore Tilton's ghostly walks about the house in his night-shirt seeking a soft spot to sleep on, suggests the thought that if he had just turned a "summer set" and stood on his head he would have found the desired softness, and saved poor Elizabeth the accompanying trot, armed and equipped with the historical pillow for his notorious pate. What shall be the verdict on the insane women who cosset an exacting, "moody" husband till he is a fit specimen of a great calf that has had all the milk? Now, if a child should get the "fidgets" and perambulate the house in search of a soft spot in the silent hours when it ought to be sound asleep, methinks its sagacious mamma could soon bring it to a realizing sense of softness with the aid of the soft side of an old shoe.

I've deeply sympathized with Elizabeth Tilton since the developments of this unique trial, and the evolvments of the fertility of a "genius" to harass and rasp the divine patience of a woman. There is little doubt from evidence and experience on all sides that, considered in that light, most any man is a genius. Most married men have a very definite idea of woman's "spear;" they are sure that in the "magic circle of home" she is and should be queen, tho' they will not leave her to reign there in peace for an hour, but must constantly interfere and suggest, and putter and Betty around; wander over the house, up stairs and down, rehanging the pictures, poking their masculine noses into closets and bureau-drawers, generally upsetting things, so that when a woman goes for the Jamaica ginger to ease their cholic, 'tis a wonder she don't get hold of rat poison instead, to make a quietus of her most unquiet "genius." There are very few men that haven't a prominent genius for boring the lives out of their wives with their petty interfering in household matters, and very few women of sufficient independent executive ability to put

a putterer on his level and keep him there, and make him steadily mind his own business. A midnight wanderer in his night-shirt, needs a woman to take him down from a greater height than he takes her pictures, a woman capable of letting him know that his "soft spot" is not her brains.

Better a man that don't know what a broom is for, that can't see dirt in his porridge dish; that don't know what he eats so he fills up, who would permit his wife to hang Beecher's portrait alongside the Immaculate Conception and never observe the lack of fitness; better a man who drops his shirts off in the middle of the floor and leaves them there, who gets on the bed in his boots, and tucks his dirty paper collars in the upper bureau-drawer, or hangs them over the looking-glass for an ornament; ay! better the man whose neck-tie is never straight and who straps his pants high up under his arms, than one of your Betsy-Jane gentlemen who can tell a woman more about housekeeping than ever his mother knew.

I've never yet seen a home where a man minded his own business and was content to trust the helm of the household to his wife, but, out of the very fact of his non-interference and faith in her taste and management, there did blossom and bloom a model household, as far as all the outward arrangements that suggest taste and refinement are concerned. Of course when he brings home a picture of Cupid and Psyche, he is not above consulting with her as to its proper position, nor is she so mulish that she can't act upon his suggestion as to the most appropriate place for it to hang. So between them both, it forms a companion piece to some prominent clergyman's portrait on the wall, which is as it should be; and what is more, Benedict don't get the "jim jams" in the dead waste and middle of the night, and go prowling about with a night-shirt and a step-ladder changing it, unless he happens to have a falling out with the parson; then he is not accountable for what he does, and his wife is excusable if she humors him in his tantrums. There are some women qualified to hold the reins of household government, who do not need a tyrannic "genius" to show them how to drive either. There are women qualified to impress the most egotistic Tilttons in existence of their executive ability to keep house in their own feminine way, without any masculine snooping and mousing and prying around. Once put a "lord and master" on his level, and there isn't a "moody genius" this side Davy Jones' Locker would presume to interfere with the business of housekeeping. Give a man to understand there are some places where even fools will not dare rush in, and the household angels have got the staff of domestic discipline in their own hands.

If your masculine Betsy must have a place where he can exercise his propensity for housework, let him open a hotel all by himself, stock it with the average run of servants and then spur up his hobby to his heart's content. And my word for it, he will be glad in no time to return to the bosom of his family a wiser, if not a better man, content to ever after mind his own "spear" and let a woman alone in hers, which does not consist in tagging at the heels of a man till he has found a "soft spot" where the divine afflatus can condescend to find repose.

The trouble with the majority of men is, they have been fooled to the top of their bent so long, from grandmother down, that no wonder they expect a woman to immediately abdicate vantage ground in their favor. In a sense, they are not much to blame for thinking a woman is out of her "spear" when she is attending to her own special interests, for use is second nature with them, as with all mankind. And are not men used to having a woman give up the best things to them? Are they not used to having her wait their sovereign pleasure, and then hold herself to meet all demands, no matter at what sacrifice? Where is the man who ever gave his wife the first reading of the morning paper, except when in the honeymoon, and even then he was saying to himself, "this sort of thing will soon play out." Where is the man who wouldn't resort to any petty meanness to indulge his selfishness and cause his wife inconveniences? When he happens to desire a thing done, no matter at what cost of personal sacrifice to her, does he not pretend the business will go to smash, house and lot come under a mortgage and the dear children be beggared if she don't hustle about and see that his instant desire is achieved? Of course he does; and of course his wife is put on the anxious seat till he is appeased like any wild-beast.

From the letters of Mr. and Mrs. Tilton that have been read in open court, one was led to think there might have been one household free from the curse of masculine interference in

M. J. Deverance



petty details, one husband who had the uncommon sense to trust the common sense of his wife. But the testimony of Bessie Turner has lifted the roof off the Tiltonian mansion and revealed the old skeleton that grins behind a nailed up door in too many households—a skeleton that walks in a night-shirt, tinkering at the household gods, wearing itself weary, till there is not a single spot from attic to cellar “soft” enough to rest its rheumatic bones. And that everlasting old skeleton invariably has a shadow, with this difference, that the shadow totes a pillow to plump down beside the perturbed spirit of “moody genius,” when from clear sheer exhaustion it has to find a resting-place. Hamlet’s ghost must take a back seat now, for it is nowhere compared with Tilton’s.

HELEN NASH.

#### A SHORT SERMON.

One would have thought a period of ten years at least would have to pass over our heads before this “vexed” sexual question would have risen to its present status of even self-respect. But the architect herself is young, and an active service of four years, I believe, includes the whole magical subversion of sentiment, which scarcely kept its head under cover for even a few months, and now gilds page after page of the WEEKLY, the *Crucible*, and numerous noble-spirited papers from one end of the continent to the other. The blessings that already have issued, like ten thousand rills from the clear, sweet waters at its source, can never be measured in our generation. It will call for other bibles to be written, and other men, women and children more fortunate than ourselves, who will reap the fruit of this tree of life, to rise up “and call it blessed.”

The future is opening up grandly for such as see the token of its coming. The opening of the sexual question has made such women as Helen Nash possible, Mary Peck and others, who would have chafed under legal bondage, and turned out “dangerous women” in the community, shunned and hated simply for what they were not. Now they suffer martyrdom for the cause of sexual emancipation, and for what they are! I long to welcome such women by the quiet fireside of my own home, and feel the magic touch of hands that hold a pen to some purpose in this hand-to-hand grapple with the merciless talons of vulgar ill-judgment. Though they sink under it, and Madam Grundy makes fearful ravages of their peace, I am sure of them to the end. Let the end be what it may, the spirit of truth is the loadstone that for ever holds their souls to the line and plummet of justice, and, in the language of H. N. herself, I know that she would “break her neck before she would break the law.” Talk of freedom! When did we have what could be named by that name till we had the WEEKLY, and the woman “who dared” to speak, act and print the truth!

Many have thought they were the saviors; but now they begin to see, and the world begins to see, that a new truth, diviner than any other, by reason of its waking up the love-element in man and subduing the lust-forces that have hitherto ruled the civilized savages of modern days, has gained ground so fast that churches are tottering because of it, and the fastnesses of St. Paul’s theologies, biologies, sociologies, are broken up so irremediably that even courts of justice and the finest rhetorician of the American pulpit are powerless to stick the broken fragments together. No! The pious mutilage has somehow got into the hands of the other party! The glass houses that the priests and people thought invulnerable would not bear stoning again; and ye who are intelligent, look around you and judge how and by whom the change has come. I admit that it requires a first-quality front-brain to understand in its full import the meaning of freedom. The common interpretation of the masses is, that where they enacted beastliness and “nest-hiding” before, strictly under the cover of hypocritical shams and falsehoods, and every pretense that bogus manliness and womanliness could invent, they now ask if they may crawl out of their holes into the sunlight and pure air, and call the same thing freedom and free-love! No! We will not receive you! No matter how impotent you have become both in mind and body, that will not save you. We cannot call that freedom, which the pure face of nature would blush to name hers! And we will not, good angels helping us. If you ever hope to get a glimpse of what freedom means, learn to know that the “holy of holies,” over which the coming emancipated woman will preside, will be the sanctuary of love and motherhood watched over by herself, the “inner sanctuary,” indeed, of the incarnate God. Think not to come into fellowship with “free-lovers” any other way. Its practical bearings on the safety and future well-being and purity of our daughters sets the seal of victory on the brow of Victoria. A million of tongues cannot now beat back the living waves that surge against the old bulwarks of marriage and social despotism that have held women for ages in the clutches of sexual barbarians, and made the marriage-bed often worse than a brothel. Many a young girl has been forced into a worse fate than “tramping the street” where at least she might for one night, by chance, have the natural impulses of her being awakened; many a one, I say, has found lust instead of love, and sunk under its demoniacal usurpation of her body as a flower withers when it is rudely snapped from the stem. Believe me or not, justice and decency and emancipated intelligence have at last sounded the bugle-blast of freedom from end to end of this green earth. You may get out your mops and brandish them in the face of this great reform and its persecuted leaders. But the huge strength of their loving souls, and the sublime Atlantic sweep of their sentences will carry you on in spite of yourself. Why, the bitterness grows intense! Of course it does. Who would suppose that men—not the good men who are multiplying every day, or coming out and showing their colors, but the swarms of lecherous ones who are glad to have women under their rule—will not strive to lengthen out the time as long as they can? These are the opposers of Woodhullism. Some few are chaste dispossers of one woman’s sexual functions, but that one they hold with the grip of death. What is it to him, her husband, if she never knew a responsive emotion to his embrace?

What is it to him, indeed, if she is always sacrificing herself on this altar, so that he feeds its flames with his aggressive passions?

I say again, that none but a thinking person will, at this stage, comprehend the mighty results that the prophetic nature of Victoria Woodhull has from the beginning foreshadowed. Others have come up to her point of out-look; none but herself have thrown themselves in the imminent gap, and sent peal after peal forth from the trumpet of the new resurrection. In fact, none who look only to human conditions as they are, and doctor the symptoms, are entitled to a place in the reform. It takes root in the occult sciences, which only the evolution of the hidden and deep things of the human soul will reveal.

We are just waking up from a sleep of ages. The spell is broken, and by a woman! Led out of darkness into God’s marvelous light by a woman! No wonder the bloodhounds have been on her track. The wonder is that Sing Sing did not open its jaws and crush her in its iron teeth! She has impeached the God of Brooklyn, and still is a free woman! Ye gods! Has even Jove himself ceased to forge thunderbolts and gone to trial by jury? CHARLOTTE BARBER.

#### “WEAR OUT.”

“Wear out!” but never let the rust  
Of idleness corrode the trust  
Your Maker gave; your part to play  
In the great drama of “To-day,”  
Is to deal justly; aid the weak;  
Ever for right and freedom speak;  
Keep burning clear Truth’s beacon light.  
That it’s soft radiance through the night  
Be to the lost on life’s bleak moor  
Like Bethlehem’s star, that shone of yore,  
Guiding the shepherds on their way  
To where the child-redeemer lay.

“Wear out!” ’tis nobler far to bear  
On breast and brow the marks of care,  
Scars of life’s conflict, bravely fought,  
Patents of peerage fairly bought;  
Titles to claim in the fair clime  
Of those who worship Truth sublime;  
E’en if your feet have never trod  
The narrow path that leads to God,  
Avoid, as death, the scorner’s seat,  
Nor let his sandals press your feet;  
With contrite heart and tearful eye  
Stand still while the elect pass by.

“Wear out!” though stern your features grow,  
Though raven locks be turned to snow,  
On to the front! nor laggard be.  
With sturdy blows comes victory!  
Shame on the weak, the nerveless hand  
That cannot grasp Truth’s shining brand;  
That shrinks when from fair freedom’s tower,  
The tocsin sounds the trial hour;  
That fails, when justice calls, to go  
With battle-axe and “banded bow,”  
And prove, upon his native sod,  
His fealty to man and God!

#### SPARKS FROM THE FLINT OF REASON.

The human will is governed in fate. Of course, nature is fate, and the will is part of nature. The will is not made, it grows. It comes into the mind of its own accord like all the other thoughts. The will could not be made without another will to make it with. That other will would have to be made by will, so there would be an endless chain of wills backward. If any person’s will, whether for good or evil, had been different from what it was, it would have been a miracle. Art also is fixed in fate, as it is a production of nature through man. If any work of art had been different from what it was, it would have been a miracle. Man and woman are mere machines in the hands of nature, and the will is the mainspring of the machine. We often hear it said, “a person can do right if he has a mind to.” That is nonsense. No person can help doing right if he has a mind to, and no person can help doing wrong if he has a mind to. Nobody can have a mind to do right unless the mind comes to him. The same reasoning applies to the will of God, supposing there is such a being. The will of God is governed in fate. He does not make his will, and could not without another will to make it with. He did not create himself, and could not have done it without another self to do it with. It is impossible for him to be better or worse than he is. He is obliged to be what he is and do what he does. He has neither merit nor demerit; he deserves neither praise nor blame. He must be the effect of causes before him, so that a first cause is impossible. “Free will” in man or God is nonsense.

It is a common, but incorrect way of speaking—“it is possible, but not probable.” Whatever is possible is sure to happen, and therefore it is probable. Everything that is probable is certain. The man who goes into battle and comes out unhurt was in no danger whatever, as it was not possible for him to be injured.

Man is not accountable to God, supposing there is such a being. God is accountable to man. A God would have no right to create man without asking his leave, nor govern him without his consent. What right would he have to give out his commandments to men? No right at all. It would be the duty of the Creator to make his creatures happy both here and hereafter, supposing there is an hereafter. He would have no right to punish after death. If he did do it, it would prove him a usurper, despot and devil. If God has made a hell he ought to be kicked into it.

Christians think they must be cringing slaves to their God, and they shall be damned if they have any manly independence and self-respect. They think it wicked to take even the devil’s name in vain, and hell must be spoken of with reverence and awe. Profane language is neither good nor bad. It is of no consequence whatever, as it is words without meaning. If God damns people after death, of course it is his will to do it. The Christian who prays “God’s will be done,” says, in effect, “God damn your soul to hell.”

Damnation is sworn without meaning it, and prayed for in earnest. The clergy are much opposed to profane language, and the reason is it makes light of their God, devil and hell. Without these three, and unless the people stand in awe of them, the clergy cannot carry on their trade of imposture. The preaching of the clergy is the cause of profane language.

All the works of nature prove there is no God, if anybody knows what a God is. Every natural production is caused by that which makes it necessary. For instance, animals need more hair in winter than in summer. The cold which makes it necessary also makes it grow. People need warmer blood in winter than in summer. The cold weather which makes the need of warm blood, also makes it warmer by closing the pores of the skin and stopping sweats, whereby the heat of the body is retained. One of the Christian arguments for a God is this: “A watch had a maker, therefore the world must have had a maker.” As much as to say the Creator of the world is a man like the maker of a watch, and that the manufacture of a watch proves that worlds are manufactured. We might as well say that the natural growth of a tree proves that watches are a natural growth. Only one thing could prove the existence of a God, and that is, seeing him at work making a world and all things upon it. All we see at work are natural causes or the properties of matter. If there were a “Supreme Being” he would be plain to be seen as the sun. Why does not this “God” show himself to his children? Does he think he should not bear acquaintance, and so keep himself out of sight like the kings of the earth? Supposing there is a “God,” the worship of him is mean, base and degrading in the highest degree. It is entirely without reason. No decent “God” would wish to be worshiped. The Jehovah of the Jews and Christians was originally invented in ancient heathen Asia, where the people almost worshiped their kings. If “God” has a “word” for us he ought to come and speak it to us, and not send it in a book written by we know not whom. A revelation from “God” ought, in the first place, to reveal who or what he is, otherwise mankind would be fools to accept his revelation. The Bible gives us no rational information about him. The book does not even say there is a “God.” It gives us no intelligence what a “spirit” or “soul” is. The Bible does not say that religion is a good thing, and people ought to have it. The book nowhere claims to be the “Word of God.” The words “God,” “soul” and “spirit” have no meaning, and all religion is false and mischievous. Religion is an invention of the clergy. Those who think they need religion are persons who are deficient either in reason or goodness, or both. They who cannot depend upon their own minds are badly off. A traditional and blind belief in this imaginary “God” is one of the chief causes that have filled the earth with social wrongs and human woes.

A desire of immortality would be no argument for its truth. Naturally there is no such desire, and accordingly no regret for non-existence before conception. The natural desire is long life on this earth. The feelings revolt at the thought of eternal life either here or hereafter, with no possibility of escape from it. It fills the mind with horror. Unwillingness to die is repugnance to a future state. Heaven, with its eternity of idleness and sameness, would be a place of misery. A God would have no right to take “souls” there without asking their leave, and gaining their consent. Eternal rest is an impossibility, because there can be no rest without previous fatigue. The natural, rational and comforting thought is eternal death. Welcome, endless destruction of mind! It is enough that the materials of the body have eternal life. We ought to be satisfied that we were born, and can live a few years on this earth, and see what there is. Hope of heaven is a mind perverted by religious falsehood. Man desires nothing which he is unable to comprehend. As it is impossible for his finite mind to grasp infinite objects, he cannot comprehend time without beginning or end, space without bounds, or worlds without number. Consequently, his desires are limited to limited objects. He wants all of a good thing, and the word all implies limits. The word has no proper application to the universe. There is no such thing as all time, all space, nor all worlds. Man does not desire and would not be satisfied with eternal time after death, because he would want all time when there is no such thing. He would want to outlive time in order to have it all. The human mind is unfitted for eternity. Of course, every star is a world, and either inhabited by living beings or getting ready for them. The most interesting thing a person could do, were it possible, would be to visit them, and see who and what there is upon them. In doing it he would not be satisfied, because he would want to visit them all and could not, because they are infinite like space.

Man shares the destiny of his glory, eternal oblivion. Every history perishes in time, and with it all knowledge of noble deeds. Napoleon said it caused him sadness to think the time would come when his great deeds would be forgotten. Bad men have reason to rejoice that they and their infamy are lost in the oblivion which Napoleon regretted.

Allowing that man has something which is called a “soul,” if it is immortal it never could have had a beginning. Whatever is eternal in the future was eternal in the past. Man is only a few pounds of thinking dirt.

Our republican government was not founded on the Christian religion, but in opposition to it. The Bible says nothing about democracy, equality and the rights of man. It is all monarchy and submission. The American Revolution, and especially the great and glorious French Revolution, were contrary to the Bible. In the words of Anacharsis Cloots, “Reason dethrones the kings of the earth and the King of Heaven.”

The public has no right to punish crime. Under natural government there could be no crime. Every crime that is committed is caused by having artificial law. Those who are governed by others cannot learn to govern themselves.

We read in the Bible that God told Moses he might see his “back parts.” Was that “obscenity” and “indecent exposure of his person”? Does God wear clothes to cover his “back parts,” or go naked? Comstock ought to attend to him.



The noblest thing ever done was Lucifer's revolt against the tyrant of heaven. All gods are monsters that ought to be destroyed.  
ELIPHALET KIMBALL.  
ORFORD, N. H., January, 1875.

WAVERLY, N. Y., April 15, 1875.

#### WOODHULL & CLAFLIN:

At a meeting of the Waverly Progressive Association held at their hall this evening, the following resolutions were unanimously adopted:

Mrs. Nellie L. Davis having lectured to the Waverly Progressive Association for several months during the past two years, we deem it proper at this time to give expression to our views with reference thereto; therefore,

*Resolved*, That we recognize in Mrs. Davis an earnest and ardent worker in the cause of human progress. That, while we may not at all times endorse her views, we do endorse and heartily approve the brave and independent spirit in which she utters her honest and sincere convictions, "regardless of denunciations from any quarter."

*Resolved*, That her lectures evince a high order of intellect, a well-stored and well-cultivated mind, and a commendable womanly bravery in battling for the down-trodden and outcast, especially of her own sex.

*Resolved*, That Mrs. Nellie L. Davis will be ever welcome to our free platform.

NOTE.—It was moved and carried that the foregoing be published in WOODHULL AND CLAFLIN'S WEEKLY.

O. H. P. KINNEY, Pres't.

#### STIRPICULTURE.

BY J. C. STEINMETZ.

The need of social reform is nowhere more apparent than in the school-room. The teacher who understands the "Science of Human Life," if he be at the same time a lover of his kind, cannot fail to notice, with a feeling of pity, the pale, wan faces, the dull eyes of some of his pupils nor can he overlook the bright and happy ones, and the superiority, physically and mentally, of the last-mentioned class.

In seeking for the cause of this difference—knowing, as he does, the immutability of the laws of nature—he finds a want of adaptability, or congeniality, either physical or mental, or both, between the parents of the first class, though they themselves may not be of an inferior type, and reverse conditions between the parents of the second class, though they themselves may not be of a superior type.

Much care is bestowed upon the breeding and rearing of domestic animals and rightly too; but the breeding of human beings, which is of much greater importance, is left to chance; and the discussion of this and kindred subjects was a tabooed subject until Victoria wrested it from the slough to which it had been dragged. Social reformers alone propose to bring about better conditions for the breeding and rearing of human beings. They are aware of the fact that the social system now in vogue, could not well be a greater barrier to human happiness than it is, and they desire the overthrow of legal marriage with its enforced relations, and the substitution therefor of natural marriage or the union only of loving, congenial souls, not only for the purpose of augmenting the happiness of the participants, but for the higher purpose of racial improvement, for they know that no amount of pruning can remedy defects of seed in animal or plant-life. Parents and teachers in modifying the natural characteristics of their children and pupils simply prune the tree, but they are unable to eradicate inherited tendencies. Social reform, then, is the door through which all other reforms must enter.

#### THE ERROR OF THE AGE.

Eloquence, it is said, flourished most at Rome when public affairs were in the worst condition.

Are not the masses of our day fettered by intellectual conceit? It has filled the minds of the people with pretentious generalities, granting no real power, conveying no correct intimation of positive truth. How long have we been searching after the immortality of the soul! To this day no habitation has been provided wherein a soul might dwell. We are begotten out of conditions contrary to all the laws of sex. The motives of modern monogamic marriage are amateness, acquisitiveness, or approbation—for the gratification of passion, the acquisition of wealth, or the approbation of society.

Neglecting the demands of universal affinities, the propagators of the race are filling the earth with disease and death. The mental and physical malformations of life are the direct consequence of an open disobedience of natural law. By hereditary transmission we are endowed with a tendency to rash extremes, and must, from necessity, go to the bad. The exercise of a faculty is not bad in itself, but the abuse to which it is put, and the pain consequent on a wrong application of it. While it is customary to bewail the degeneracy of the age—and our streets are thronged with the victims of excess; while pulpits tremble at each new disclosure, and the judicial chair has become the throne of lofty speculation, is it difficult to perceive that this generation is the product of lust and avarice, and cannot act otherwise than they do?

Is not the acquisition of wealth and commercial power the ruling element of all strife? Inordinate greed for gain has pierced the heart of our social and political world. The union of the sexes, this most important and divine study of all the sciences, has become a by-word in the land. The streets of every city are highways of assignation. 'Tis the midnight of a passionate era, and to keep pace with the crying demand a premium has been offered upon mental and physical prostitution.

Before the golden image society is a constant votary. On sacrificial altars mothers offer up the bloom of girlhood to life-long prostitution. Sanctioned by Church and State, she is wedlocked without love; and the entailed misery of this disunion who shall portray?

Young men go down in the struggle for place and position amid the wild extravagance of an inflated age; forced into the channel of an unnatural life through desperation and

necessity, they become unwilling victims to every degree of passion excess. On every hand there is contention, disunion and strife.

The Workhouse and the Penitentiary are towering monuments of human incongruity. In the private relations of the isolated household are to be found the ghostly skeletons of social life. The being endowed with well-proportioned faculties becomes distorted in this general *melee*. It is next to impossible to preserve continuity in the midst of confusion. Emerson has well said, we tire of wandering ghost-like through the world. To be in it and of it, imbued with ambitions of personal aggrandizement, for wealth, position or gratification of the passions, we are compelled to draw upon the delusion of to-day without anticipating the morrow. Embrace the cause unmindful of the effect. It was a custom with the Egyptians to introduce a skeleton at their feasts.

Moral instructors have brought to their banquet the valley of fire and brimstone, declaiming against the outcast, and consigning the victim of excess to outer darkness, amid the wailing and gnashing of teeth.

Mankind have had something too much of this superstitious twaddle. It is time now to awake to the necessity of grappling with error from a natural standpoint. To realize and correct the wrongs of a decayed social system, and establish positive knowledge in the place of universal ignorance. Then may it be possible to realize Fourier's dream of an integral human soul in a natural and attractive social mechanism.

D. G. CHITTENDEN.

CINCINNATI, 1875.

#### MORE RATTLING AMONG THE DRY BONES OF BROOKLYN'S SOCIETY.

The suit for absolute divorce of Mr. Geo. S. McKenzie, of 472 State street, against Charlotte McKenzie, his wife, was begun in the Brooklyn City Court before Judge McCue yesterday, and as the court-room is directly opposite that in which the Tilton suit is in progress, those who could not find admittance there pressed in to hear the suit which has great notoriety in Brooklyn. Mr. McKenzie accuses his wife of adultery with several prominent gentlemen in Brooklyn.

Mr. McKenzie is a New York tea merchant, and was married by the Rev. Dr. Greenwood on November 23 1863. McKenzie and his wife lived together until last fall. Both are about thirty-five years old, and are well known in Brooklyn society. Mr. McKenzie was in court yesterday, but his wife was not—her counsel, Gen. Catlin, Gen. Tracy's partner, representing her. There are five children to the marriage, the oldest a girl of eleven years.

Mrs. McKenzie's defense is a counter charge of infidelity against her husband, implicating Fanny McTiernan. This woman testified yesterday to witnessing acts leading to the suit, and named the gentlemen. She was a servant in the house, and admitted gentlemen to see Mrs. McKenzie.—N. Y. Sun.

#### THE PLEDGE OF PAIN.

Let fell fate come, with bale or smart:  
Abide the blow!  
For everywhere it strikes the heart  
A pearl will grow.  
Crush the ripe rose!—from every pore  
Rich perfumes rise;  
Wound the fair swan!—she spurns the shore,  
And, singing, dies.  
Smite the dull flint!—the living fire  
Is its reply;  
That gilds, and glows, and reddens higher  
To top the sky.  
And thus the soul, when trampled, wakes  
From lethargy,  
And burns, and breathes a song that breaks  
Captivity.  
The drops of pain that rudely gushed,  
To pearls shall turn:  
Each precious thing by sorrow crushed,  
In incense burn.

—Ladies' Own Magazine.

#### THOUGHTS.

Belief is not a subject of the individual will, but inevitably follows those unfoldings of life which come before our cognizance, and concerning which reason as unavoidably ultimate its formulas as the new-born infant breathes.

When all events are known by humanity without research; when knowledge becomes our birthright; when the wisdom of God is a racial gift, then change shall no longer occur, progress shall cease, for perfection will have been reached; but so long as the present undeveloped condition of the human race continues, there must be—whenever the divine attributes inherent in our organism are permitted to operate—the growth due to action, and through this life activity, the race as well as the individual advances into higher manifestations of existence.

There dwells within humanity a principle of truth more potent than the restrictions of law, more powerful than the conservatism of the age, for secure within the soul rests a latent seed of life which simply awaits the breathing of the Infinite Spirit upon the race, the quickening influences of a more perfect existence, to burst every opposing barrier and to emerge into that beneficence of action which always accompanies the bestowals from the Author of all life.—Brinton.

How to CURE A SORE THROAT.—Buy at any drug store one ounce of camphorated oil, and five cents' worth of chlorate of potash. Whenever any soreness appears in the throat, put the potash in half a tumbler of water, and with it gargle the throat thoroughly, then rub the neck thoroughly with the camphorated oil at night before going to bed, and also place around the throat a small strip of woollen flannel. This is a simple, cheap and sure remedy.

[From the New York Courier, December 20, 1874.]

#### TRUTH VERSUS THE FACULTY.

The common prejudice (a prejudice shared by the medical faculty) is that the knife is indispensable in the cure of cancer; and when the knife fails and its instrumentality is found to be inefficacious (the cancer reappearing in increased malignity), why then the operator magnanimously—most magnanimously—offers consolation to his victim in the assurance that his or her case is beyond the power of surgery. The writer can vouch for it that Prof. J. M. Comins, of 143 East 26th street, New York, can and does radically extirpate cancer independently of the knife—he, said writer, being always ready and willing to attest that, in his own case, a malignant cancer of nine years standing (situated on the neck near the carotid artery) was most effectually extracted by Dr. C.; and that in the astonishingly short space of seven days. The writer's motto is, "Honor to whom honor is due," and if any man is entitled to claim it, it is Prof. J. M. Comins, of 143 East 26th street, New York. Give him a call and examine his trophies of victory over that dread disease, cancer.

JOHN JACKSON,

34 Union square, New York.

N. B.—Prof. Comins will remove May 1st, 1875, to 345 Lexington avenue, between 39th and 40th streets.

OUR Friendship Community, of Dallas Co., Mo., is now in a good and prosperous condition, and we are ready and anxious to receive more liberal and progressive men and women as members, who can bring as much as \$100 each with them. If any of your readers and friends want such a home as ours, where they can now live "untrammelled lives," and where, by combining their small means and uniting their labor, they can sustain themselves and have greater benefits and advantages than by living in the present conflicting, vicious and impoverishing private property system of society, please refer them to us, and we will welcome them and thank you for the favor.

Yours truly for social reform, ALCANDER LONGLEY.

#### GLEANINGS.

A LETTER passed through the Detroit post office the other day, bearing the following superscription: "To the Fat Kuss what eddits the Pontiac weekly Gazette, and sent me a dunning letter in an envelope he stoie; Pontiac, Michigan."

MRS. DALE, of Detroit, held a hot buckwheat cake over her husband's countenance for several minutes because he expressed his disapproval of free-love doctrines. "This family must be run on an unsectarian basis," said Mrs. D.

'Tis naught when woman humbugs man,  
For that's the good old style;  
But, Oh, man's confidence in man,  
Makes countless thousands smile.

It is said that some time during the present year a party of one hundred Englishmen is coming over to this country on a grand buffalo hunt. 'Ist, 'Ush, 'Ark!—  
"The 'orn of the 'unter is 'eard on the 'ill."

MISS D. sends us a poem entitled, "I Cannot Make Him Smile." We cannot publish it unless she gives us the name of the young man. All the young men we know "smile."—Indiana Exchange.

A GREEN BAY woman, whose husband kicks her down stairs every second night, says she likes to look over his old letters commencing with: "My dearest, darling little angel Minnie, heaven alone knows the depth of my love for you."

A LIFE INSURANCE company has refused to pay a \$10,000 policy because the insurer committed moral suicide, he having procured the policy in reply to a message from a friend in the unseen world, to the effect that he would certainly die upon a certain day and hour—which he did.

Wisdom is the growth of cycles;  
Fruitage of unfolding earth;  
Not to saints of Johns or Michaels  
Do we owe its growing worth.

In the sunlight, in the shadow,  
Spirit-born, it floats in air;  
Busy street and lonely meadow  
Of its presence have a share.

Not a spot where men have mingled  
In the battle or in peace,  
But the heart has throbbled and tingled  
To the touch of truth's increase.

THEY have a picture of George Washington in the Brooklyn court room, and he is supposed to be remarking, "Mr. Beecher cannot tell a lie; he did it with his little hatchet."

RECENTLY a benevolent gentleman from Vermont applied to a Boston gentleman for aid in sending a Vermont missionary to Turkey. The reply was as follows: "I have invested much in Vermont securities, and lost many thousands by the acts of your railroad men, sustained by the people and the courts. I have also lived in Turkey, and had much intercourse with her people. I would far rather give my money to send Turks as missionaries to Vermont."

AN Indian came to a certain agent in the northern part of Iowa to procure some whisky for a younger warrior who had been bitten by a rattlesnake. "Four quarts!" repeated the agent, with surprise; "as much as that?" "Yes," replied the Indian, "four quarts—snake very big."

"A SHADOW never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as the proper developers are resorted to. A spectre is concealed on a silver or glossy surface until by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of whatever we have done."—Dr. Draper.



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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, MAY 1, 1875.

SUBSCRIBERS finding bills folded in their papers will please consider them notices of the expiration of their subscriptions and requests to renew. Promptness in renewing is especially requested, and will be appreciated by us. Those who do not wish to renew should notify us by postal card or direct their postmaster to inform us that they no longer wish the paper. Those who cannot conveniently remit now, but still desire the WEEKLY, will be given a reasonable time in which to make their payments if they will so request.

## NATIONAL WOMAN SUFFRAGE ASSOCIATION.

The Anniversary Meeting of the National Woman Suffrage Association will be held in Union League Hall, New York, Tuesday, May 11, 1875.

As but a single year intervenes before the nation's one hundredth birthday, it behooves the women of the country to take wise counsel together upon the great question of their national recognition as full citizens of the republic. The celebration of the Nation's Centennial with women unenfranchised, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the light of those personal rights of self-government, upon the recognition of which, as underlying principles, our nation professes to stand. Where, in the history of the world, has such able, earnest and persistent protest gone up from any class? "This justice alone we ask. Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again press upon our country's attention those great principles of justice upon whose foundations alone a true and permanent republic can be built.

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. O. B. Frothingham, Matilda Joselyn Gage, Carrie S. Burnham and Phebe W. Couzens.

SUSAN B. ANTHONY,

Chair'n Ex. Com. N. W. S. A., Rochester, N. Y.

We want the good offices of some member of our clubs in each place, who will take it upon himself or herself to personally call upon each subscriber and solicit a renewal of the subscription for another year. In many cases those who have heretofore aided us in this way are now unable to do so, from illness or removal; but we hope there is enough interest felt in the WEEKLY in each neighborhood to induce some of their associates to act in their stead and present its claims and merits to their friends and acquaintances, and thus extend its circulation and enlarge its sphere of usefulness.

Let each of our subscribers who knows what the WEEKLY is, and the needs of the several reforms it advocates, look over his list of acquaintances and see if there is not one at least among them who can be prevailed upon to examine its columns and lend his aid in its support to the amount of a yearly subscription.

## "ON EARTH, PEACE, GOOD-WILL."

And I will set my tabernacle among you, and my soul shall not abhor you.

And I will walk among you and will be your God, and ye shall be my people.—LEVITICUS, xxvi. 11, 12.

I will dwell in them, and walk in them; and I will be their God and they shall be my people.—II. CORINTHIANS, vi. 16.

And I saw a new heaven and a new earth.

And God shall wipe away all tears.

I am Alpha and Omega—the beginning and the end.—REVELATIONS, xxi. 1, 4 and 6.

Almost every human being has some belief, ranging in definiteness and fixity all the way from the most absolute to the dimmest, most shadowy and vague, of a time to come, either in a short or a long distance in the future, when there shall be relief from sorrow and suffering, for the elect at least. Most of the different religious sects hold that "the elect" are those only who believe after their special plans of salvation, and are saved in their way; all others being not elected. But some of the latest developments of sects have been more liberal in their interpretations than their elder brothers, and seem willing to admit that the whole human family may be saved ultimately. Without stopping to inquire about the real extent to which salvation may attain, or how the different religious truths can and are to be reconciled, one with the other and each with all, we affirm that every religious tenet, that has at any time attained among the people, has had a germ of truth concealed within the form through which it has been expressed. Thus, while the doctrine of everlasting punishment is true, that of universal salvation is also equally true, they being the opposite sides of the self-same fact.

Again, the various religious sects of the earth have had their several local places of future happiness. Even the untutored Indian has a fixed faith that, after death, he will be transported to his happy hunting ground, this being his highest conception of happiness; and every other and higher grade has its own particular idea of heaven, which in each case is with its holder as it is with the Indian—the highest ideal of a happy condition. Most Christian sects believe in a heaven inhabited by those who have been saved, as they believe they have been or are to be saved, while everybody else is below them, in hell—their heavens being somewhere above, and their hells somewhere beneath the earth, brimstone being often added to the latter to indicate that there is a literal flame to be encountered there; while the fire of Biblical prophecy means simply the process of purification through suffering, which, indeed, is a real, literal hell.

If there is any one thing, however, that is made clear and definite in the Bible, it is its doctrine about what the kingdom of heaven is and where it is located—Heaven being admitted by all to be a place of happiness, heaven meaning happiness. Now, happiness is a condition, and not a location. "The kingdom of heaven is within you," said Jesus. His heaven, then, is in that individual in whom happiness has been born, and those who have faith, let it be built upon what it may, that a time is coming when happiness shall reign, or that there shall be a place where it shall exist, believe in Christ's doctrine of heaven, and that those who are happy are in heaven. Standing on this doctrine, it is not difficult to see that the world must be saved by being made happy, and that it is saved as fast as the people are made happy, individually, by being born into the kingdom, which, in this sense and light, becomes a very practical affair.

Seeing this condition with the eye of faith, however, is quite a different thing from having an intellectual comprehension of it, having a knowledge that it must be, in place of a hope that it may be. "Faith is the substance of things hoped for, the evidence of things not seen," said the Apostle Paul; but knowledge is the verification of faith, the realization of hope, the confirmation of evidence—is the actual fruition of hope and faith, since once knowing that a thing must be is the preceding step to finding out the way in which it shall be.

Therefore, in this skeptical age, when hope deferred has made the heart sick, when the intellect of man is struggling with his faith to obtain the supremacy and crush it out, it is more than ever important that there should be sight in place of hope, knowledge in place of evidence. If it can be shown so clearly that none may doubt that the condition of happiness for which the world has so long lived in hope—the Kingdom of Heaven in which the soul has been firmly anchored by faith—is one to which it is possible for all on earth to attain; nay, to which all must go forward by an absolute and eternal law utterly beyond the power of mortal to resist more than temporarily at most—an immense lever of progress will be thereby placed in the hands of reform by which humanity may be raised into heaven as if by magic. There is a law which can be discovered and demonstrated that underlies every prophecy that ever has been, or that ever will be fulfilled. The promise of a condition of happiness to be attained by humanity, if true at all, can be demonstrated. To realize this, it is necessary only to know what conditions are demanded to secure happiness, and then to follow the lines of evolution from the present forward until they reach them, which they will do somewhere if they are ever to be realized.

The demonstration that salvation is a gradual growth into truth and goodness, and not a miraculous or instantaneous change, having no commensurate, observable cause, will also do away with one of the greatest stumbling-blocks that now stand barring the road to happiness. The belief that one may repent at any time suddenly and secure happiness for

eternity, is the most prolific cause of continuation in sin. In this the Christian Church, so-called, has held the world in bonds a thousand years beyond its time, for it has induced the most enlightened peoples of the world to rely upon professions of goodness and faith and upon outward allegiance to forms and ceremonies, to which the heart has given no assent, and to death-bed repentances and vicarious atonements, to gain that which can only be obtained by actual, individual growth. Nor has their teaching about heaven as a place beyond the grave only, been any less a real obstacle to progress; for had it been generally understood that happiness was attainable this side of the grave, and that heaven is anywhere where purity and happiness are; had Christians believed the words of Jesus that those who are really born into the kingdom can not taste of death, is it for a moment to be supposed that there would not have been an earnest striving after that condition by all who should have so believed?

What is most required of all things now is that the world shall come to know that there is but one way to be saved, and that that way is to become pure, holy and good—to become just what Jesus commanded, capable of loving one another, our neighbors as ourselves, in complete unselfishness. The hypocrisy, that hangs like a pall over the world, that has been cast upon the people by the priestcraft and the Church, must be torn from the faces of the people, and the truth revealed in all its brightness and glory. To do this it must be shown that happiness can only be gained by such transitions in the individual as will make it impossible for him to be unhappy. With all its false Christs and prophets and teachings the world has been, and is being, carried forward toward these very conditions in spite of itself. The great theory of evolution has not been stopped in its course, but while those who have been opposing its march as being the work of the devil which ought to be cast down to hell, setting up their special plan of salvation as the only way to heaven, it has rolled onward and carried the world unconsciously with it; and now even, the people are but beginning to waken from their blindness and to catch glimpses of the good time, for the coming of which they have ever been looking in an entirely opposite direction from that by which it is to come. The harmony sung by the angels to the shepherds who watched their flocks by night, "On earth, peace, good-will to men," is now echoing in the heart of man, and those whose souls respond to the melody look forward and behold the kingdom being let down, as it were, out of heaven—see it coming to them here and now, and no longer wait for death and the grave to open up the way for them to pass to it. The kingdom that Jesus came to establish is a kingdom of this world, its subjects to be, like him, the fruits of the resurrection, and those who shall not taste of death, being born of the spirit here, as he explained to Nicodemus that they must be, to see the kingdom.

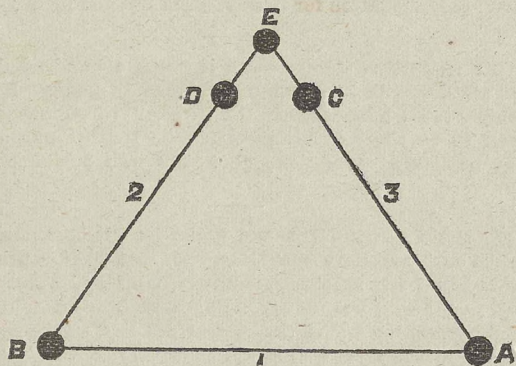
Now what, if any, were the conditions necessary to establish this kingdom? Why, clearly, perfect brotherly love, love between one another, loving neighbors as ourselves. People who profess to be Christians and to have merited salvation, never stop to think of their foolishness; they never even suspect what this commandment to love really means. No man can be a Christian or can be in a state of salvation, who does not love his neighbor as he does himself, and this means that he must do for his neighbor just what he does for himself; that he does not love his neighbor as he does himself so long as there is a single person within his reach who does not have and enjoy every comfort that he has and enjoys. It means, indeed, a vast deal more than this even; it means that one must not only love his neighbor as he does himself, but that he must also love his neighbor's children as he does his own; his neighbor's wife and her friends as he does his own and her friends, and permit his neighbors to love his children and his wife as they do their own. Verily, does this law of love reach to the very depths of the human heart, and require it to be purged of all self-love, of all selfishness, of all love of one's-self and family and friends, to the exclusion of anybody else from the same love. Christians may be shocked at these things, as they have been pretentiously shocked at many other of Christ's real commands, but if they are, they are shocked at Christ; they deny Jesus when they say, I know not this saying of his. But we put the question squarely at them and demand: How can you love your neighbor as you do yourself, if you do not all these things that we have mentioned? And there is but one answer that can be given: it cannot be done. Christians may profess, as they ever have, but professions will not pass in the place of practice any longer. Those who have claimed to be followers of Christ will soon be compelled to acknowledge that they have never taken a single step in his way, but have denied him continually; that they have loved him with their lips, while their hearts have been far from him; and when he comes to judge the world, he will say, "Inasmuch as ye have not done it to the least of these, my little ones, ye have not done it unto me." "Depart, ye, into everlasting torment"—that is, into unquenchable fire of suffering, that shall purge and burn all selfishness and impurity, through which fire all living persons, unless there be some living who are already born of the Spirit, are passing all the time. Purification comes only through suffering. It is a universal principle that fire burns the chaff and impurity. In its literal sense, even, it never destroys anything except combinations. It sets the elements contained in any given organic form free, merely. This is the process that is going on in every body everywhere. Every



body is dying daily, and will continue to die so long as there are any physical imperfections to be destroyed or moral impurities to be consumed within the human body.

But how shall it be demonstrated that "On earth, peace, good-will to man" is to come to the world as an absolute necessity? Easily and clearly. There are but three principles inherent in humanity. All of its movements in all directions and departments are upon some one of these or upon some modification of some one or of all of these, or else upon their inversion. These principles and their inversions are represented by the terms Freedom and Despotism, Equality and Caste, Fraternity and Individuality. This trinity of principles in its ultimate application to humanity really means one perfected condition. That is to say, a perfected condition of humanity would be one that is composed of equal individuals, maintaining their freedom through fraternal sentiments and the relations growing out of them. But equality in freedom can only begin where freedom really exists; while fraternity is only possible among people who are free and of equal right. These principles do not run parallel to, but in some form spring out of and connect with, each other. Indeed they have ever been recognized as constituting the three sides of an equilateral triangle, and when this triangle shall exist in fact, as it has and does in theory, then it will embrace the whole human family, and that it must exist is as much a geometrical necessity as that the sides of an equilateral triangle must be equal.

Last week we introduced the triangle, merely naming its parts and stating the several positions representing the conditions and progress of man. One-half of the whole truth regarding humanity is contained in this figure, which, for the sake of definite demonstration, we reproduce here:



- 1 Liberty, the base line of humanity.
- 2 Equality, the line of governmental organization.
- 3 Fraternity, the line of individual progress.
- a The individual man.
- b Collective man—mankind.
- c Progress made by a toward fraternity.
- d Progress made by b toward brotherhood.
- e Point of conjunction.

The individual and the collective man are born on the base line of humanity, which is the line of liberty, since, at birth, every one is born free, though they may be born in a country where slavery, of some or various kinds, exists, and be reduced by it to servitude. At one extremity of this line is the individual man, but it reaches outward until humanity is included, hence the other extremity represents mankind. As man, either individually or collectively, cannot remain in a condition of inertia, he must move forward—that is, he must begin to grow or to evolve.

But how will they proceed? Are there any means of showing how they must move? We assert that there are, and that they are absolute and susceptible of demonstration. On the basal line, or in the primitive condition of man, in which all are born—for at birth the infant of the present is the same as was he of early ages—every individual of the whole world was an individual simply, having no associations with others; but, on the contrary, being at war with every other individual, competing for all things with every one with whom he came in contact. The industries of the world even to the present time adhere to the primitive plan of competition. Historically, the family was the unit of which man was the arbitrary head, and every family was in competition with every other family in all respects. Now, in such a condition of things as this, any progressive movement must necessarily have been in the direction of larger association than the family, which, as we stated in our last, is to be observed in history as having been made through tribes to nations, with the attempt on the part of several nations to absorb the world. Perfect fraternization, then, must be the point toward which both the individual and the mass must move in taking up a line of progressive unfolding outward from the base line of humanity.

But the mass moves by a different line, and from the extremity of the base opposite to that from which the individual moves, as well as by different means. Universal man is represented by the organizations which he forms—by the tribe, the city, the nation, as we have said. His course of development, then, is upon the line of governmental organization, which is the line of equality. For, from the despotic head of the family culminating in the despotic head of the nation, the power began to be distributed again among the people, going through limited and constitutional monarchy to republicanism, in the last of which the legal equality of every individual is reached. Hence it is evident that the movement of mankind has been

through governments toward equality for the individuals of whom it consists. Nothing can be clearer than this.

But in the meantime, the individuals of whom the mass is composed, have also been moving as individuals. That is to say, while the mass has been approximating toward a condition in which all are equal, the individual has been developing along the line of fraternity, constantly becoming more capable of fraternizing more widely with others—combining his interests in various ways with the interests of others; so that when the mass has arrived at the point in the line of development where the government recognizes the equality of all people before the law, the individual has gained a point exactly opposite upon the line of fraternity, where he can fraternize, legally, with all people.

But these lines of progress are not at right angles with the base line of liberty or point of departure, since, when the mass has advanced through government to brotherhood, the individual has arrived by the line of fraternity at a point directly opposite, the same distance from that of departure. A brotherhood must be composed of individuals who are capable of fraternizing together perfectly. Hence a brotherhood and fraternity mean the same thing; or rather they must exist at the same point of evolution—the point where they form a conjunction. Therefore the lines of departure which the mass and the individual follow, must be toward the point where government merges into a brotherhood and where it is possible for the individual to harmonize with every individual, and this point must be at an equal distance from the two points of departure. Necessarily, therefore, the figure that will represent the progress of humanity when the two lines of progress shall have formed a conjunction, must be a triangle; and when the triangle is completed by the arrival of man at its third angle, then mankind will be environed by or embraced within its three equal sides.

This point, however, has not been reached, but government and the individual have arrived at a point so near to it, that a portion of the people begin to see the condition across the intervening space, and also see that it is within the range of the attainable. A step forward from a government that enacts the equality of the people legally, will carry them into a condition where the equality of the people will be recognized, naturally, while the individuals moving forward from the point where they fraternize with all people through the law, arrive at a point where they can fraternize with all people through their own choice. And these are the two steps that man, individually and collectively, is now about to take—steps that are required to complete the third angle of the triangle, which, being the unity, in freedom, of equal individuals, by fraternal bonds, represents the reign of brotherly love in place of all law for all things. This is the condition to which Jesus invited the people when he commanded them to love one another, thereby fulfilling the law. When this condition shall have been attained to by any considerable number of individuals—"where two or three are gathered together in my name there will I be in their midst"—there will be laid the corner-stone of the foundation for the introduction upon the earth of the other half, or the complementary part of the truth that shall reveal the mystery, which, being done, will be the actual inauguration of the kingdom of heaven on the earth—will be the restoration to man of what was lost to him when Adam and Eve, in the garden of Eden, ate of the fruit of the tree of the knowledge of good and evil, and thereby were shut out from living upon the other fruits of the garden as well as from being restored to their primitive condition by partaking of the fruit of the Tree of Life—all of which, when understood, will be so simple yet so sublime, that man will wonder at the blindness that has kept him so long deprived of the fruit of this tree, till now under the curse that fell upon him for having eaten of the forbidden fruit—

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it." "In the sweat of thy face shalt thou eat bread till thou return unto the ground." And under the curse that came upon woman—"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."—GENESIS, iii. 16-19.

This restoration—the removal of these curses, the fulfillment of the penalty of the law, the broken commandment—was the subject of the glad song of the angels, heard by the shepherds on the plains of Judea, singing:

"Behold, I bring you good tidings of great joy, which shall be to all people;" and of the chorus in which the heavenly host joined: "Glory to God in the highest, and on earth, peace, good-will to men."

#### HENRY WARD BEECHER ON THE "RAGGED EDGE."

The opportunity for fair sailing in clear water closed for Mr. Beecher, in giving his evidence, when he passed from the careful interrogatories of Mr. Evarts to the terse, searching inquiries of Mr. Fullerton. It is to be questioned if a witness on the stand, in his own behalf at least, was ever permitted the latitude for amplification that Mr. Beecher enjoyed during his direct examination, and he improved the leniency to the utmost. It was evident that the prosecution desired him to tell his own story in his own way. The merits of the case have been somewhat changed by Mr. Beecher's evidence. It is not now so much a question whether or no Mr. Beecher is guilty of the charges preferred against him by Mr. Tilton, as it is which side is guilty of

perjury; thus, as it were, swallowing in its magnitude the lesser offense of adultery.

The issue of perjury may now be said to have been joined between Mr. Beecher on the one hand, and Mr. Tilton and Mr. and Mrs. Moulton on the other hand. These last three have sworn falsely throughout, or else Mr. Beecher has done so. All of the external evidences of the case are against Mr. Beecher, and he had but one thing to do, which was to place his simple denial together with his explanations against everything that might be brought to bear upon the opposite side of the case. In the language of "the turf," it was to pit the favorite against the field, and stake everything on him, and this his friends have done. They rely upon his reputation to make his unsupported word good, as against whatever Mr. Tilton may introduce. From the very nature of the case it is impossible for him to prove that the charges are not true. He could deny them himself, and then break down the proof against him, as he has been endeavoring to do.

In this last effort Mr. Tilton unwittingly played directly into Mr. Beecher's hand. He could have done nothing better for Mr. Beecher, except to admit a conspiracy, than he did when he attempted to cast obloquy and contempt upon us, thus placing it almost if not altogether out of our power to render him any service, if there were any such that might be rendered. There was but one inference to be drawn from his contemptuous references to his relations with us and his humbling of himself for what he did publicly in our behalf. This course on the part of the prosecution was eagerly seized upon, and every possible effort was put forth to make us so odious that the bare fact of Mr. Tilton's associations with us would be a condemnation of him, especially before the jury, which is composed principally of professedly religious men.

Emboldened by the course of Mr. Tilton, which the opposite side rightly considered shut him out from calling us, Mr. Beecher's lawyers launched their anathemas against us in unmeasured terms. They intended originally, and Mr. Tracy so prepared his "opening," to charge that we were "the most notorious prostitutes the world had ever known," and that it was with such characters these accusers, Tilton and Moulton, compelled their wives to associate. But on arriving at the denouement "free lovers" were substituted for "prostitutes" in one part of his speech, but retained in the part where the association with the wives was characterized. All this Mr. Tracy promised to prove, remember. But the evidence that has been so far introduced has been such only as it might be inferred that our relations with Mr. Tilton pointed to the justification of such a charge. This testimony, however, given by the colored woman, Lucy Ann Giles, is so utterly and unscrupulously false, that not a shred of it will be left upon which to base even an inference, while the collateral testimony of the negro Woodley will be shown to be impossible of a word of truth.

The desperation of a cause that would introduce such testimony, relying upon the fact of Mr. Tilton's having made it impossible to call us to rebut it by his denunciations and renunciations, is palpable; but, happily for Mr. Tilton, and happily for truth and justice, all this purchased or perjured evidence can be shown to be such, without the aid of our personal evidence. For instance, at the time that Woodley testified that he was employed by us in our office at 44 Broad street, carrying "proofs" back and forth to the printing office, we were in 48 Broad street, and were not publishing the WEEKLY at all, as our old subscribers will remember that no WEEKLY was published between the numbers dated June 22 and Nov. 2. And the negro has cut himself off from correcting his testimony as to time, and making it to appear that all that he testified to as having occurred in the fall of 1871, occurred, instead, in the spring of the same year, by testifying that he took "proofs" the very night of the interview with Tilton to our house in Irving Place, seeing Mr. Tilton there, because the fact is that we did not remove to Irving Place until September, 1871.

Again, the testimony of the colored woman rests upon there having been a sofa-bed in our parlor at 15 East 38th street on the 3d of July, 1871, which it can be proved beyond the possibility of doubt is false by a number of witnesses outside of ourselves; while the room on the third floor of same house, which she testified was occupied by Mr. Tilton the night of the 4th of July, will be shown by witnesses to have been occupied by themselves. The inference is too palpable.

It will undoubtedly be made clear to the jury that this testimony was prepared by somebody, since it is hardly to be supposed that these untutored and ignorant colored people would have voluntarily come forward and given such evidence. Indeed, nobody will believe that they did. Then what must be the too palpable inference? Why, clearly, that the somebody, let it be whoever it may, has thought Mr. Beecher's case required this desperate help, but under this imputation—made almost, if not quite, self-evident—what must become of a case based upon a theory supported by such proofs; and if such evidence has been procured to confirm Mr. Beecher's denials, what must be thought of the denials themselves?

But to turn to Mr. Beecher's own evidence. Is it such as entitles it to be considered as consistent with itself and with his previous actions. We do not think it is. There are many points that may be singled out that are open to severe criticism, if, indeed they are not absolute contradictions. For instance, in Mr. Beecher's testimony before the examina-



ing committee last summer he said, in explanation of his intimacy with Mr. Moulton:

I was shut up to every human being. I could not go to my wife, I could not go to my children, I could not go to my brothers and sisters, I could not go to my church. He (Moulton) was the only person to whom I could talk.

From this it would seem to be evident that he could not go to his wife; but what does he now declare? Why, this:

I asked permission to bring my wife to see them, whose judgment in all domestic relations I thought better than my own, and accordingly a second visit was made. The result of the interview was that my wife was extremely indignant toward Mr. Tilton. I felt as strongly as she did, but hesitated, as I always do, at giving advice in favor of a separation. It was agreed that my wife should give her final advice at another visit.

And this also:

I had requested her (Mrs. Moulton) to act as Mrs. Tilton's best friend; I could not be, and her mother could not be, and I wanted somebody that was kindly and womanly to be with her. I thought that Mrs. Moulton was a kindly and womanly person. \* \* \* I recollect a conversation in which I spoke of Mrs. Tilton's wants and necessities, and I told her that I should be perfectly willing, if it might be done without indecency, to deposit funds with her for the relief of such wants as a woman's eye would notice.

Now, was what he testified to before the committee, or is what he now testifies to before the court, true? It seems from this, that at the very first, he took Mrs. Beecher into the matter, but he says he could unbosom himself to no one save Moulton. Both may be true upon the supposition that, there were things between himself and Mrs. Tilton that he could not trust to Mrs. Beecher; but this does not harmonize with his denials. All of Mr. Beecher's explanations lack the essential quality of plausibility. His letter of contrition, which has been held to be utterly inexplicable on any theory other than that of guilt, taxed him to the utmost; and Mr. Fullerton must have been satisfied with the size of the drops of perspiration that he drew upon the face of his subject, and with the display on his temples of the surcharged veins that rose under his tremendous blows.

The nest-hiding letter developed something not generally known by the public—that Mrs. Tilton drew upon "Norwood," Mr. Beecher's novel, for that expressive word, where it is used to illustrate a hidden love. Mr. Beecher was evidently astonished at this connection, and testified that he had forgotten that he ever wrote such words. Of course his friends will be under the necessity of believing all he says; but we believe that his own testimony has convinced more people of the truth of the charges than that of all the witnesses for the prosecution—that is, the people who were wavering are now convinced.

But it is incomprehensible to Mr. Tilton's friends how Mr. Beecher could have written or permitted Mr. Moulton to write the letter of contrition, after learning from Mrs. Tilton that Mr. Tilton had forced her to make false charges against him. How a man who could compel his wife to make such charges against her pastor, as Mr. Tilton did, could have been so grand as Mr. Beecher represented him to be, is beyond their comprehension; and we confess it is utterly beyond ours. Perhaps before Mr. Beecher closes his evidence he will be able to clear up all this muddle, but our humble opinion is that he is every day getting deeper and deeper into the mud.

#### MORAL OF THE GREAT TRIAL.

To the Editor of the Tribune:

SIR—In view of the evidence in the Tilton-Beecher case, will not all good people now join in sending a certain noisy class of men and women to Coventry? Is the storm to abate and the air not be purified? In the name of posterity I plead with my sister women to let false idols alone and to cease bothering with all such inane subjects as women's rights and female suffrage. Let them sink into the abyss of everlasting darkness rather than leave one chink open in their homes for the devil to drive in an entering wedge. Let each mother work as she never wrought before to form the principles of her sons on a holy foundation; let her work, watch and pray that her daughters grow up pure and healthy; and she will never, no, never, have one aspiration to vote; and better than all she will not have to work for her rights—they will be yielded to her. When mothers do their duty our countrymen will grow up righteously. When our countrymen are conscientious, this nation will be saved from the physical and moral ruin that now threatens it. Heaven speed the day!

DELAWARE COUNTY, Penn., April 12, 1875. MRS. D.

"Mrs. D." together with the whole class who hold with her that the effects of the scandal trial will be immoral, ought to know well enough that a social storm, such as is raging in Brooklyn now, cannot any more abate without having cleansed the social atmosphere than can a storm occur and abate in the physical elements without purifying the air. If the storm do so abate, and fair weather come before the purification has been effectual, the storm will return immediately to complete its work. So if the social tempest that now rages abates, leaving any part of its mission incomplete, another will soon return to finish the work.

Now this storm could not have been raised had there been no impurities in the social atmosphere out of which to make it, any more than a storm in the elements can arise when there are no impurities in the air from which it can gather strength and form. Then why send those "noisy men and women" to Coventry, Mrs. D? If the storm come to purify the atmosphere, is it not a blessing for which people should be thankful rather than otherwise? Why does not Mrs. D. conjure the good people to send the Storm King to "Coventry," when, to bless them, he makes the raging tempest? If the social atmosphere were tainted in Brooklyn was it not better to have the storm come and cleanse it, than it would have been to have had its miasms poisoning the social air for years to come, as it has for two years past, inoculating social diseases on every hand? "Good women"

ought to know what they talk about before asking that those who have been agents to inaugurate the means of purification should be sent to "Coventry," because, being good, it is a disgrace to be ignorant in this age of the world, when those who, perhaps, are not so terribly good see the law of God operating in all departments of His domain in unity and harmony.

What are false idols, Mrs. D? Are the natural rights of your sex to be classed under that head? Are not women individuals; and, as such, do they not form a part of the body politic; and if they do, should they not be so recognized? Is it a false idol for a woman to wish to be what God has made her—a person owning and controlling herself in all respects, in the place of being owned and controlled by a man, or by a set of men? Or does Mrs. D. hold that women are the property of men, fit only to be slaves to their lusts and to bear him children when they can't escape conception? Is this the heaven for good women? If so, we say let us go to the other place, where we can maintain our purity and virtue and not be obliged to sacrifice it upon the altar of legal prostitution to satisfy "good people."

But Mrs. D. sees that these things lead to mischief; they are the "entering wedge" that opens the way to destroying the isolated family, therefore they must be "sunk in the abyss of everlasting darkness." We presume this Mrs. D. is a good Christian, a professed follower of Christ, and a member of the Church. We wonder if she is only a professor, not being a possessor. We ask her to turn to her guide—the Bible—and see if Jesus did not say that the very thing she deprecates so awfully should be a principal sign of his coming and of the end of the world, as it existed then. Let her, as Jesus did, recognize her family as consisting of those "who do the will of the Father," for whom we are commanded to forsake all—Mrs. D., even the family—and follow him. Are you ready to do this, Mrs. D? If not, talk no more of "righteousness" or "good people" until you are righteous and good according to your master.

It is not sufficient, Mrs. D., that you should "work, watch and pray" that your daughters grow up pure and healthy. There is something else of infinitely more importance. You should never have either sons or daughters who are not pure and healthy, and when women own themselves and control their maternal functions, no longer resigning these personal rights upon the demands of the law to men, there will be none but pure and healthy children born. "When mothers do their duty our countrymen will grow up righteously." We say amen! with all our hearts, and this duty is to keep themselves pure and unspotted from sexual debauchery, preserving their pro-creative functions unsullied and virtuous for the performance of their mission, when she—woman—shall elect to have their mission performed, and not when she is unwillingly compelled. When women become pure and virtuous enough to withhold themselves from their legal masters—when, indeed, they shall gain self-respect enough to declare their personal freedom, and themselves rule supreme in their own domain of sex, as God designed they should, then and then only can anybody be "saved from physical or moral ruin that now threatens."

Hence is it not clear that the very thing which is almost universally deprecated by Christians, is the thing of all others upon which the salvation of humanity depends? How can proper children be born, save when woman is free to elect when she shall and when she shall not become a mother? Children born in slave-love must and ever will be bond-children—enslaved to sin—while those born of the free woman, of free love, will be heirs of the kingdom. Even so says the Christian's Guide. Then the legal family is where slave-love reigns and where the fruit of the bond-woman inherit their enslavement to sin. It must be done away and the free family come to take its place before children will be born "heirs of the kingdom," never needing to be born again through regeneration.

#### WHAT IS TRUTH?

LIBERTY, Mich., Feb. 14, 1874.

THE WEEKLY of Feb. 20 has a column devoted to this subject. After reading it carefully, I felt not much enlightened. To say that truth is God helps me but little. My knowledge of that "great fact," God, is very limited. A. J. Davis once said, "Truth is the relation of things as are." (I quote from memory.) This answer seemed the most understandable of any I had ever seen. It seems so still; and I try to become wise by finding out what the relation is between the mineral and vegetable worlds, between vegetable and animal, the animal and human, the human and spiritual. I think Darwin manifested a great conception of truth in his theory of evolution. The vegetable is evolved from and incorporates the mineral; they are related.

"All our parts are stupendous whole,  
Whose body Nature is, and God the soul."

Truth is no more the soul than it is the body, but the relation. Truth is no more the engine than it is the boiler. Show me the relation the boiler has to the engine, and you have taught me so much of truth. Show me how a muscle is related to a nerve on one side and a bone on the other, and I shall know more about it. Truth is a principle, a relating principle; it makes a great variety of manifestations. A principle is something more than "a mode of action." Any mode of action is but a manifestation of a principle. There is force or spirit accompanying every particle of matter; they are related. Show me how, and I shall have knowledge of a top-truth, of how force operates.

Yours, seeking for truth,

C. W. VINING.

#### BUSINESS EDITORIALS.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

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CANCER.—If any of our readers or their friends are afflicted with the terrible scourge, cancer, we would invite their attention to the notice in another column of a method by which they can be cured. Dr. Comins has as many as fifty cancers that he has extracted, preserved in alcohol, and weighing all the way from a half ounce to five pounds. We deem it a duty to call this attention, as cancer is generally considered to be incurable, and people are left to die a horrible death when they may be saved.

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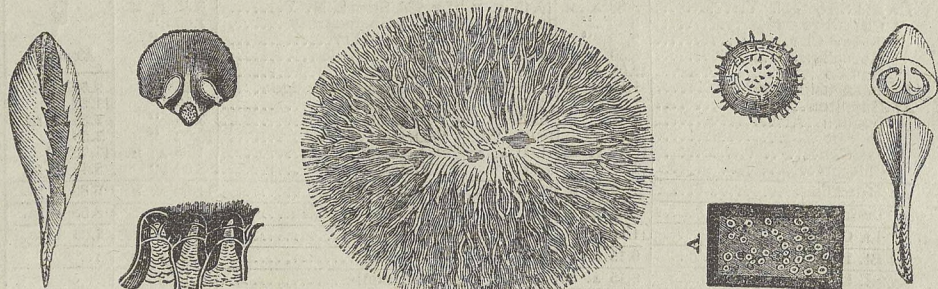
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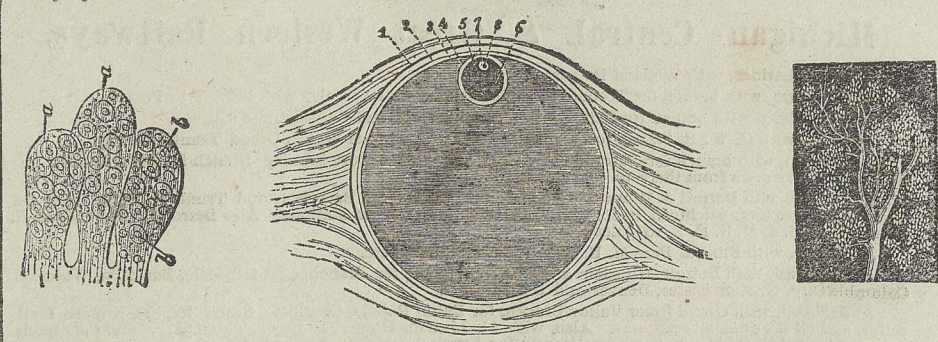
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
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.	8.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chien.	8.55 P. M.	...	Ar Prairie du Chien.	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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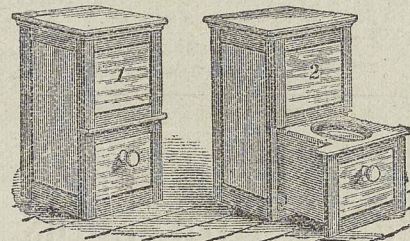
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