

WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. X.—No. 9.—Whole No. 243.

NEW YORK, JULY 31, 1875.

PRICE TEN CENTS.

The truth shall make you free.—Jesus.

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

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

WOMAN'S SPHERE.

BY NELLIE L. DAVIS.

The false and meretricious conditions in which women have been placed "from time whereof the memory of man runneth not to the contrary," have given currency and seeming importance to many cant phrases that are always triumphantly quoted to advanced women by the would-be conservators of public morals and womanly virtue.

Prominent among these is the phrase that serves as the caption of this article, and those who stand ready to define and limit woman's sphere, hurling their diatribes at the exceptional woman who sees woman's work widening outward into a world-wide usefulness, are the men who think that all any woman needs to become a shameless courtesan is simply that which they have taken to become sensualists—time and opportunity; are the sets whose wives take in washing to keep them in rum and tobacco; are the men who have no higher conception of woman's usefulness than to spread the board and comfort the bed, to nurse them in sickness and expect no return in health. In short, those who are the readiest to define woman's sphere are those who have little knowledge of woman except as an animal—"a little better than his dog, a little dearer than his horse;" no sympathy with her aspirations and no understanding of her æsthetic nature, regarding her as simply a machine to wash and iron, cook and sweep, to mend and make, and above all, to bear and forbear eternally, though she have to deal with one in whom are more devils than had Mary Magdalene.

That a man's honor should be vested in his wife rather than in himself, is a social logic very hard to understand. The wife's adultery, if known, disgraces the husband to that degree that he must vindicate his honor by shooting the paramour. He may lie drunk in the gutter the next day or riot all night with courtizans, or gamble away his coat and hat, and if all be known, his honor does not suffer as by his wife's adultery. If he condone her fault, *a la Tilton*, he is called a fool, a cuckold, and has lost the opportunity to enrich himself with the paramour's money, which magic plaster usually heals the wounded honor so delightfully that a tripping wife becomes a genuine treasure trove. Afterward she can go to the devil, and nobody cares.

On the other hand, if the husband is caught in *flagrante delicto*, if the wife refuses to condone the fault and flees from a luxurious home, the world calls her a fool where it would call her husband a wise man and a careful man of his honor.

Supposed to have no sphere outside of man's jurisdiction, a perpetual minor, in legal parlance a *femme-covert*, not recognized as having an existence of her own, her individuality merged in that of her husband, it is a little puzzling to know how a woman can have any sphere at all under the old regime. She is simply a thing, an appendage, a cipher in marriage; her only freedom, and that a pitiful approximation, is found in single-blessedness.

Said a man to me: "My wife is a jewel; she never cost me a cent for doctor's bills (and we've lived together fifteen years) nor a dime for clothes; she earns them by taking in outside work;" and, with a glance of pride over his broad acres, the undulating expanse of meadow, orchard, pasturage and wood-land, he added: "You see I'm tolerably well to do."

"Have you willed this to your wife in case she survives you?" I asked. "Well, no; she'll get her third, and that's enough for her. I don't want any other man spending my property."

"Would you prefer that your relatives, who have had no part in earning this property, should spend it?" "Neither has she earned it," was his evasive answer. "I've earned it."

"Your wife, by her self-denial, economy and slavery in your interests, has enabled you to earn it," I retorted; "but

the infamous social system under which we live has so bottled your intellect and blinded you to the claims of a common humanity, to say nothing of justice and common decency, that you think it a woman's duty to wear herself out in a man's service, without expecting any return for her self-sacrifice."

This picture is not complete without a glimpse of the woman in question.

A "jewel" she might be, but she looked as if she ought to have a coffin for a setting; a gaunt, sunken-eyed, sallow, worn-out specimen of femininity—attired in a faded, graceless, calico gown, that looked as if it was apologizing for being in existence together with its wearer—who told me mournfully that she worked sixteen hours out of the twenty-four, and never had time to read a word, and had not written a letter in ten years. You see," she added, apologetically, "my fingers are so stiffened with hard work that I can't very well manage a pen."

This is not the first case of the kind I have known, nor the first time my blood has boiled in wrath over the gross injustices of marriage.

Yet this husband told me that marriage was a protection to woman!

Great God! and he could say this with that ghastly becalmed wreck and exemplification of marital slavery moving before his eyes!

Marriage a protection to woman! I have yet to see it proven. It gives a man a bed-fellow at a less cost than the support of a mistress would entail; it gives him a servant without a servant's salary, it gives him a cloak for the practice of rapes, that if the victim of which were other than his wife, would give him over to lynch-law forthwith.

I am not an advocate of capital punishment, generally speaking, but I know of some husbands for whom—if their wives' stories be true—I could arrange a knot under the left ear with the best grace imaginable.

Marriage is never desirable to the self-supporting woman whose labor would secure her a competence, for unless she forsakes her business, and ties that horrible incubus—a cooking stove—about her restive neck, "she's out of her sphere." She must say farewell independence, dreams of a future enriched by my labor, sweetened by freedom; welcome the cooking-stove, the unwelcome babies, the enforced sexual embraces, devoid of reciprocity unconsummated by her whose body becomes the loathing sink of another's lust; bid the dreary uncertain future "down" that may give over her earnings to another, and leave her with a pitiful "third," broken in health and spirits, too discouraged, too weak to win her way back to her old foothold in her profession.

Is it any wonder that marriages are growing beautifully less in numbers, in proportion as women are educated to take care of themselves. Shrewd women will be more cautious how they throw away the priceless pearl of their womanhood; as for those women who believe with Betsey Bobbet, that "a woman's true spear is to cling," no one can convince them that it is a glorious privilege to work one's passage through the world enrolled in an army whose banner is not a man's coat-tail, and whose faith, hope and truth is not centred in a barque that has but one frail anchor.

"Love is of man's life a thing apart.
'Tis woman's whole existence."

Alas, that this should always have been true; that which is an incident in man's career, is life or death to woman; all growing out of the supreme nonsense of teaching woman that her only sphere is to love, and "to bear children, to watch and to weep."

As well attempt to chain the young eaglet in his nest, as to confine the free woman of to-day to the circumscribed social sphere of her grandmother. She has caught glimpses of a nobler life, and feels its promptings within her, stirring her pulses into quicker life and action; and her "soul leans out from its house of clay," praying for the attainment of the vaster and more sublime ideals of the coming time.

The majority of women, as yet, but dimly appreciate the privileges of an enlarged sphere of action, their ignorance is the inevitable outgrowth of their past slavery.

The woman of the future will be, for the possession of these rights the better companion, because she will not sell herself for a home; the better mother, because hers will be welcome children; the better woman, because she will have no sexual favors for sale; the more useful woman, because if the man

she loves proves to be unworthy of her trust, she will not sit idly down amid the wreck of ruined hopes, herself a greater wreck, floating on the wide waste of life's waters at the mercy of wind and wave, but, having more anchors than one to her life, will never drop the burden of her existence for idle repining or mawkish sentimentality. No man can own her, for she writes her emancipation in her willingness to accept the burdens of a busy life, and, wrestling with the world for her birthright, carves for herself a heritage that can never be stolen or corrupted.

"Woman's sphere" is therefore as wide as her capacity to do, her courage to dare, and her power to retain all that she has earned in the battle of life permits it to be.

SOCIAL SYSTEMS.

Dear Weekly—I read in the *Cincinnati Commercial* of the 21st ult. a somewhat remarkable letter from its frequent correspondent, "Beadle," on the subject of "Social Statistics for Utah." The letter deeply interested me on account of its clear analysis of the tendency of polygamy to "dissipate social energy" and "create a lack of cohesion, whether in organizations of business or in the effects of political and social life." I quote the writer in the above.

"Beadle" is no advocate of any sort of communal life that reduces the individual to a mere obedient machine to an instituted central power, at least so he implies in substance; and it is not for me to say he does not logically maintain his ground, as far as polygamy, communism or his ideas of free love are concerned.

I must say that, as I understand his estimate of communal life, and at the risk of startling some readers of the WEEKLY, I agree with "Beadle," and am opposed, from reason upon results and from the instincts of my nature, to all such life. I have never said so much in the columns of the WEEKLY since my thought has driven me to a conclusion; but I must say so now—that I have no feelings in common with those who advocate and desire a social communism.

I believe with all my soul in the greatest good, not to the greatest number, but to all souls; yet I do not see how that good is to be achieved, save by individual liberty in all that concerns personal affairs. My feeling is that I should feel shut up in communal life as in some highly-organized State prison.

I may be imbued with a spirit of exclusive selfishness; yet no matter how I turn the question over in my mind, I can endure the thought of a matrimonial yoke just as complaisantly as the thought of communal life, whose results seem to me just what "Beadle" sets them down to be—a decadence of personal sovereignty, a complete loss of individual freedom, subjugated to a domineering central power, social, political or religious, compared with which the isolated home of our present system seems a paradise.

My answer may be that we are domineered over now by Church and State. I deny it to a large extent as compared with the rule of a community. We go and come and feel that what we have is our own to use as we see fit; and the Church or the State cannot order our private lives if we are wise enough to keep out of their clutches. We are not compelled to uniformity, which is deteriorating, and we can defy both Church and State to their faces, considered as a central power, when we are ordering our personal concerns. I could not and would not endure the espionage of a central power which is my idea of communal life. I may be wrong, and will stand corrected if convinced.

But to return to "Beadle," who seems to me to make a great mistake in confounding free love with communism, though many free lovers are communists without doubt.

There was a time not long since when "Beadle" wrote a letter to the *Cincinnati Commercial* denouncing free love in the most dogmatic manner, and holding up the monogamic system as the one path to perfect purity of sexual life. Now he seems to have an inkling that monogamy may be faulty, though he still clings to it for want of something better to take its place; for while confounding free love with free lust and communism, he cannot accept that as any improvement.

As far as the idea reaches me the necessity of sexual freedom is so apparent, that if I thought it would bring the most concentrated communism in its train, I could not yield my advocacy of the principle.

Whatever it bring, let it come; for in sexual freedom for womanhood lies salvation to the race, no matter what a state of things results.

M. J. Lawrence

"Beadle" has caught the meaning of compensation, for he elucidates it fully in his letter. It only remains for him to apply it to women as well as to men to enable him to be better than a profound reasoner on one side.

He demonstrates that he knows that the social scale must go up and down till it comes to equilibrium. If it were not for his ignoring the feminine half, or two thirds of creation, in his masculine egotism, fostered by the abuse of ages, he would know why our present social system seems to him a comparative failure. He has not said so in his letter, but that is the secret, the undertone murmured in my ear, and "Beadle," I think, will not deny it.

However, since he admits that he is investigating the philosophy of Herbert Spencer, which is but Woodhullism rendered respectable (which is its greatest danger), perhaps he will ask himself why our monogamic system has borne such fruits meet for repentance in the horrible prevalence of the social evil and the license of legal marriage, for he must know the existence of both these diseased fruits. And in so asking and investigating he may see something yet in sexual freedom worthy his consideration, even the remedy to social evil; and in sexual justice the quivering of the social scale toward male and female equilibrium which must tend at last to sexual purity and a perfected race.

"Beadle" has caught the correct idea of personal sovereignty in all save matters of sex; for he says that there is no other way to overcome evils but by rendering the individual self-supporting and self-sustaining; that prohibitions only render the soul impotent and breed the evils, indirectly, that they seek to alleviate; and he shrewdly cites the late temperance raids as evidence.

Now, why not carry that grand fundamental idea to your investigations on the social question, "Beadle," and from that stand-point again consider? 'Tis enough for the present, perhaps, that you have modified your ideas of two years since, when I had the satisfaction of seeing my reply to you in print; that you are now even prepared to look the "monster" free love square in the face. Will you not bring the same arguments to bear upon it that you bring with such force upon other matters of human interest?

Let "Beadle" leave out the idea of communism as an inevitable result of free love, and treat it merely as a side issue, considering sexual freedom as a possible great underlying principle; then let him take monogamy and polygamy, and all the social systems that are, or ever have been, and hold them up to his inspection fairly, as he has held up polygamy alone; let him notice their results to humanity, which, in spite of blasting effects, has still progressed toward a purer state; then let him weigh the universal social evil and the slavery of women in monogamic marriage in the scale of his reason, and with his consciousness that something is rotten in Denmark, methinks he will come at least to be on speaking terms with free love, or, as I prefer to call it, sexual freedom, which is not so susceptible of misconception.

"Beadle" is evidently prepared to admit the need of a little leaven to leaven the whole lump. And if he is the individualized human being he implies, it can do him no harm, nor affect his self-poise in the least to hold a parly with the present scapegoat of the Brooklyn and Plymouth promoter of justice—Free Love.

But should he ever happen to be caught "nest-hiding," and it should come out that he had followed after and listened to that Nazarene of modern society, the verdict of all the old roués and painted Jezebels of social sanctity would be—Served him right for hobnobbing with free love!

Come up higher, "Beadle," and catch a spark of celestial fire to kindle the lamp of thy reason, and be baptized in the waters of freedom and justice, that flow not alone for men nor women separately, but for the universal healing of the nations, and which must yet prevail over the world, the flesh and the devil.

Justice is coming down the ages, and when she is here she will not mistake the Brooklyn City Court for her abiding place. But she will weigh you, "Beadle," and me, and all the world in her unerring scale, when we shall surely learn that not sexual freedom but sexual bondage has found us wanting.

HELEN NASH.

WHY IS IT?

BY WARREN CHASE.

Why is it that nearly every man who runs around the country lecturing, talking and writing, and has three or four living women who have been by turn his wives, and is still seeking for a new one, is bitterly opposed to social freedom, and uses every means to abuse and misrepresent Mrs. Woodhull and her theories? Why is it that every known and notorious libertine is bitterly opposed to social freedom, and to Mrs. Woodhull and her theories? Is it not because her theories are opposed to, and are destructive of, his practices, and would destroy the indulgence which our present social system fosters and he riots in? Why is it that every tyrant, male or female, who has a victim or slave on which lust can be expended, is opposed to social freedom; and to Mrs. Woodhull and her theories? Is it not evidence that she and social freedom would liberate and protect the slaves, and thus break the chains of tyranny? Why is it that every man who has sent three or four wives to the graveyard with the destructive power of his lust, and is still seeking other young and tender victims, is bitterly opposed to social freedom, and to Mrs. Woodhull and her theories? It would seem that such facts, visible in every neighborhood, ought to open the eyes of honest people to the fact that any system opposed by such people was one of reform, and one that would benefit our society.

The recent decision of a court in Indiana, in the case of our old friend, Susie Gilbert, and her companion, in which the court held that marriage is a civil contract, and hence required no minister, magistrate or witness, is in accordance with other late decisions, and one paper says, if not reversed will lead to terrible consequences—of course fatal to clerical profit and rule. Very little is gained for our cause by such decisions, as I have often assured our friends; for, as I know and the court decided, the voluntary act only puts them

under the marriage laws, and makes them subject to it the same as if married by a priest. It is only a cheaper way to get into the trap, out of which only the law and death can rescue them. What social freedom requires is the repeal of all marriage and divorce laws, so parties can get out as well as into marriage by their own mutual desire, and by application of one party to the law, when resisted by the other, as in co-partnerships, and only requiring a record of their mutual agreement for protection of parties, especially children. This is just what all tyrants, libertines and sensualists oppose with the bitterness that slave-traders did abolition of negro slavery, and both cases are nearly alike, running parallel lines of freedom and tyranny. It is singular to see how the entire mass of corruption, with some honest and deluded people, are on the side of marriage and social tyranny as it is. Why it is so is plain to us, but may not be to the ignorant and deluded, who do not reason from cause to effect, and effect to cause.

GEMS FROM FOURIER.

IV.

OUR economical and political sciences only succeed in guaranteeing to evil a tenfold progress to that of good.—(IV., 320.)

OUR AGE, absorbed by brokerage, the mercantile spirit and party antagonisms.—(IV., 322.)

[As true of the United States to-day as of France forty or fifty years ago.]

THE UNIVERSE is constructed on the model of the human soul, and the analogy of each part of the universe with the whole is such that the same idea is constantly reflected from the whole to each part and from each part to the whole.—(Schelling, quoted by Fourier, vol. IV.)

THE little good found in the civilized code is due to dispositions contrary to civilization.

Remark.—The same as to the political system of representing locations instead of persons, necessitating primary conventions, caucuses and their accompanying button-holing, intrigues and corruption. This system, like civilization, would perish of its own corruption, but that its rules are disregarded in some cases by "bolting;" in other words, the system is only saved from utter annihilation by not being lived up to. And all that saves civilization, now in its decrepitude, from retrograding to savagism (which it often does in part, especially in large cities, which are its nuclei) is that foretaste of harmony to which its vanguard has reached, and which becomes, in a measure, incorporated with it.

WERE BEES to be transported a hundred leagues from land to a desert island composed wholly of naked rocks and barren sands, they would find no flowers. They would not have any the less attraction for flowers, their essential destiny being to live from their pollen. Similarly man has attractions for and is adapted to a societary condition, which is his essential destiny, and not to the social limbo, which is but a transition, an introductory path, to the banquet of human destiny.

EXTERNAL LUXURY.—The means of enjoyment outside of ourselves. Internal luxury consists in corporeal vigor, refinement and power of the senses. The "combined order" secures both to all.

POLITICAL ECONOMISTS may be compared to bad horse-men, of whom jesters say, He does not govern his horse, but his horse governs him. So our political geniuses do not lead the civilized government, but it leads those who might so easily have directed it to the paths of genuine progress had they desired to come out from those wheel-ruts of prejudice—agricultural parcelling and commercial anarchy, or individual competition in trickery.—(VI., 389.)

PERMANENT CHARACTERISTICS OF CIVILIZATION.—Fettering of public opinion. Tyranny of individual property over the masses, as in unhealthy buildings. Indirect denial of justice to the poor, by making all legal proceedings costly. One hundred and forty-four of these permanent characters are enumerated by Fourier.—(VI., 389-402.)

Remark.—Some may think that in the U. S. the press is free, and consequently public opinion is not fettered. But the press is owned and controlled by capitalists, and the brains of editors are strictly subordinated to the dollars of proprietors; while government advertising (called "pap," for short) can be made quite as efficient as government censorship, not only in suppressing opinions unpalatable to the ruling power, but in securing positive advocacy of such views as are known to be agreeable to those who control the public purse. Every newspaper in Washington knew all about the proceedings of Shepherd & Co., and nearly every one of them were more or less eloquent in their praise at five to fifty thousand dollars per newspaper. About the only paper of consequence that couldn't see things in that light went down, suppressed as effectively as by a censorship. It came out very forcibly in the Beecher investigation that the success of a paper or book depends more upon business strategy than intellectual capacity; and when Tilton could no longer bend his intellect to supply the demands of the dollar, he no longer found expression in the columns of a paper "Independent" only in name; for no man could buy or sell that had not the mark of the beast on his forehead.—(Rev.)

DEGRADATION of climates is one characteristic of civilization, the olive and the orange retreating southward.—(Abridged, VI., 402.)

Remark.—Is not this the case with the peach in the Eastern States and elsewhere? I am not sure.

"OBSCURANT" (French)—One who opposes popular instruction. Fourier refers, in this sense, to "the obscurants called philosophers."—(VI., 339.)

Remark.—This term applies to many scientific men. For instance: the Smithsonian Institute, at Washington, was founded by a bequest for the diffusion of knowledge among the people, the endowment, with additions made to it before the Institute was founded, amounting to over \$600,000—enough to have trained thousands of persons as teachers of

science to the people during the fifteen or twenty years of its existence. But it does nothing in that direction, being carefully closed at the only times at which it could possibly be used for the purposes the testator had in view, and besides, utterly destitute of any arrangements for popular instruction of any kind, such as are to be had at the Cooper Institute, New York. All this could have been easily remedied. Many persons holding subordinate offices in Washington would have been glad of such advantages as the Smithsonian Institute could have offered them, and when scattered to all parts of the Union each could have become a nucleus for popularizing science in their respective locations. But unfortunately the Professor in charge of the Institute is, though a man of considerable attainments in physical science, a genuine "obscurant" to his bones, and in mortal terror lest the people should get to know too much.

Nearly all theologians and metaphysicians and a majority of financiers, politicians, political economists and doctors of medicine are "obscurants," as are a large proportion of scientific men and mechanics. "Obscurantism" is, in fact, a feature of civilization, as of preceding social conditions.

IMPOTENCE of metaphysicians and political philosophers.—God has so disposed the state of knowledge [connaissances] as to make the study of man an essential pre-requisite, a key to the sciences of ornamentation sought by the insane reason of civilization, which would discover the ornamental before the useful, would penetrate the mysteries of the harmony of the universe before finding the paths of wealth, happiness and social unity. God has not willed this anticipation, this *contre-sens* of genius; he has irrevocably bound us to commence by the study of man, under penalty of failing in all sciences of ornamentation, comprised under the generic name of the "Theory of the Causes of Movement." * * * * * Everywhere the people complain, with reason, that savans have done nothing to ameliorate their lot; that their discoveries in the social mechanism are confined to the art of increasing taxes and enriching fiscal and mercantile blood-suckers while chanting of perfectability. (IV., 389, 390.)

FROM your chimeras on the Sovereignty of the People are seen to arise, as from despotism, only legions of famished ones, slaves of the dollar, ready for all crimes whereby they may escape misery. Frightened at the moral hideousness of man, you have sought to deceive yourselves by idealistic subtleties on the perfection of reason. In studying the mechanism of ideas, have you discovered the road to social happiness? No. (IV., 391.)

Remark.—The same causes of failure underlie the structure of American as of European civilization, and the effects crop out (as in New York city and the coal regions very notably), notwithstanding vast and almost untouched material resources, which operate as safety valves to some extent.

In literally following out some one of our systems of wisdom—for example, the contempt of riches—one is certain only to arrive at folly, and to be called a visionary. On the other hand, by following attractions blindly, a civilizee also becomes disgraced; so that we can blindly follow neither wisdom nor attraction. This is one of the thousand duplicities of the social mechanism. There prevails in their theories of unity an enormous void—they have excluded therefrom man; they have refused him all unitary destiny: first, that of harmony with himself or of the passions with the reason; second, that of a society capable of uniting civilizees, barbarians and savages; third, the harmony of God with the universe, the faculty of being directed, as are the worlds and their creatures, all guided by Attraction, sole agent, revealer and motor, chosen by God to interpret his social laws and cause them to be executed by means of the seven guarantees.—(III. 242.)

Remark.—Fourier frequently refers to the inability of civilizees to induce the adoption of their habits on the part of savages and barbarians as a proof of the incompleteness and unnaturalness of the civilized condition, those below that grade instinctively perceiving that in exchanging their mode of life for civilization they would lose some advantages and incur many evils in exchange for questionable benefits; but could civilizees learn how to make labor attractive and remunerative, and guarantee labor and compensation to all, the case would be very different, and savages would spontaneously adopt such improved methods as co-operative life would exemplify. Had Fourier lived in the United States for thirty years past, and there seen the workings of our Indian policy, witnessed Southern "reconstruction," and observed the social phenomena attendant on Chinese immigration, he would have found superabundant confirmation of his views as to the unassimilative nature of civilization, which degrades or exterminates the Indian, and cannot even find a suitable place for the half-civilized, half-barbaric Chinese. While as to the African, the United States has become semi-barbarized in the mere attempt to initiate him in the mysteries of a sham representation. For, New England theories notwithstanding, suffrage to the semi-savage "not enriches him, but makes me poor indeed," converting American presidents into enlarged copies of African chiefs, who regard national revenues and trusts as personal perquisites for distribution among their favorites. Were civilization that which it is claimed to be by its worshipers, the inferior would be attracted to share its benefits, not coerced to endure its curses.

PHILOSOPHERS willingly consent to recognize fictitiously the supremacy of God, but under condition of holding him in tutelage, as Richelieu did Louis XIII., and reserving [to] august philosophy the exclusive privilege of spreading torrents of light, and constitutions to maintain our imprescriptible rights to a condition of indigence, fraud, carnage and oppression.—(III. 275.)

Remark.—Since Fourier's time the "philosophy" which he so frequently denounces has been largely, and perhaps advantageously, replaced by science. This, however, when dealing with social and political relations, is liable to the same criticism as "philosophy." Modern social scientists, the same as Fourier's "philosophers," have their eyes in the

back of their heads, and are satisfied to reason from past experience rather than present experiment, or inherent capacities; consequently, while accumulating wagon-loads, of facts, they leave the social and political chaos just as they found it.

A. CRIDGE.

BEGINNINGS.

The stately spreading oak so tall and grand,
Was once a little acorn in the hand.
The man who fills the world with dire alarms,
A helpless babe lay in his mother's arms.
The Faith which sways the world from East to West
Was all concentrated in a single breast.
The tiniest seed when it has taken root,
May grow, and bear the richest fruit;
And so, the smaller seed of thought may grow
To noblest fruit—far richer than we know.
When a soul child is born, angels in sooth
Watch o'er the cradle of the infant Truth.

THOMAS SHORTER, London.

FEMALE BEAUTY.

Here is encouragement for those who grieve over the thought that female beauty soon fades:

"History is full of the accounts of the fascinations of women who were no longer young. Thus Helen of Troy was over forty when she perpetrated the most famous elopement on record; and as the siege of Troy lasted a decade, she could not have been very juvenile when the ill fortune of Paris restored her to her husband, who is reported to have received her with unquestioning love and gratitude. Pericles wedded the courtesan Aspasia when she was thirty-six, and yet she afterward for thirty years or more wielded an undiminished reputation for beauty. Cleopatra was past thirty when Antony fell under her spell, which never lessened until her death, nearly ten years after; and Livia was thirty-three when she won the heart of Augustus, over whom she maintained her ascendancy to the last.

"Turning to more modern history, where it is possible to verify dates more accurately, we have the extraordinary Diane de Poitiers, who was thirty-six when Henry the Second (then Duke of Orleans, and just half her age) became attached to her; and she was held as the first lady and most beautiful woman at court up to the period of that monarch's death, and the accession to power of Catharine of Medicis. Anne of Austria was thirty-eight when she was said to be the handsomest queen of Europe, and when Buckingham and Richelieu were her jealous admirers. Ninon de l'Enclos, the most celebrated wit and beauty of her day, was the idol of three generations of the golden youth of France, and she was seventy-two when the Abbe de Berales fell in love with her. True it is that in the case of this lady a rare combination of culture, talents and personal attractions endowed their possessor seemingly with the gifts of eternal youth. Bianca Capello was thirty-eight when the Grand Duke Francisco fell captive to her charms and made her his wife, though he was five years her junior. Louis the Fourteenth wedded Mme. de Maintenon when she was forty-three years of age. Catharine the Second of Russia was thirty-three when she seized the empire of Russia and captivated the dashing young General Orloff. Up to the time of her death (at sixty-seven) she seemed to have retained the same bewitching powers, for the lamentations were heartfelt among all those who had ever known her personally. Mlle. Mars, the celebrated French tragedienne, only attained the zenith of her beauty and power between forty and forty-five. At that period the loveliness of her hands and arms especially was celebrated throughout Europe. The famous Mme. Recamier was thirty-eight when Barras was ousted from power, and she was without dispute declared to be the most beautiful woman in Europe, which rank she held for fifteen years."—*Exchange*.

ORGANIZATION OF INDUSTRIES IN CITIES.

I have a plan of running this city government, which will make each department self-sustaining. First, I will take the Commission of Charities and Corrections. This department is run at an expense to the taxpayers of many millions of dollars per annum, and still our streets are full of vagrants and beggars, and the temptations to commit crime surrounding these poor nuisances are so great that a large per cent. find themselves in a few months, or years at most, in a prison of the State, thoroughly demoralized, and forever disgraced and shut out from good society. This institution I will undertake to run upon a just and economical plan, which shall relieve the taxpayers of all these millions of dollars, and also society of the everlasting beggar, who meets you at every corner, as well as at your office, house, and place of amusement. The church manages to keep them away from its holy precincts, I don't know how.

I would open all kinds of useful industries in the city, and employ these idle persons at fair wages, giving each one all that he or she earns over and above the expense of such industry, which expense will include a per cent. to be reserved to cover actual bills incurred for the sick, disabled, aged, or the too young who might find their way into this institution.

It should be the duty of the police to arrest all beggars and bring them to the superintendent's office, who would take their names and trades or callings, and assign them to the proper house of industry.

One of the rules of the institution should be that he or she, brought therein, who is able to work and will not, neither shall they eat. Another rule is perfect cleanliness of body and clothing, as much as the trade or work will permit, together with the necessary police restrictions in the institutions as will secure protection from the vicious without, and prevent temptation from within. Another rule is that the salaries of the officers of the institution shall be only that of the artisan and laborer.

The several goods thus manufactured should be taken once a week at least, into the grand bazaar of trade belonging to the Institution and sold at such prices as the general market will warrant.

The money to start these several industries should be raised

in the following manner. The city should be authorized to issue, say \$10,000,000 of currency bonds of the denominations of from \$1 to \$50, bearing no interest, and taken for all debts, taxes, licenses and obligations due the city, which would give them (the bonds) a business currency in the exchanges of all things in the city of New York, at least, and doubtless for many miles around, because they would be good for taxes, rents, licenses, etc., due the city. With this currency I would cover the expense of opening up these several industries, and after the industry was running it could cover all expense of operation, and leave a per cent. to wipe out the amount of currency bonds thus used (which the city loaned) by cancellation or destruction. Thus the institution could pay for itself and be a self-sustaining concern at the same time.

Second, I would take the Criminal Department in the same way, and give to the convict the same pecuniary advantages, but not the same liberties in the institution that I did to the beggar and vagrant.

Third, I would take the Department of Law in the same way. Judges and prosecuting attorneys for the city should have only the pay of artisans and laborers, and serve at least as many hours per day. And to prevent fraud in the judicial department, I would have these officers of the law as well as the officers of the institution provided for *pro rata* to their term of service, in case of sickness, old age or disability, out of a fund arising from the per cent. set apart from the industry thus worked. Then if any officer took a bribe, he should have all his property, including his bribe, confiscated to the institution, and be condemned as a convict in proportion to the heinousness of the offense, and no judge or attorney thus tried should have the benefit of council, and only one attorney against him.

The jury should be made up from the great body of the people. All expense of arrest and trial to come out of the industry to which they belong; but if that industry is overburdened with expenses so as not to cover its outgoes, then the other industries are to make up the deficit.

The Police Department should be on the same basis, viz.: Those who are protected in their persons or property must pay for that protection; not as now, but a fair compensation for such aid and protection as a policeman or more might render. There is no reason in the world why property should not bear the cost of protection, and no reason why a person who has made his life, by accident or by his own acts, subject to danger or to injury, should not pay the bills of such protection, especially when the beggars and criminals pay theirs from the time of arrest to the time of death and burial.

The Fire Department should be on the same basis—self-sustaining. The owners of property should pay the tax for the support of a Fire Department, the city paying *pro rata* according to the amount and riskiness of character of the property protected. Thus if Mr. Astor owns one-fifth of the city of New York, then Mr. Astor would pay one-fifth of the expense of the Fire Department.

The Street Cleaning and Street Department should be on the same basis as the Fire Department, each department covering its own expense, derived from those who are benefited, directly or indirectly, by the services of such department; and so on to the end of the chapter, even including the Mayor, whose salary should be the same as the common laborer's and services as long.

The details of service and operation of each department I can give as the requirement for such system is made; and this wholesale operation of the city government on a self-sustaining principle need not be confined to the city, but may cover County, State and National Governments as well. Then there could be no pauperism, no suspension of industries, and really but little crime.

Yours for justice, MADOX, of Maine.
29 BROADWAY, New York City, June 1, 1875.

MRS. STANTON ON THE BEECHER TRIAL.

We quote the following extracts from an interview with this widely-cultured woman, published in the *Sun* (N. Y.) of Saturday last:

The trial of Henry Ward Beecher for adultery I believe to have been a salutary medicine which has produced three distinct beneficial effects:

It has knocked a great blow at the priesthood. All over this country women had a reverent respect for clergymen; a loving, clinging confidence in them, like that of the sick and long-troubled woman who said of Christ: "If I can but touch the hem of His garment I shall be saved." It is a lesson well learned by women and by the world that the woman of this trial, precisely by "touching the hem of his garment," and even though only touching the hem of his garment, shattered her household, her home and her hopes, beclouded her children, lost her else unattacked and happy obscurity, and has appeared before all Christendom dragging!

This unhappy and exciting law-suit has struck a great moral blow at the weakness of women. It brought before men's attention a truth which has faced them up like a picture held before their eyes, how utterly weak the women are who stand in fear of men, and feel obliged to use their husbands as confessors. It has taught men the need of women being strong-minded and self-poised for man's own protection. If Mrs. Tilton had been such a woman, she would not have been making these confessions, which themselves are largely the origin of the priest's publicity as an accused adulterer. It has knocked a blow at the subordination of the state of wifehood. The weakness of this wife has taught men that domestic security is more reliable when there are individuals in the home than when there is only one intellect in the house, and that one the husband's. This muddle never could have happened if Mrs. Tilton had been a grand, strong-minded, self-poised woman. Men will not forget that for their own safety, that in all associations of men with women, better a strong, self-poised woman than the weakling who is to-day domineered by this man's magnetism, and to-morrow by that; confesses here, retracts there, and re-confesses and re-retracts.

Another prominent effect of this trial is that it has been a strong pull toward making the standard of tolerated and

reputable behavior of women and men equal. Here are a woman and a man, an accused adulteress and an accused adulterer. Plymouth Church, 3,000 strong, have stepped in advance of all past ages, and their public regard and social treatment is the same of the woman as of the man. For once in the history of the world, since the Christian era, fellowship has been given to a woman the same as to a man in the same circumstances. Plymouth Church merits no thanks; did not reflect what it was doing; did not know it, nor care. It is doing it all, in its blind zeal to protect a man. But the moral epoch has come in geological history when a man cannot be protected unless the woman is protected, too; and on the self-same social plane is given the good right hand of fellowship. But while the Plymouth Church zealots have socially upheld Mrs. Tilton to bolster up Beecher, legally they have trodden her under foot, gagged her, caged her and guarded her. Beecher stands for a large moneyed interest—for Plymouth Church, the *Christian Union*, and the "Life of Christ." The protection of Beecher means the preservation of capital invested in a very wealthy society, a newspaper and a book enterprise. A woman, on the contrary, stands for nothing. No matter if Mrs. Tilton were sacrificed, nor how many women. They would sacrifice any number of women. It is true that Mrs. Tilton told all this same story to Susan Anthony at several times, years ago; and Theodore Tilton to me.

As for the fear entertained of a demoralizing effect from these scandalous details filling the newspapers for six months, Mrs. Stanton did not so regard it. There never was a trial for adultery of such length that was so clean. It has not, as is said, demoralized the young girls and boys of every family that buys a newspaper; it only familiarized them with the inevitable inference, that a woman could be accused of adultery, could forsake her husband and home, to throw herself on the side of her accused paramour, and be sustained in society and protected by Plymouth Church.

NOTHING LIKE IT.

To the Friends of Freedom everywhere, Greeting:

Since last August, when I was forced to relinquish *Our Age* (which I believe is only sleeping), I have been as one dead till within the last month. But the spirit of what the ancient Israelites would call "the Lord" is again upon me, and I am writing a book in story form with the above title. Shall have it ready for the press by the first of August. I know not how it is to be published, but I have never yet prepared a book for the press but I found a way to get it into book shape, and I am prompted by the same power that aids me to write to appeal to those who would like a copy of the work when published, to send me names and address on postal to 8 Winthrop street, East Boston, Mass. This will help me to form some idea of how large an edition I shall need at first, and when the book is ready, such by remitting the price of the book can have it free of postage. Perhaps I am not a proper judge, but those to whom I have read portions of it claim that it is ahead of "Helen Harlow's Vow," and those who have read that can judge whether this will be worth buying, reading and circulating. As ever, LOIS WAISBROOKER.

AT HOME, July 11, 1875.

Dear Weekly—Permit me through your columns to thank Warren Chase for his letter to me in the last number. 'Tis such encouragement from such sources that gives the courage to continue in the good work which is the ridicule of the ignorant, the debased and perverted, who, nevertheless, know not what they do, therefore, Father, forgive them!

The words of high cheer which I have received from Parker Pillsbury and other brave, generous souls have enabled me to keep my head above the world's vulgar roar, and to hear only the harmonies of the better time to come.

Especially do I feel grateful to Warren Chase for coupling my name so intimately with Victoria's. I trust to be able to fulfill his and her highest hope for

HELEN NASH.

A VERY able lady in England, Mrs. Besant, has recently entered the lecturing field, and by her Liberal ideas and eloquent speaking is attracting much attention, and proving a highly efficient helper in the Freethought movement. Our neighbor of *The Index* makes honorable mention of her in the following suggestive paragraph:

Mrs. Besant has given a most noble rebuke to the temporizing and timid policy of the Woman Suffrage Society of Great Britain. Her brilliant success as a lecturer and the great popular influence she is winning by her character and ability led the Society to offer her a handsome income, "on the condition that she should not give public expression to her radical, Freethinking views on religious matters." Mrs. Besant spurned the bribe, declaring that superstition is the tap-root of all oppressions, those of woman included. Woman-suffragists who defend Christianity in this country might well learn a lesson of insight, courage, and moral dignity from brave Mrs. Besant.

DR. R. P. FELLOWS:

Dear Sir—I have received the six boxes of Magnetized Powders, and have taken them according to directions, and I am ever so much better. I can sleep well, my appetite is good, and I am stronger. Before taking the powder I could not sleep, and when I laid down I was in such distress that I could not remain in one position but a few minutes at a time. I was bloated on my left side so I could neither sit or lie with any comfort. I had spells that my heart did not beat, and it seemed as if I could not breathe, but now I am entirely cured.

With grateful thanks, I remain, LYDIA BARBER.
Woodstock, Illinois.

Dr. Fellows should be consulted by those who are in need of a physician, as he is a most thorough and skillful practitioner. The Powder is \$1 per box. Address Vineland, N. J.

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

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

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

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

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

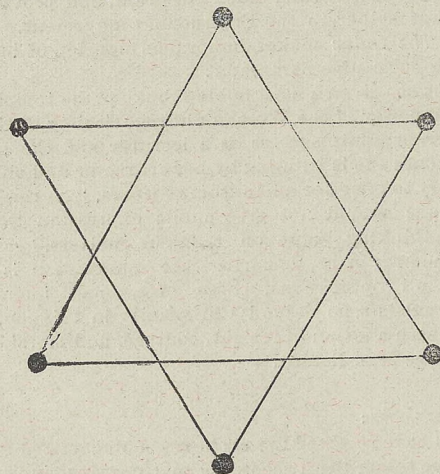
NEW YORK, SATURDAY, JULY 31, 1875.

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

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

GOD—PNEUMA THEOS.

Blessed are the pure in heart, for they shall see God.—JESUS—ST. MATTHEW, v. 8.

Wherefore, if God so clothe the grass of the field.—IBID, vi. 30.
But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—IBID, xii. 28.

There is none good but one, that is God.—IBID, xix. 17.
With God all things are possible.—IBID, 26.

Render * * * unto God the things that are God's.—IBID, xxii. 21.
Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.—ST. LUKE, x. 27.

But from the beginning of creation, God made them male and female.—JESUS—ST. MARK, x. 6.

Thou shalt not tempt the Lord thy God.—JESUS—ST. LUKE, iv. 12.
In the beginning was the Word, and the Word was with God, and the Word was God.—ST. JOHN, i. 1.

God is a spirit, and they that worship him must worship in spirit and in truth.—IBID, iv. 24.

For he (Moses) supposed his brethren would have understood how that God by his (Moses) hand would deliver them.—THE ACTS, vii. 25.

I have heard their groaning, and am come down to deliver them. And now come, I will send thee unto Egypt.—IBID, 34.

God hath shewed me that I should not call anything common or unclean.—IBID, x. 27.

And when all things shall be subdued unto him (Christ), then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—I. CORINTHIANS, xv. 28.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."—Pope.

What and where is God? is a question that, more than any other, has agitated and occupied the minds of the great of all ages. Nevertheless, of all questions it is the least understood by the people generally. All persons in all time, not excepting even the so-called materialists, have a conviction that there is something somewhere in the universe that has the qualities and capacities that are generally attributed to God; but at the same time each one of these persons, if required to define his or her idea of God in their own language, would make a different statement. If a statement were made, however, by some one of position and influence, and presented to others for acceptance, many would adopt it as their own, because in some or many respects it might agree nearly with their ideas. About this, as about all other questions that are beyond the range of the intellect of those who consider it, the convictions are vague and indefinite, and in most cases entirely inadequate upon which to base any generally intelligent theory. The term is usually repeated with about the same conception of its significance as the parrot screeches out the sounds which it has been taught to imitate—the sound is there, but the intellectual reception of its meaning is wanting.

It is, however, a very singular fact that the parrot-like terms that are in general use among the people to designate the character and attributes of God are singularly correct and descriptive of them. Infinite, Omnipresent and Omniscient express fully what God is, but any other less comprehensive terms might as well be used by the large majority of those who speak them, so far as any recognition of their meaning, on their part, is concerned. Infinity is something that cannot be measured by intellect; consequently it can never be scientifically formulated. But there is, nevertheless, a something within the human mind that is conscious that there is a something outside of itself which can be expressed by no term of limitation; and infinite is unlimited. So God is called The Infinite. But if, after the consciousness has uttered a belief in The Infinite, an attempt be made by the intellect to define what it comprehends, its impossibility becomes evident, because anything that can be defined is limited by that which defines it. The infinite is without limitation, and to be without limitation is to be something beyond all limit, which cannot be conceived in thought, and when expressed has no significance because it is inconceivable. We say that the universe is infinite because it is boundless. Search the furthest parts that can be commanded by the most powerful telescope, and we know that if we were carried to the planet brought within our vision, that other planets equally beyond that one as that one is beyond this, would rise to view; and so we should go on from possibility to possibility eternally, with new worlds constantly being discovered. And all this is in infinity; and infinity is God.

And in this infinity the omnipresent God doth dwell. In all this unfathomable space He is everywhere present. From no single spot is He absent at any time; but in each planet, sun and constellation; in the solar, the sidereal, and every other system up to the universal whole, He reigns supreme, holding each one to its orbit, and hurling every one through space with an unerring aim and with resistless force. Not only does He rule the worlds as wholes, but in the smallest part of each and every one; in every flower; in every blade of grass; in every hair upon the human head; in every drop of blood that circling runs, He also is the moving power; nor deems it insignificant to dwell within the grain of sand that gives its mite toward placing limits to the oceans. When Christians preach of an Omnipresent God, they never even think what omnipresence means. They do not conceive that those whom they consign to hell are not beyond His reach, or in a place in which He does not dwell and also rule.

For they also tell us truly that God is omnipotent, that He is the source of power; indeed, that He is all power Himself, since, being the source, everything that springs from it must be like the source. No stream can rise above its fountain-head, so no power that had its origin in God can ever be superior to that source to supersede or to subvert designs which it was sent to carry out. Then, wherever there is evidence of power, there God is present, and, as we observe these evidences, we are informed of His existence. This is the God who created

everything that lives and moves within the universal realm of being; and, so far as we are made acquainted with the parts that go to make up everything, so far do we become acquainted with the Maker; because each part of everything has its relation to every other part, and we, by knowing some, receive a partial knowledge of all the parts with which they are combined, for God is indivisible.

In the use of these comprehensive terms but little practical understanding is conveyed. When considered as a whole the mind fails to grasp the parts, swallowing them as a whole, as it were, without digestion. So if we take a single illustration, and consider it *a posteriori*, a better general sense of what the whole really is is gained than if we speak about the whole as a whole. *A priori*, we cannot find a starting-place from which to trace up creation. Certain things have been arrived at by reasoning backward from effects to causes, and thereby learning the methods and the laws of evolution. These are legitimate investigations, and teach of God; for everything that He has done has been performed through the laws involved in evolution. Effect following from cause is the law by which all things evolve; so if we take the effects that are, and are competent to trace them backward to their causes we shall find them in turn to be effects of other and prior causes; and so on, until a point is reached behind which we cannot go. Upon this chain of causation, constantly changing into effects, which in turn become causation, is built the theory of evolution, which is the method by which God has created the world, and everything within its realm.

But what causes evolution? God, it may be said. But this is too comprehensive. Any one, every one, can answer thus. If we wish to have some comprehension of the working of the law, we must inquire into its modes of operation; that is, we must analyze the parts which it involves. If we take any effect whatever it will be found to consist of matter held together by an unseen power, which we call attraction or cohesion. Wherever we may look, whether within or about ourselves, we see nothing but these evidences. Whether the elemental or the atomic theory of matter is accepted it does not pertain, since, whichever is the true one, if there had been no force to move the atoms there would have been no results to follow. From these elements or atoms of matter every wondrous thing has been evolved. The number of them, or the sum total of them all, has not been changed. They have been differently arranged only. There is no more matter in the universe now than there was before two atoms or elements had been combined. Matter is, therefore, seen to be indestructible. For the beginning, then, there were two indestructible things in existence—force and matter, God and Nature—or, in the language of the present, spirit and form, or life and its outward expression, behind which we can go in speculation only; and these occupied space. In every particle of matter everywhere in the universe, life was present, and life is spirit and spirit is God, as Jesus Himself tells us, for, *Pneuma Theos*, as it is rendered in the Greek language, means, if translated rightly, spirit is God. Then the life that has ever existed in matter is the Omnipotent God of the Bible or the all-powerful God that has created the world by moving upon the face of all the atomic or elemental world.

We are aware here that we shall run against the fixed opinions of a large part of the Christian world, who hold that God is a personal entity outside of nature, and the power by which it is controlled. But what warrant, other than blind tradition and blinder teaching, have they upon which to base such an assumption? If He be a person outside of all His works, where does he reside? Is it on or in this planet, or on or in some other planet of the solar system or the sun? Or some planet or sun of another system? If He be a person He must be somewhere, not everywhere, unless it require every atom and element of matter and every part of space to constitute His person. If it be admitted that His presence occupies the space and that the space is boundless (because if it were not boundless it would signify something beyond which there is nothing, which is absurd), why, then, the same fact for which we contend is virtually admitted. If the universe is the person of the living God, it amounts to precisely the same fact as to say that God is the universe, and this is all we claim. In this way only is it possible to conceive of an omnipresent God.

Moreover, there is ample proof that God is the life force of the world, and that He lives and moves by immutable, never-changing laws. To us the idea that God is a person outside of the world, when it has no outside, and still everywhere (in it; that He rules by special commands, ordering the grass to grow, the rain to fall and the wind to blow, the earth to revolve at given distance from the sun and from the other planets, the days and nights, the moons and years to come and go in utmost regularity, and all to work together and in order, is simply absurd. No! He is the life, the moving power, He is the law and order of everything, the same to the whole as our life within the body is to the body. The involuntary movements within our bodies exemplify the life of God within the universe; indeed, they are God within us. We are created in His image. Our bodies are to our real selves what the outward universe—matter—is to the living God within. If this were not so, we should not be created in His image. Like conditions produce like results everywhere, which demonstrates that the power that controls the action of matter resides within matter, and since there never was an effect anywhere in the universe that was not a result of

the action of the force resident in matter, there is no conclusion possible other than that this resident power is God. If there were even one fact in the world that is not a result of the action of power upon matter, that would be so much ground for an opposite argument; but as there is not, we are compelled to accept the only conclusion possible, or else acknowledge that there is no proof that there is a God at all and that our consciousness counts for nought.

All knowledge is the result of the experience of motion, and motion is made up of power acting upon matter; while these two are the positive and negative, the male and female, the dual parts of the universe, which together are God. Some may attempt to deny all this, but let any who may venture remember if an infant be confined away from contact with the world, being merely fed and never spoken to, that it will grow devoid of knowledge. Our inheritance at birth consists of a capacity to acquire knowledge; never of knowledge itself. With the exception (if it be one, really) of the tendencies of heredity, the children of to-day are the same as were the children of the race before it had eaten of the fruit of the tree of knowledge of good and evil. An American child reared among the Chinese will be Chinese, practically, in everything save in the color of its skin, and even that will have a tendency to become a yellowish brown. All the comprehension we have of God is gained in the same way; so then all knowledge is a result of experiences of power acting upon matter. The disciples understood this clearly. Peter said that "Moses supposed his brethren would have understood how that God by his (Moses') hand, would deliver them." This is the way that God does all his work—by the hands of his previous creations. God delivered the negro slaves from slavery by the hand of Abraham Lincoln, who became their Moses; and he was made capable to do this thing by the experiences of hundreds of other individuals, had in hundreds of years. So their release was the natural and the legitimate result of the growth in the minds of men (not of a single man) of the recognition of the inalienable rights of individuals, and not by reason of a specific command from a personal God. Nevertheless, if its history had been written by one who lived in the days of Moses, he would have said that God commanded thus and so, and that Mr. Lincoln obeyed the voice of God; and so he did, if we but understand the methods by which it came about.

All this may be flatly denied, indeed is already, by those who believe that there is a personal God who operates and rules the world outside of natural law and order; but before any one can have a case upon which to found this belief, he must produce before those whom he opposes, at least a single fact or thing that did not occur or was not made by causes of which we can take hold to analyze. Of course it may be said that there is an unseen power that moves to make these things of which we never can take hold; but this is life itself which is above analysis, because it is God, the same that, everywhere concealed beneath external nature, moves its component parts from one creation to another in most perfect order. But if there can be found one thing that has been ever done by this power outside of matter and outside of natural law, then on that fact an argument may be made that God works by arbitrary, ever-changing commands, giving them from time to time as He decides what He shall next perform, but not before; or to state the subject after the manner of the scientist: The universe is composed objectively of matter, and nothing else. An absolute vacuum is an impossibility in thought; something cannot conceive of nothing. Space is filled with something and that something we call matter, and no other single term is broad enough to comprehend the whole. But matter alone would convey the idea of space filled with something at perfect rest. Motion, then, is the next thing involved. And this makes a subject to cause the motion necessary as well as an object, the thing moved upon which the cause shall act. The cause of all motion is force. Force applied to matter produces motion, by which consciousness is informed both of the subject and the object. These three terms include everything of which there is any possibility of acquiring knowledge. There is nothing else; but which is of primordial importance.

The universe of space is boundless. There is nothing beyond space, since if there were, that which is beyond would still be space. We can conceive of nothing as existing in space which does not have extension, implying the occupancy of a certain part of space. Of so much of that which occupies space as comes within the realm of comprehension we can take cognizance; but as space itself is undefinable, so, as a whole, must that be which occupies it. Then both force and matter as well as the totality of their product—motion—are beyond our comprehension. The same line of statement applies to force and time. A succession of events occupies a part of infinite duration, the same as matter, relatively considered, occupies space; that is, between two or more separate facts there must be a lapse of time before they can be arranged in consciousness, so that cognizance can be taken of them. Hence time is related to force as space is to matter, force and matter being the subjective realities, and time and space objective existences; or the necessary effects of the experiences in consciousness of their initial results, which are motion. All consciousness of things from which knowledge is derived, comes from experience of the evidences of force; and therefore all we can know of that which, in itself, is unknowable, which is God, is, that there is a force acting in matter which we call God, because this term, better than any other, expresses the idea

of infinity, omniscience and omnipresence. These three in one constitute the whole, and are the absolute existence of which force, matter and motion furnish or are the relative evidences; are the Word which St. John declared was God, the Word of God to Man.

Indeed there is no other resort than this. Science has demonstrated that God did not create the world and everything therein, in six of our days; but that the creation has been going on for incomputable ages; ages that reach backward into infinity, during all of which He wrought to finally produce man, with whom, when reconciled to Him, He will come to dwell; that is to rest upon the seventh day, when the six senses shall have been developed fully, five only now having been completed; the sixth, ushered in by Jesus has been developing in man, to culminate perfectly when the end of time shall come, its coming being the end of time, because then God will rest from his labors.

There is a striking proof of the relation between God and nature, or life and matter, to be drawn from a well-known scientific fact. The structural unit of protoplasm, upon which all organic forms are built, whether in the plant, the animal or in man, is chemically identical with all other similar units, and in them all consists of carbon, hydrogen, nitrogen and oxygen. But while the structural unit from the horse is the same as that from the ass, if there be a cross between a male and female of the two species a mule is the result which is neither horse nor ass, neither will it reproduce. Now if there were no difference between the units of protoplasm coming from the males of these two species, why should not the one from the horse produce when deposited in the female of the other species the same result as if it were taken from the male of that species? Still science tells us they are precisely identical; but the results prove that there is an essential difference, and this difference is in the life principle, by which the matter of the two is held in combination and made a living unit; and of this force science can take no cognizance, except to note the different results.

If the principle here involved be followed through the entire evolution of the earth, it will be seen clearly how God has wrought. He made only the simplest organic cells at first, then next the higher in the complex scale, each succeeding one having power to aggregate about itself a different form, until at last man stood revealed unto himself, being built up of a protoplasmic mass, any single unit, and every unit of which is chemically identical with the first structural unit of protoplasm that God ever formed. Now, if the life in matter is a property of matter, as it is affirmed to be by the materialistic scientists, and not a part of God, why should this property within the protoplasmic unit, from which the human form is evolved, construct so different a creation from every other form? If this life, this force, in matter is a property of matter, the same matter should always contain the same properties, or else the argument falls at once. This fact is clearly illustrated with Dover's powders. If they be made from saltpetre obtained from the soil they are inert; their potency depending upon the use in their compounding, of saltpetre obtained from the bones of animals. It is impossible to detect any difference between the two by chemical analysis, but there is just the difference that we have stated, which is dependent on the fact that the potent article has passed through the organic form of an animal; through a higher creation than the soil. There is no doubt if this article were obtained from human bones that its potency would be largely increased, as used in Dover's powders.

Protoplasm is the basis of all organic life; but it is itself a result of a previous system of creation, which creation, equally with its product, is the result of a constructive force common to the universe, and not indigenous to protoplasm only. We can know nothing of life save through motion; and matter, wherever it is found, inherits motion. If there had been no motion, protoplasm could never have been formed; neither could the rocks or water ever have had existence. Hence if the life-principle manifested by protoplasm be a property of matter, there is no escape from the conclusion that motion itself is also a property of matter, which we have seen is absurd, because the different masses of matter, under like circumstances, do not at all times produce identical results. It would be logical to say that the different forms or masses of matter are the properties of the resident force within, but not the reverse. This leads us to the threshold of creation, since, if the power concealed in compounds of elements or atoms determines the forms in which it manifests itself; it also must have determined the primal form of elements or atoms out of which the universe has been formed; and this is the Infinite, the Omniscient, the Omnipresent God, the Creator and Father of all. If this Creator, this Force, this Life be not the God, then the conclusion of the Atheistic materialist that "there is no God;" that matter, with its properties, is all there is in the universe, cannot be escaped, since this matter and the force made manifest through its use are all there is in the universe. Outside of these operations there are no facts or things to be attributed to any other power. The difference between the position of the Materialist and that of the Spiritualist is in their method of statement; the former calling "matter the physical basis of life;" and the latter calling "force the basis of physical life." But we have shown that the determining power of form resides in force, and is not the property of matter; consequently, the Spiritualistic statement is logical, and the Materialistic, still hypothetical merely,

while the question at issue between the Deist and the Pantheist, depends upon whether the force which has been found to be "the basis of physical life" is intelligent or otherwise; and this is the question next to be considered.

THANKS.

It will be remembered that after our illness in November of last year, which entirely unfitted us for pursuing lecturing as a means of support for the WEEKLY, we made an appeal in these columns for aid, asking that a thousand dollars might be contributed to help over the chasm caused by the sickness. From time to time a report of the responses to this appeal have been published, and there have now been received about eight hundred and fifty dollars. We should have been glad to have made personal acknowledgment to every individual who came forward with aid for the WEEKLY in that hour of need, and therein to have expressed our heartfelt appreciation for the devotion to the cause of truth that was evinced by the very generous support that was tendered. That support is received by us as an approval of the course that the WEEKLY has followed. Some of it came from those who do not agree with all the views that have been advanced in its editorials, but these have not been so dogmatical and egotistical as to assume that we have been wrong, merely because we differed from them. In this regard we think it safe to claim that the supporters of the WEEKLY are far in advance of those of any other paper in the world. They believe in the right and the duty of every one to state the truth to the world, as he or she sees it, and they are willing to give it a fair reception and a candid hearing; and then if they do not agree with it to permit its holder to adopt it without condemnation. This has been specially exemplified since we began the unfolding of the hidden meaning of the Bible. Most of our readers had laid this book aside as a useless cumber to the literature of the present, thinking that it had either played its part in the reforms of the world or else that it was unworthy of consideration. Many of these, as we are learning daily, passed the first few articles of the series without reading, but are now eagerly reviewing them from the very beginning, in many cases sending to the office for numbers given away or destroyed. We are prepared to say that nothing that we have presented in the WEEKLY has ever made so profound an impression upon our readers as these same unfoldments of the Bible. The confidence that has been given to establishes us in the belief that the very large majority of our readers are not tethered to any fixed creed of belief, but want the truth, let it be whatsoever it may; and more, that they desire us to write our truth whether it is truth to them or not. People who habitually read nothing save rehashed editions of things already adopted as true, gradually but surely fall into set ruts and ways of thinking, and, without knowing it, become fixed and sectarian in their beliefs and methods of thought. These people never keep up with the times. Only those do this who continually read new ideas, and think upon new problems. Since the WEEKLY started we have endeavored to constantly advance from one position to another, so that we might ever furnish our readers new food for intellectual and moral use. We believe that our course is approved. The generous aid to which we have referred is evidence of this, and to those who bestowed it we would say, that we hope and trust to each and every one it will be like bread cast upon the waters that will return to them after not many days. The name of each person has been carefully preserved, and we do not hesitate to assert that in after years that list will be published, and those whose names are included in it will have reason to rejoice that they were instrumental in sustaining a paper during a period of weakness that was to give to the world the most important truth that ever dawned upon the comprehension of man; a truth that came to make clear the way to life eternal.

PROPHETIC.

We have been shown of the Spirit that great changes and strange convulsions in all the systems that go to make up society, especially in the religious, are to at least begin to be developed in this country within the next year, and that something of the very greatest significance to the country, politically, will culminate during the Centennial at Philadelphia—something that will amount, virtually, to a change of our system of government; or that will lead directly to such a change. There are also soon to follow rapid and remarkable atmospheric and meteorologic changes that will have a wonderful effect upon vegetation, which, in turn, will cause the people to greatly change their present modes of life; and all of which together will force the world onward by a gigantic stride toward the realization, first of brotherhood, and next of eternal life.

ROBERT DALE OWEN'S MARRIAGE.

In another column we print the marriage ceremony by which Robert Dale Owen and Mary Jane Robinson were united. We do not remember ever to have read a more positive and explicit protest against the evils of legal marriage than is expressed in that document, which was prepared by Mr. Owen himself. Save in a statement of the effects of uncongeniality between parents upon children, it involves nearly all of the points upon which our advocacy of social

freedom has been based. When it is realized that the sentiments expressed in that ceremony were held by a person who has been so much respected by the world, even by his opponents, as Mr. Owen, it will be a matter of surprise to determine on what the terrible denunciations which that same world has hurled against our advocacy has been based. To be sure, we have gone a step further than Mr. Owen went. We have braved the very things that he evaded, and not believing in the right of the people to arrange and manage our affections legally, have defied their law, and lived the truth that God has given to our souls. Those who have not done so are those who have hid their light under a bushel, instead of setting it on a hill, so that it might give light to the world. When we say, if all the prominent people in the country who believe precisely as Mr. Owen and ourselves believe, would act upon this belief, and regulate their lives accordingly, that our position and life, so far as legal marriage is concerned, would be approved, we know whereof we speak. When will the people gain moral courage to avow their beliefs and to live them openly?

CONTINENCE AND HEALTH.

We have referred several times to the illogical position of those who assume that male continence is a natural social law, but we have either failed to state the proof clearly or else some of our readers have failed to comprehend the statement. So we will repeat the proof of our position and endeavor to make it so plain that he who runs over it may understand. Assuming that male continence is a proper physiological law, and that the only use for which the sexual functions are developed in the race is for reproduction, and that the reproductive essence of the male, when not demanded and used for reproduction, ought to, should and can be, utilized and consumed by being transformed into intellectual labor; we say if this is the law of vicarious atonement for the utilization of the surplus product of the male reproductive system, it must also be the law for the same in the female. If it be found that it is not and cannot be made so, then it falls for the male also; that is to say, if it can be shown that the female procreative fluid that is regularly manufactured in the female body and flows as regularly to the uterus, the same as the male procreative fluid is manufactured in the male and consigned to its reservoir, ought to, should and can be utilized by her, by being transformed into intellectual labor, then the assumption of continency of the sexes would be shown to be logical; that is, again, if male continency mean the transformation of sexual power by mental processes, then female continency means the same to her for the menstrual flow—the same law for both sexes. Nobody who thinks will attempt to dispute this proposition.

But what are the facts? Why, every woman, married or single, intellectual or otherwise, knows that if she is not regularly relieved by the vicarious atonement of menstruation of the surplus product, not used to build up the body of the child, knows that if this product is absorbed into the system, in the attempt to utilize it by mental operations, her life must early pay the penalty of death. Moreover the most desperate attempts have been recently made by Dr. Clarke and others who are opposed to the idea of female equality with man mentally, to prove that over-mental exercise—the attempt to convert all the powers of the system into intellectual labor—by females in their early maturity, is certain to produce disease and early decline. Then the female reproductive powers cannot be transformed into mental operations, without endangering health and life; ergo, neither can male reproductive power be thus transformed without endangering health and life.

Eternal life in the body must be the result in the first instance of physical perfection and perfect physical life, and not of perfection mentally or morally. These are the result of perfection physically. Let the physical body be so pure and holy that it cannot die; let it become so good that it cannot commit a physical sin, then it will be utterly impossible for the spirit living with such a body to commit any intellectual or moral sin, because the body being perfect cannot be used for any deleterious purpose; nor can the spirit within such a body ever desire to use it improperly.

Then it is clear that physical health should be the thing to be sought. As the relations between the sexes have a more potent effect upon health than any other line of causes, these relations should be so regulated as to give the best possible health, and that kind adopted which in practice is known to give it, let it be what it may, while all others should be religiously avoided. "Cleanliness is godliness," said the apostle; and nothing is more cleanly than proper, and nothing more uncleanly than improper, sexual relations. Let those who are held in slavery by the law, when their hearts, souls and bodies protest against it, remember this. This is a most fertile field for discussion, but we can go no further now.

ROBERT DALE OWEN.

We glean the following pertinent extracts about this remarkable man from a lengthy article on him and his family in the Cincinnati Commercial:

MISS ROSALIND DALE OWEN.

She is rather below the medium height and slightly built, but has a plump, rosy face, and soft, pretty little hands, that fairly give a flush to the goblet of milk she holds to her lips.

She has a dignity, almost a reserve of manner, which inspires respect in spite of short hair and a short dress. For the pretty Rosalind, the clever Rosalind of this modern Arcadia has her hair cut short and roached like a boy's, and her gray walking dress is a cross between a Bloomer and a bathing suit. It is made of soft, gray material, and is worn with a grace which makes the pity it is not of the fashion the lovely Neilson in Rosalind has made so charming. A choice of dress was one of the cherished rights of the Society of Harmony, but Miss Owen is the only one who wears it nowadays. At first it seems remarkable, but she is apparently so dignified and clever that the style of dress is soon lost sight of. The people here have great respect for her, as for all of the family, and the calamity which has overtaken Mr. Owen is the occasion of universal sympathy and regret. There is a prejudice against spiritualism and all sorts of "curves," but the proclivities of the Owen family that way are kindly overlooked. "Miss Rose," as she is called, is free to take her sun-baths on the tile roof of her dwelling and outdoor siestas, and comment is resented.

Miss Owen is possessed of more than ordinary talent, and is a writer of acknowledged merit. She is a regular contributor to the Eastern magazines. Through the kindness of Mr. Pelham and Mr. Fretagot I procured an interview with her, but not until her father's departure to the Indiana Hospital for the Insane.

Miss Owen's statement is deserving of particular respect, as she has been with her father with little intermission for the last two or three years. She dates the beginning of the mental and physical strain, which ended in insanity, to his engagement with the *Atlantic* to write his autobiography. He worked very hard and without ceasing. He daily averaged seven hours of writing, and the afternoon in study, while he spent most of his evenings in Cambridge (he was staying at Boston), in company with Longfellow and other literary celebrities, thus keeping up the excitement of his brain. When exostulated with he said he never had felt better; that labor was rest—labor was a delight. He observed more than once that as far as a sense of weariness or pain was concerned, he did not know he had a body. Indeed, he never in all his life had displayed as much vigor of mind and body. This lasted about six months, when he began to show some symptoms of dyspepsia. His appetite was bad and he did not sleep well. He wrote at length for his daughter to come to him. She found him weak and nervous, and persuaded him to accompany her to Dansville, N.Y., and place himself under the care of Dr. Jackson. Here he was apparently contented, but his spirits were not nearly as buoyant as usual, and he was exceedingly quiet and taciturn. These peculiarities Miss Owen attributed to the thought he was bestowing upon a lecture he delivered subsequently at Rochester. It was extremely metaphysical and attractive, and was the occasion of a fatiguing round of civilities. Mr. Owen's strength gave way, and he was attacked with bilious intermittent fever, and had the most serious illness of his life. He was confined to his bed for ten days, and to his room as much as a fortnight. Although distressingly weak, his mind was never so clear, never so full of ideas, and before he could sit up he engaged in composition. He was too weak to write himself, and dictated to his daughter. She was fearful of the consequences, but all that she could say did not change his course. He dictated and wrote a paper on "The Efficacy of Prayer," the reasoning of which was so abstruse that it required a painful effort on the part of his daughter to follow him. When he was not writing, his mind was busy projecting a work on "The Unity of God." In the meantime, his nervous excitement increased, and his spirits became variable, at one time depressed and at another exceedingly buoyant. He made one or two purchases, which rather surprised his daughter, but she did not suspect anything wrong until, in reply to an expression of wonder, he assured her he was worth millions. Then she discovered he had purchased several pieces of property, and had made first payments on some of them. His behavior became more and more eccentric, until, truly alarmed, she telegraphed for her brother, and together they brought him home.

A SHATTERED BRAIN.

I asked Miss Owen if she supposed the treatment at the cure had injured her father. She said, "Not at all; that he was under it but two weeks." The illness from which he suffered was a bilious attack, from which he was recovering, with mind as clear as a bell, when the effort to give expression to his thoughts overtaxed his strength, and his brain gave way. If his mind could have been restrained it would not have happened, and she yet hoped with quiet and rest his faculties would be restored. With this hope she had brought him back to his old home, and for a day or two he had seemed better, but his worst symptoms had returned, and they had sent him to the hospital. That had been advised from the first, but she could not give her consent until every other means had failed. Besides, her father's health was so feeble that it did not seem possible for him to live, and in that case she could not bear to place him in the care of strangers. His physical health had improved, while his mind had grown more unsettled, and there was no alternative but to send him to the hospital. There he could have the benefit of proper medical treatment and regular diet, and the anxiety of his friends would be measurably relieved. They could not take care of him, especially as every day he grew more impatient of restraint. I ventured to ask Miss Owen if she thought the mortification at the Katie King expose had had anything to do with her father's insanity, and she replied promptly in the negative. It disturbed him for a little while, but he soon dismissed it from his mind.

"It is not true, then," I remarked, "that he wrote nothing afterward?"

"On the contrary," Miss Owen replied, "he wrote an article about the Katie King matter, and another in the *Atlantic* upon varioloid. His mind does not dwell on spiritualism, but like that of aged people, recalls the pleasures and scenes of his youth. He might be called happy in his delusions, for he has an idea that his wealth is unbounded, and his mind is full of schemes for the amelioration of suffering and the promotion of happiness."

MR. OWEN'S MARRIAGE.

Since my stay Mr. C. W. Slater, editor and proprietor of the New Harmony Register, has given me a copy of the contract known as the "marriage ceremony of Robert D. Owen and Mary Jane Robinson." The recent decision of Judge Chapman legalizing a similar contract adds to the interest which Mr. Owen's celebrity and unhappy fate have thrown around it. The lady who became Mr. Owen's wife was the daughter of Samuel Robinson, a merchant of New York, and a full descendant of old Puritan stock:

"MARRIAGE CEREMONY OF ROBERT D. OWEN AND MARY JANE ROBINSON."

[Written by Robert D. Owen.]

"NEW YORK, Tuesday, April 12, 1832.

"This afternoon I enter into a matrimonial engagement with Mary Jane Robinson, a young person whose opinions on all important subjects, and whose mode of thinking and feeling coincide, in so far as I may judge, more intimately with my own than do those of any other individual with whom I am acquainted.

"We contract a legal marriage, not because we deem the ceremony necessary to us, or useful in a rational state of public opinion to society, but because if we became companions without a legal ceremony, we should either be compelled to a series of dissimulations which we both dislike, or be perpetually exposed to annoyances originating in a public opinion which is powerful, though unenlightened, and whose power, though we do not fear or respect it, we do not perceive the utility of unnecessarily braving. We desire a tranquil life in so far as it can be obtained without a sacrifice of principle.

"We have selected the simplest ceremony which the laws of the State recognize, and which, in consequence of the liberality of these laws, involves not the necessity of calling in the aid of a member of the clerical profession—a profession the credentials of which we do not recognize, and the influence of which we are led to consider injurious to society. The ceremony, too, involves not the necessity of making promises regarding that over which we have no control—the state of human affections in the distant future; nor of repeating forms which we deem offensive, inasmuch as they outrage the principles of human liberty and equality by conferring rights and imposing duties unequally on the sexes.

"The ceremony consists simply in the signature, by each of us, of a written contract, in which we agree to take each other as husband and wife, according to the laws of the State of New York, our signatures being attested by those of all our friends who may be present.

"Of the unjust rights which, in virtue of this ceremony, an iniquitous law tacitly gives me over the person and property of another, I cannot legally, but I can morally divest myself. And I hereby distinctly and emphatically declare that I consider myself, and earnestly desire to be considered by others, as utterly divested, now and during the rest of my life, of any such rights, the barbarous relics of a feudal and despotic system, soon destined, in the onward course of improvement, to be wholly swept away, and the existence of which is a tacit insult to the good sense and good feeling of the present comparatively civilized age.

"I put down these sentiments on paper, this morning, as a simple record of the views and feeling with which I enter into an engagement, important in whatever light we consider it—views and feelings which I believe to be shared by her who is, this afternoon, to become my wife.

"ROBERT DALE OWEN.

"I concur in this sentiment.

"MARY JANE ROBINSON."

BUSINESS EDITORIALS.

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

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

ALL families and invalids should have Prof. Paine's short-hand treatment of disease—a small book of forty pages Sent free on application to him at No. 232 North Ninth street, Phila. Pa.

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

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

M. A. ORR, 11 The Terrace, Union Road, Clapham, London, S.W., England, will receive and forward subscriptions for the WEEKLY. He would be glad to correspond with all friends of the cause in Great Britain. Those who have friends in England that would be interested, are requested to give them his address, or send him theirs. Copies of the WEEKLY can always be had at his place.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their third quarterly convention for 1875, in Vineland, on Friday, Saturday and Sunday, Aug. 6, 7 and 8, three sessions each day. Prominent speakers will be in attendance to address the people. Persons coming from New York City and vicinity will obtain excursion tickets at Pier No. 8, North River, at greatly reduced prices, good from the 5th to the 10th, inclusive. An opportunity is also afforded to attend the celebration of the anniversary of the settlement of Vineland, August 9. This will be one of the most important conventions ever held. Further particulars next week.

L. K. COONLEY, Pres.

W. J. STANSBERRY, Sec.

BUREAU OF CORRESPONDENCE.
OF THE PANTARCHY.

The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries. There are two other kinds of letters: the first touching social difficulties, and asking for advice or consolation; the others asking information on matters of reform, spiritualism, unitary life, the new language, and the like.

To serve this great want, THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT. If the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information, or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. Newspapers inserting this circular can avail themselves of the aid of the Bureau, without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASENATH C. McDONALD,
DAVID HOYLE,

Board of Managers.

Address Mr. David White, Sec. B. C. P., 75
W. 54th St., New York.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.

2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.

3. A new industrial system, in which each individual will remain possessed of all his or her productions.

4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.

5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.

6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.

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

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

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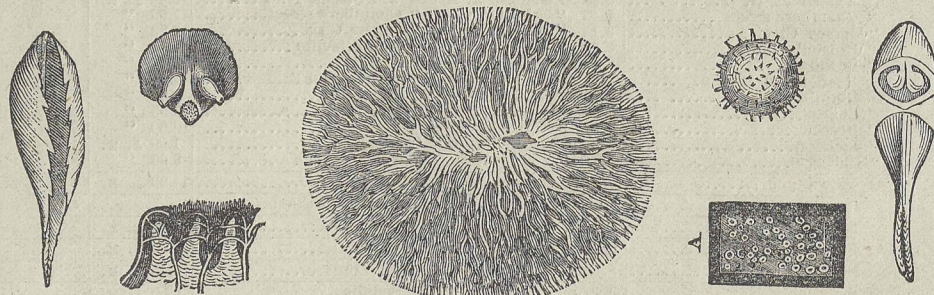
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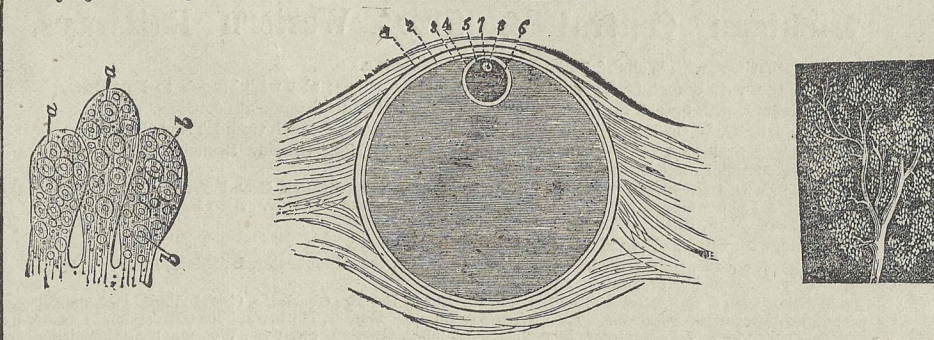
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Homellsville.	9.30 "	1.50 "	" Homellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 P. M.	" 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 "	3.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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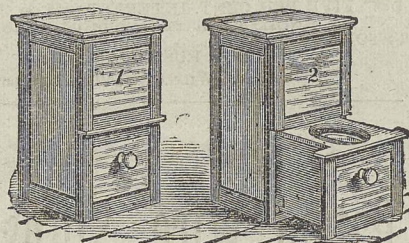
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