



## PLAIN FACTS FOR WOMEN TO CONSIDER.

Helen H. Gardener's Impressive Appeal.

A Lesson for Spiritualists to Consider.

Equality of Sexes Before the Law Demanded—Evils of Involuntary Motherhood Discussed—Responsibilities of Heredity—Old Arguments Met and Refuted.

Helen H. Gardener, the well-known social reformer and novelist, read the following paper on "The Moral Responsibility of Woman in Heredity" before the woman's congress in Columbus hall, Chicago.

Poets, statesmen, novelists and artists have for ages untold striven to eclipse each other in their eulogies of motherhood. On the stage there is nothing so sure of rapturous applause as some touching bit of sacrifice which has reached its climax in a mother's love wherein she has yielded all to shield, protect, or child. From the crudest to the noblest, from the lowest to the highest, all have been quick to respond to the appeal of motherhood. The power, the potentiality, and the beauty of motherhood, and to stimulate the sentiments of gratitude and love and of admiration for and emulation of the ideal depicted. But through it all, in the building and nurturing of the idea, there runs—ever and anon—another thought, that of self-sacrifice, self-abnegation, self-effacement, are the grandest attributes of maternity. That in order to be a perfect, an ideal wife and mother, the woman must be sunk, the individual imolated, the ego subjugated. To a degree and in a sense that is, of course, true. For the willingness to go down to the gates of death; to face its possibility for long, weary months; to know that suffering and to fear that death stands as a sure and inevitable host at the end of a long journey—to know this and to be willing to face it for the sake of others is a heroism, a bravery, a self-abnegation so infinitely above and beyond the small heroism of camp or battle-field that comparison is almost sacrilege.

The condemned man, upon whom the death watch has been set, who cannot hope for executive clemency, who is helpless in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely or at the worst will be but brief; but he alone stands in the position to know—even to a degree—the nervous strain, the mental anguish, the unthinking but uncontrollable panics of flesh and blood and nerve which woman faces at the behests of love and maternity and, alas, that it can be true, at the behests of sex power and financial dependence!

THE RESPONSIBILITY OF MOTHERHOOD. But when we study anthropology and heredity we come to realize the indisputable facts that her love, her physical heroism and her bravery, linked with her political and financial subject status, have cast a physical blight, a moral shadow and a mental threat upon the world; we cease to clap quite so vigorously at the theatre, and our tears and smiles are mingled with mental reservations, and a sigh for a loftier ideal of the meaning and purpose of maternity than the merely physical one that man has depicted as material sacrifice to the child and self-abnegation and subjection to him. We begin to wonder if much of the vice, the crime, the wrong, the insanity, the disease, the incompetence and the woe of the world is not the direct lineal descendant of this very self-debasement of the individual character of woman in maternity!

We wonder if an unwilling, a forced or supinely yielding (and not self-controlled), a subject motherhood, in short, is not responsible to the race for the weak, the deformed, the depraved, the double-dealing, pretense-soaked natures which curse the world with failure, with disease, with war, with insanity and with crime. We wonder if the awful power which nature clothes maternity in heredity does not strike blindly back at the race for man's artificial and cruel requirements at the hands of the producer of the race. We wonder if mothers do not owe a higher duty to their offspring than that of mere nurse. We wonder if she has the moral right to give her children the inheritance that accident and subservience stamps upon body and mind. We wonder how she dares face her child and know that she did not fit herself by self-development and by direct, sincere, and firm and thorough qualifications for maternity before she dared to assume its responsibilities. We wonder that man has been so slow in learning to read the message that nature has telegraphed to him in letters of fire and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children and upon the moral imbecilities she

has set before him as an answer to his message of sex domination.

### DANGER OF SUBSERVENCY TO MAN.

Self-abnegation, subservience to man—whether he be father, lover or husband—is the most dangerous that can be taught or forced upon her whose character shall mould the next generation! She has no right to transmit a nature and a character that is subservient, subject, inefficient, undeveloped—in short, a slavish character, which is either blindly obedient or blindly rebellious, and is therefore set, as is a time-lock, to prey or to be preyed upon by society in the future!

If woman is not brave enough personally to demand and to obtain absolute personal liberty of action, equality of status and entire control of her great and race-endowing function of maternity, she has no right to stamp upon a child and to curse a race with the descendants of a servile, a dwarfed, a time-and-master-serving character. We have been taught that it is an awful thing to commit murder—to take human life. There are students of anthropology and heredity who think that it is a far more awful thing to thrust, unasked, upon a human being a life that is handicapped before he gets it. It is a far more solemn responsibility to give than to take a human life! In the one case you invade personal liberty and put a stop to an existence more or less valuable and happy, but at least all pain is over for that invaded individuality. In the other case—in giving life—you invade the liberty of infinite oblivion and thrust into an inhospitable world another human entity to struggle, to sink, to swim, to suffer or to enjoy. Whether the one or the other, no mortal knows, but surely know it must contend not only with its environment but with its heredity—with itself.

### DOES IT PAY TO BE BORN.

Not long ago a great man, who is successful beyond human units, who is wealthy, socially to be envied, who enjoys almost ideal family relations, who is in all regards a man of broad intellect, of large heart, who is beloved, successful and powerful—not long ago this man said to me, when talking of life and its chances, its joys and its burdens and wrongs:

"Well, the more I think of it all, the more I know, the more I delve into philosophy and science, the more I understand life as it is and as it must be for long years to come, if not forever, the more I wonder at the sturdy bravery of those who are less fortunate than I. Does it pay me to live? Would I choose to be born again? Were I today unborn, could I be asked for my vote, knowing all I do of life, would I vote to come into this world? Taking life at its best estate, are we not assuming a tremendous risk to thrust it unasked upon those who are at least safe from its pitfalls? I ask myself these questions very often," he said, and then hesitatingly, "I sometimes think it pays after all. Of course, since I am here I am bound to make the best of it, but for all that I am not sure how I would vote on my birth if I had the chance to try it—not quite sure."

"If you are so impressed with life for yourself—you, a fortunate, healthy, wealthy, happily-married, a successful man," said I, "don't you think it is a pretty serious thing to assume the right to cast that vote for another human pawn, who could hardly conceivably stand your chances in the world?"

"Serious," he exclaimed. "Serious! With the world's conditions what they are today, with the physical, moral and mental chances to run with woman the character forming producer of the race, and half-educated subordinate to masculine domination, it is little short of madness; it is not far from crime. It is a crime unless the mother is a physically healthy, a mentally developed and comprehending, morally clear, strong, vigorous entity, who knows her personal responsibility in maternity and, knowing, dares maintain it."

It has been the fashion to hold that the mothers of the race should not be the thinkers of the race. Indeed, in commenting upon this congress of representative women the most widely-read newspaper on this continent last week said editorially:

"There is to be a great series of women's congresses held at Chicago during the Fair. The purpose is to illustrate and celebrate the progress of women. Accordingly there will be sessions to discuss the achievements of women in art, authorship, business, science, historic endeavor, law, medicine, and a variety of other activities."

"But so far as the published programmes enable us to judge, not one thing is to be done to show the progress

of women as women. There will be no showing of any increased capacity on their part to make homes happier, to make their husbands stronger for their work in the world, to encourage high endeavor, to maintain the best standards of honor and duty, to stimulate, encourage, uplift—which from the beginning of civilization has been the supreme feminine function. Nothing, it appears, is to be done at the congresses to show that a higher education and a larger intellectual advancement has enabled women to bear healthier children or to bring them up in a manner more surely leading to make this a better world to live in, the noblest of all work that can be done by women.

"We need no congress to show us that women are more thoroughly educated than they once were, or that they can successfully do things once forbidden to them. But have wider culture and wider opportunities made them better wives and mothers? A congress which should show that, would make all men advocates of still larger endeavors for women's advancement. A congress, on the other hand, which assumes that the only thing to be celebrated is an increased capacity to win fame or money will teach a disastrously false and dangerous lesson to our growing girls."

This fatal blunder as to woman's development as woman—quite aside from her home relations, which the editor confuses with it—has retarded the real civilization and caused to be transmitted—unnecessarily transmitted—the characteristics which have gone far to make insanity, disease and deformity of mind and body the heritage of well-nigh every family in the land.

### TESTIMONY OF A MEDICAL EXPERT.

A great medical expert said to me not long ago: "There is not more than one family in ten who can show a clean bill of health, mental and physical—aye, and moral—from hereditary taints that are serious in threat and almost certain of development in one form or another."

Now, if a man with contagious disease enters a community, he is quarantined for the benefit of his fellows, who might never take it if he were restrained and isolated. But if a man with a hereditary or transmissible disorder, which is certain, enters a community, he is allowed to marry and transmit to the helpless unborn—to establish a line of posterity—who are far more directly his victims than would be those who are exposed to cholera contagion by a lack of quarantine. Fathers, physicians, society, and all educational and economic conditions, have conspired to keep mothers ignorant of all the facts of life of which mothers should know everything; and so it has come about that the race is the victim of the narrow and dangerous doctrine of sex domination and sex restriction, and of selfish, reckless indulgence. If not one family in ten can show a clean bill of heredity, is it not more than time that the mothers learn why, learn where, and in what they are responsible, and that they "cease to close the doors of mercy on mankind?" Maternity, its duties, needs, and responsibilities, has been exploited in all ages and climes; in all phases and spheres, from one point of view only—the point of view of the male owner. If you think that this statement is extreme, I beg of you to read "The Evolution of Marriage," by Letourneau. Read it all. Read it with care. It is the production of a man of profound learning and research; a man who sees the light of the future dawning, although even he sometimes lapses from a universal language of humanity into hereditary forms of speech, hedged in by sex bias.

But in all the past arguments maternity with its duties to itself, maternity with its duties to the race, has never been more than merely touched upon, and even then it has been chiefly from the side of the present, and not with the tremendous searchlight of heredity and of future generations turned upon it. It has been over and always in its relations to the desires, opinions and prejudices of the present man-power which controls it.

### HIGHER EDUCATION OF WOMEN OPPOSED.

Some time ago a famous doctor in New York took up the cudgel against higher education for women, and under the heading of "Education and Maternity: Women's Proper Sphere; The Dangers Which Threaten Intellectual Society Women," wrote in favor of ignorant wives and a larger number of children. A great journal published his article without protest, thus giving added prestige to the opinions expressed. This, too, in spite of the fact that at that very time the same journal was appealing for aims, for free nurses, for volunteer doctors and for a fresh fund, to enable the ignorant mothers of the crime-infested, disease-polluted, overpopulated tenements of the city to get even a breath of fresh air by the sea, which is only two miles from its doors. In spite of the fact, too, that Lombroso, Ricardo, Mendel, Spitzka, MacDonald, and other famous anthropologists and experts have pointed out so plainly in their criminal, insane, imbecile, and moribund statistics the all-pervading evil of rapid, ill-advised, irresponsible parenthood.

Professor Edward S. Morse, in a recent paper called "Natural Selection in Crime," which he courteously sent to me, said: "To one at all familiar with the external aspects of insanity in its various forms it seems incredible that its physical nature was not sooner realized. Had the laws of heredity been earlier understood it would have been seen that mental derangements, like

physical diseases and tendencies, were transmitted."

### CONTINUOUS INCREASE OF CRIME.

Of late years there has sprung into existence a school of criminal anthropology, with societies, journals, and a rapidly-increasing literature. A most admirable summary of the work thus far accomplished has recently been given by Dr. Robert Fletcher in his address as retiring president of the Anthropological Society of Washington. In his opening paragraphs Dr. Fletcher thus graphically portrays the scourge of the criminal and his rapid increase:

"In the cities, towns and villages of the civilized world every year thousands of offending men and women are slaughtered; millions of money, the product of honest toil and careful saving, are carried away by the conqueror, and incendiary fires are lighting his pathway of destruction. Who is this devastator, this modern 'scourge of God,' whose deeds are not recorded in history? The criminal! Statistics unusually trustworthy show that if the carnage yearly produced by him could be brought together at one time and place it would excel the horrors of many a well-contested field of battle. In nine great countries of the world, including our own favored land, in one year, 10,380 cases of homicide were recorded, and in the six years, extending from 1884 to 1889 in the United States alone, 14,770 murders came under cognizance of the law."

"And what has society done to protect itself against this aggressor? True, there are criminal codes, courts of law, and that surprising survival of the unfittest, trial by jury. Vast edifices have been built as prisons and reformatories, and philanthropic persons have formed societies for the instruction of the criminal, and to care for him when his prison gates are opened. But, in spite of it all, the criminal becomes more numerous. He breeds criminals; the taint is in the blood, and there is no royal touch which can expel it."

Commenting on this, Professor Morse says: "Certain results of the modern school of anthropology, as presented by Dr. Fletcher, may be briefly summed up by stating broadly that in studying the criminal classes from the standpoint of anatomy, physiology, external appearance, even to the minutest shades of difference in the form of the skull and facial proportions, the criminal is a marked man. His abnormalities are characteristic, and are to be diagnosticated in only one way. That these propositions are being rapidly established there can be no doubt. As an emphatic evidence of their truth, the criminal is able to transmit his criminal propensities even beyond the number of generations allotted to inheritance by Scripture."

### ORIGIN OF LUNATICS AND CRIMINALS.

And where do all these lunatics and criminals come from? From educated mothers? From mothers who are in even a small and limited sense allowed to own themselves, to think for themselves, to control their own lives? Not at all. They are the mothers whose lives belong to their men, as this learned doctor, who objects to the higher education of women, argues that all wives should.

Maternity is an awful power, and I repeat that it strikes back at the race, with a blind, fierce, far-reaching force, in revenge for its subject status. Dr. Arthur MacDonald, in his Criminology, says: "The intellectual physiognomy shows an inferiority in criminals, and when in an exceptional way there is a superiority, it is rather in the nature of cunning and shrewdness. . . . Poverty, misery, and organic debility, are not infrequently the cause of crime."

Who is likely to transmit "organic debility"? The mother of many children or of few. Who is likely to stamp a child with low intellectual physiognomy? The mother who is educated, or she who is the willing or unwilling subordinate in life's behests?

Again he says: "Every asymmetry is not necessarily a defect of cerebral development, for, as suggested above, under the influence of education defects of function can be corrected, covered up or eradicated." Can this be true of criminals and not of normal women?

Again he says: "When we consider the early surroundings, unhygienic conditions, alcoholic parents, etc., of the criminal, where he may begin vice as soon as consciousness awakes, malformation, due to neglect and rough treatment, are not surprising. Yet the criminal malformation may be frequently due to osteological conditions. But here still hereditary influence and surrounding conditions in early life exert their power. Benedikt says: 'To suppose that an atypically constructed brain can function normally is out of the question.' So long as motherhood is kept ignorant, dependent, and subject in status, just that long will heredity avenge the outrage upon her womanhood, upon her personality, upon her individual rights to a dignified, personal, equal human status, by striking tolling blows on the race."

### BUT WHAT IS WOMAN'S SPHERE?

But let me return to the arguments of the author of "Higher Education and Woman's Sphere," since he represents all the reactionary thought on this topic, and because he ignores utterly, as do all of his fellows, woman's duty to herself, and her awful power for good or evil upon the race, according as she makes herself a dignified, developed, educated and independent individuality first and a function of maternity second. It seems to me that in discussing no other question in life is there so little logical reasoning and so much arbitrary

dogmatism as in the ones which are usually embraced under "woman's sphere." In the first place, it is assumed that because women are mothers they are nothing else; that because this is her sphere she can have—should have—no other.

Men are fathers. That is their sphere, therefore they should not be mentally developed, legally and politically emancipated, socially civilized or economically independent. This would appear to most men, doubtless, as a somewhat absurd proposition. It appears so to me, but it is not one whit less absurd when applied to women. Yet this is constantly done. Because women are mothers is the very reason why they should be developed mentally and physically and socially to their highest possible capacity. The old theory that a teacher was good enough for a primary class if she knew the "A B C's" and little else has long since been exploded. A high degree of intellectual capacity and a broad mental grasp are more important in those who have the training and molding of small children than if the children were older. The younger the mind the less capable it is to guide itself intelligently and therefore the more important is it that the guide be both wise and well informed. In a college, if the professor is only a little wiser than his class it does not make so much difference. In a postgraduate course it makes even less, for here all are supposed to be somewhat mature. Each has within himself an intelligent guide, a reasoner, a questioner, and one to answer questions.

### REQUISITES OF AN IDEAL MOTHER.

With children the one who has them in charge most closely must be all this and more. She must understand the proportions of things and wherein they touch—the bearing and trend of mental and physical phenomena. She must furnish self-poise to the nervous child and stimulus to the phlegmatic one. She must be able to read signs and interpret indications in the mental and moral as well as in the physical being of those within her care. All this she must be able to do readily and with apparent unconsciousness, if she is best fitted to deal with and develop small children. More than this, she must be not only able to detect but have the wisdom to guide, to stimulate, to restrain, to develop the plastic creature in her keeping. If she had the wisdom of the fabled gods and the self-poise of the Milo she would not be too well equipped for bearing and educating the race in her keeping.

But more than this the ideal mother should know and be. She must have love too loyal and sense of obligation too profound to recklessly bring into the world children she cannot properly endow or care for. It does not appear to occur to the physicians and politicians who discuss this question that it may be due to other causes than incapacity that the educated women are the mothers of fewer children than are the "ideal wives and mothers" of whom they speak in their arguments against her higher education—the squaws of the Kafirs and Blackfeet Indian women, who "devote but a few hours to the completion of this act of nature," as our doctor felicitously expresses it. It is no doubt true that habits of civilization do tend to make the danger of motherhood greater. So do they tend to render men less sturdy—less perfect animals.

A Kafir or an Indian buck would not find it necessary to stay at home from his office, for example, because of a broken arm, or a gunshot wound in the leg. He would tramp sturdily through the forest, and sleep in the jungle with an arrow imbedded in his flesh. He would sit stolidly down on a log and cut it out of himself with a scalping knife. Yet nobody would think it a desirable thing for a member of the Union League club to stop on his way up Fifth avenue and attend to his own surgery on the sidewalk. They would expect him to faint, and to be "carried tenderly into the nearest drug store," and a doctor would be sent for. He would be put under the influence of an anesthetic during the operation, and carefully nursed for weeks afterwards by his devoted wife and intelligent physician. Then if he pulled through it would be heralded far and wide as because of his "magnificent physique, his pluck and the excellent treatment he received."

### BRUTE TYPE OF HUMANITY UNDESIRABLE.

Well, now, is he a less "manly man" than is the Kafir or the Indian buck? Is he less desirable husband and father? Is he deteriorating in his sphere? The fact is, the more sensitive men have become to pain, whether it be mental or physical, the more manly have they grown, the more nearly fitted to be the fathers of a race of men and women who are not mere brutes. The race does not need the brute type any longer. It has already too many mere human animals to deal with—in its asylums, almshouses, prisons and impoverished districts. This world is in no danger of suffering from a lack of children; the cry has always been "overproduction," and even in our new country the wall has begun. Not more children, but a better kind of children is what is needed. Who will be likely to furnish these? The ideal "squaw wife" or the educated woman, who knows that her obligation to her child begins before it is born, and does not end even with her death, for she must leave it the heritage of a good name, an earnest life, a noble example, even after she is gone?

If by "being unfitted for the sphere of wife and mother" it is meant that this sphere is truly that of a mere animal—a healthy animal—if in order to be an ideal wife to civilized man, woman should remain a savage; if to be a mother to intellectually advanced races she need not even comprehend the advance, then truly are these arguments against her higher education and intellectual development logical.

But even then they are not fair. Why? Simply because she has not been consulted as to her choice in the matter. The argument is still based on the tremendous assumption that man's happiness, man's desires, man's wishes, man's rights, are the sum total of all desire, all right, all freedom, all happiness and justice. It omits two tremendous questions—that of the woman herself and that of her offspring, who will have a right to demand of her how she dared equip him so badly for the life into which she has taken the liberty to bring him. To demand of her how she dared equip herself so ill for her self-imposed task of creator of a human soul!

Up to the present time woman's moral responsibility in heredity has been below the point of zero, for the reason that she has had no voice in her own control nor in that of her children. With the present knowledge of heredity she who permits herself to become a mother without having demanded and obtained (1) her own freedom from sex domination and (2) fair and free conditions of development for herself and her child, will commit a crime against herself, against her child and against the race.

### THE ARGUMENT APPLIED TO MEN.

But the learned doctor deprecates the fact that educated women are bringing fewer children into the world, and argues that, this being the case, it shows that education is not within woman's sphere. Now, if a man does not choose to become the father of ten or twelve children, nobody on earth feels called upon to criticize him as not properly filling his sphere—as out of his proper sphere—in case he prefers to spend more of his time on mental development and progress than upon irresponsible physical indulgence and paternity. If he makes up his mind that he cannot or does not wish to become responsible for the mental and physical endowment and well-being of more than one or two children, or of none, nobody says that his "college training unfitted him for the holy position of husband and father, which is his sphere." Perhaps the college training may have had a good deal to do with it in the sense that with his developed mind and wider information, his sense of right and of personal obligation to the unborn has tended in that direction. We do not often notice a vast degree of self-discipline of this nature in the uneducated, whether it be man or woman, but is this a reason for deprecating intellectual training for our boys? Why, then, for the girls? It appears to me that it is one of the greatest possible arguments in favor of higher education for women, unless, indeed, it is desirable to be mere Kafirs, both male and female, which has its strong points. Kafirs are healthier, harder, more irresponsible, happily brutal. They have few nervous moments, I fancy, over the future good of wife or child or friend. Their sense of obligation does not keep them awake nights. They are neither afraid nor ashamed to create helpless human beings simply to furnish targets for another tribe. They have not even a glimmer of the thought—still embryonic, as in civilized man—that the woman whose life is risked, and the child upon whom life is thrust unasked, are of the least consideration in the matter. These have no rights which the Kafir lord is bound to respect. I fancy if he were asked a question on the subject he would look at you in stupid, silent wonder, if he did not ask: "What have they got to do with it? I am the race. What she and my children are for is to look after me, to make me comfortable, to be my inferiors, for my glory." Most likely he would be so stupidly unequal to even the shadow of a thought not purely egotistic that he could not even formulate such preposterous questions and self-evident statements as these. But his civilized brother does it for him—so why complain?

### WHOSE RIGHT IS IT TO DECIDE?

Now, suppose a woman would prefer to enjoy her mental capabilities to the full and develop these rather than to be the mother of a large brood; suppose she thinks she should be a developed woman first before daring to become a mother, whose right is it to object? If men prefer the Kafir wives there is a large assortment on hand. Squaws, both white and red, are to be had for the asking. Whose right is it to decide that all women shall be squaws in mental development, in social position, in legal status and in political and economic relations, if all women do not choose to be such? Has a woman not the right to be a human being and count one in the economy of life before she is a mother—quite aside from her maternal capabilities? If not, when and where did she forfeit that right? When and where did man get his? Every man has and maintains the right to be a man first—a unit, a responsible human being; after that—aside from it—he may, if he chooses, become also a husband and a father. Is it not more than possible that the whole human race has been dwarfed and retarded and hampered in its upward struggle because of this unaccountable effort to climb one side at a time—because brute force and phenomenal egotism have always refused to place humanity on terms of equal opportunity and leave nature alone.

We are constantly informed that those who insist on equal opportunities on equal status before the law for woman are making an effort to subvert nature; that nature has done this and that and the other thing with and for woman. Well, if she has, then she will take care

of the results in an open field. She does not need special, restricted laws placed on the sex that she has already put under the ban of inferiority. If the superior sex cannot still more than hold its own without putting a high protective tariff on itself, then how can it claim to be the superior sex? Nature has managed very well with the lower animals, giving them equal surroundings and opportunities. That nature is not allowed to manage for women is the very point we object to. Men have made all sorts of laws for and about women that are not made for and about men. Why not make laws and make them apply to the human being, leaving the sex of the human being out of the question? It is the special, restricted, unnatural sex provisions in the laws and in the conditions of life that are objected to. No woman objects to nature's decree that she is a potential mother any more than men object to her decree that they are potential fathers.

### WHERE THE OBJECTION LIES.

It is the fact that men insist that women are this and nothing more—which nature did not say—to which women object. Nowhere else in nature does the male claim all of the other avenues of life as his special sex privilege, except alone the one which he cannot perform—that of maternity. The sexes stand on an exact equality as to opportunity until we come to man. The brain of each is developed to the extent of its capacity. The freedom and opportunity for food and pleasure are enjoyed by the sexes alike. When the desire for maternity is strong upon her is the only time that the female brute animal ever becomes a mother. She decides when she is a mere mother, and when she is an animal with all the rights and privileges of her genus. With the human race alone is one-half governed upon the theory, and its opportunities fitted to the idea, that the female is never a unit, never a human being, never a person, but that she is simply, solely and only a potential-mother, whose one "sphere" even then is to be controlled and regulated, as to time, place and conditions—not by nature, not by herself, as with the lower animals, but by the other half of the race, which holds itself as first human, individual, and with rights, duties, privileges and ambitions pertaining to him as such. His sex-relations, his potential paternity is truly his "sphere" also, but that it is his whole sphere he has never dreamed. There are women who look at life the same way, for the other half of humanity, and decline to read nature's teachings—are unable to read them—in any other way.

But aside from all this the doctor first claims that it is the intellectual development which cripples maternal capabilities and then he proceeds to give the reasons for the poor health of girls, which turns out to be bad ventilation in their schools, unwholesome sanitary conditions, injudicious or insufficient nourishment or physical and mental habits and a lack of intelligent mothers and teachers, who dress and train the girls unhealthfully and in vitiated surroundings. How would boys fare under like conditions? Would the doctor say that it was the intellectual training which wrecked the health of the boys or would he say that it was the absurd condition under which they got their training? Would he advise less mental work or less vile air; fewer studies or better light; more healthful clothing and food and exercise, or that the boys go home "and devote themselves to the sphere nature marked out for them"—paternity!

### SOCIETY WOMEN AND COLLEGE WOMEN.

Again the doctors appear to confuse society women with college women. As a rule they are totally distinct classes. The mere society woman—who so the doctors say—"wrecks her health in rounds of pleasure and bears sickly children or none," is, in nine cases out of ten, the exact opposite of the intellectual woman—the college-bred girl—who has learned before she leaves college the value of health and the obligation to herself and others to be well. It is true that certain of the fashionable schools which fit girls for society and for nothing else on earth call their girls educated; but, since no one else does, it were futile to confuse the two classes. The mere society girl, as a rule, is, so far as real mental development and higher education and capacity to think logically are concerned, as truly a squaw as if she wore blanket and feathers. Indeed, this is what she does wear mentally. She should be a perfect wife for the men who wish wives to be physical and not mental companions; she should be second only to the Kafir women in that she wears a trifle more clothing.

But even in her case, would it not be wise to infer that she has not necessarily physically incapacitated herself for maternity by her frivolous life, so much so that she does not care for children, and would find them troublesome to her brain, which holds nothing more serious and valuable than jewels and reception dates? And, if she did reproduce her kind, would this world be benefited? Why this constant cry for more children in the world crushed by the weight of sorrow, suffering and wrong to those already here? Until children can be born into better conditions, let us be thankful that there is one class of women too narrowly selfish and another class too full of the sense of obligation to add very rapidly to this beehive of misery and discontent and woe.

The world needs healthier, wiser, truer children, and more of them, and until mothers are both educated and rank before the law as human beings, they will never be able to give that kind









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A Lesson for Spiritualists to Consider.

Equality of Sexes Before the Law Demanded—Evils of Involuntary Motherhood Discussed—Responsibilities of Heredity—Old Arguments Met and Refuted.

Helen H. Gardener, the well-known social reformer and novelist, read the following paper on "The Moral Responsibility of Woman in Heredity" before the woman's congress in Columbus hall, Chicago.

Poets, statesmen, novelists and artists have for ages untold striven to eclipse each other in their eulogies of motherhood. On the stage there is nothing so sure of rapturous applause as some touching bit of sacrifice which has reached its climax in a mother's love wherein she has yielded all to shield, protect, or to better the condition of husband or child. From the crude topical songs which advise the son to "Stick to Your Mother When Her Hair Turns Grey," through the various phases of maternal love and devotion or sacrifice in the "Camille" type of thought, on up to the loftiest touches in art and literature, there is alike the effort to celebrate the power, the potentiality, and the beauty of motherhood, and to stimulate the sentiments of gratitude and love and of admiration for and emulation of the ideal depicted. But through it all, in the building and nurturing of the idea, there runs—over and over—the thread of thought that self-sacrifice, self-abnegation, self-effacement, are the greatest attributes of maternity. That in order to be a perfect, an ideal wife and mother, the woman must be sunk, the individual immolated, the ego subjugated. To a degree and in a sense that is, of course, true. For the willingness to go down to the gates of death; to face its possibility for long, weary months; to know that suffering and to fear that death stands as a sure and inevitable host at the end of a long journey—to know this and to be willing to face it for the sake of others is a heroism, a bravery, a self-abnegation so infinitely above and beyond the small heroism of camp or battle-field that comparison is almost sacrilege.

The condemned man, upon whom the death watch has been set, who cannot hope for executive clemency, who is helpless in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely or at the worst will be but brief; but he alone stands in the position to know—even to a degree—the nervous strain, the mental anguish, the unthinking but uncontrollable pulses of flesh and blood and nerve which woman faces at the behest of love and maternity and, alas, that it can be true, at the behest of sex power and financial dependence!

THE RESPONSIBILITY OF MOTHERHOOD. But when we study anthropology and heredity we come to realize the indubitable facts that her love, her physical heroism and her bravery, linked with her political and financial subject status, have cast a physical blight, a moral shadow and a mental threat upon the world; we cease to clap quite so vigorously at the theatre, and our tears and smiles are mingled with mental reservations, and a sigh for a loftier ideal of the meaning and purpose of maternity than the merely physical one that man has depicted as material sacrifice to the child and self-abnegation and subjection to him. We begin to wonder if much of the vice, the crime, the wrong, the insanity, the disease, the incompetence and the woe of the world is not the direct lineal descendant of this very self-debasement of the individual character of woman in maternity!

We wonder if an unwilling, a forced or a self-sacrificing (and not self-controlled), a subject motherhood, in short, is not responsible to the race for the weak, the deformed, the depraved, the double-dealing, pretense-soaked natures which curse the world with failure—with disease, with war, with insanity and with crime. We wonder if the awful power with which nature clothes maternity in heredity does not strike blindly back at the race for man's artificial and cruel requirements at the hands of the producer of the race. We wonder if mothers do not owe a higher duty to their offspring than that of mere nurse. We wonder if she has the moral right to give her children the inheritance that accident and subservient stamps upon body and mind. We wonder how she dares face her child and know that she did not fit herself by self-development and by direct, sincere, and firm and thorough qualifications for maternity before she dared to assume its responsibilities. We wonder that man has been so slow in learning to read the message that nature has telegraphed to him in letters of fire and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children and upon the moral imbecilities she

of women as women. There will be no showing made of any increased capacity on their part to make homes happier, to make their husbands stronger for their work in the world, to encourage high endeavor, to maintain the best standards of honor and duty, to stimulate, encourage, uplift—which from the beginning of civilization has been the supreme feminine function. Nothing, it appears, is to be done at the congress to show that a higher education and a larger intellectual advancement has enabled women to bear healthier children or to bring them up in a manner more surely tending to make this a better world to live in, the noblest of all work that can be done by women.

"We need no congress to show us that women are more thoroughly educated than they once were, or that they can successfully do things once forbidden to them. But have wider culture and wider opportunities made them better wives and mothers? A congress which should show that would make all men advocates of still larger endeavors for women's advancement. A congress, on the other hand, which assumes that the only thing to be celebrated is an increased capacity to win fame or money will teach a disastrously false and dangerous lesson to our growing girls."

This fatal blunder as to woman's development as woman—quite aside from her home relations, which the editor confuses with it—has retarded the real civilization and caused to be transmitted—unnecessarily transmitted—the characteristics which have gone far to make insanity, disease and deformity of mind and body the heritage of well-nigh every family in the land.

TESTIMONY OF A MEDICAL EXPERT. A great medical expert said to me not long ago: "There is not more than one family in ten who can show a clean bill of health, mental and physical—aye, and moral—from hereditary taints that are serious in threat and almost certain of development in one form or another." Now, if a man with contagious disease enters a community, he is quarantined for the benefit of his fellows, who might never take it if he were restrained and isolated. But if a man with a hereditary or transmissible disorder, which is certain, enters a community, he is allowed to marry and transmit to the helpless unborn—to establish a line of posterity—who are far more directly his victims than would be those who are exposed to cholera contagion by a lack of quarantine. Fathers, physicians, society, and all educational and economic conditions, have conspired to keep mothers ignorant of all the facts of life of which mothers should know everything; and so it has come about that the race is the victim of the narrow and dangerous doctrine of sex domination and sex restriction, and of selfish, reckless indulgence. If not one family in ten can show a clean bill of heredity, is it not more than time that the mothers learn why, learn where, and in what they are responsible, and that they "cease to close the doors of mercy on mankind?" Maternity, its duties, needs, and responsibilities, has been exploited in all ages and climes; in all phases and spheres, from one point of view only—the point of view of the male owner. If you think that this statement is extreme, I beg of you to read "The Evolution of Marriage," by Letourneau. Read it all. Read it with care. It is the production of a man of profound learning and research; a man who sees the light of the future dawning, although even he sometimes lapses from a universal language of humanity into hereditary forms of speech, hedged in by sex bias.

But in all the past arguments maternity with its duties to itself, maternity with its duties to the race, has never been more than merely touched upon, and even then it has been chiefly from the side of the present, and not with the tremendous searchlight of heredity and of future generations turned upon it. It has been over and over again in its relations to the desires, opinions and prejudices of the present man-power which controls it.

physical diseases and tendencies, were transmitted."

CONTINUOUS INCREASE OF CRIME. Of late years there has sprung into existence a school of criminal anthropology, with scientific journals, and a rapidly-increasing literature. A most admirable summary of the work thus far accomplished has recently been given by Dr. Robert Fletcher in his address as retiring president of the Anthropological Society of Washington. In his opening paragraphs Dr. Fletcher strikingly portrays the source of the criminal and his rapid increase.

"In the cities, towns and villages of the civilized world every year thousands of unoffending men and women are slaughtered; millions of money, the product of honest toil and careful saving, are carried away by the conqueror, and incendiary fires are lighting his pathway of destruction. Who is this destroyer, this modern 'scourge of God,' whose deeds are not recorded in history? The criminal! Statistics unusually trustworthy show that if the carnage yearly produced by him could be brought together at one time and place it would excel the horrors of many a well-contested field of battle. In nine great countries of the world, including our own favored land, in one year, 10,380 cases of homicide were recorded, and in the six years, extending from 1884 to 1889 in the United States alone, 14,770 murders came under cognizance of the law.

"And what has society done to protect itself against this aggressor? True, there are criminal codes, courts of law, and that surprising survival of the unfittest, trial by jury. Vast edifices have been built as prisons and reformatories, and philanthropic persons have formed societies for the instruction of the criminal, and to care for him when his prison gates are opened. But, in spite of it all, the criminal becomes more numerous. He breeds criminals; the taint is in the blood, and there is no royal touch which can expel it."

Commenting on this, Professor Morse says: "Certain results of the modern school of anthropology, as presented by Dr. Fletcher, may be briefly summed up by stating broadly that in studying the criminal classes from the standpoint of anatomy, physiology, external appearance, even to the minutest shades of difference in the form of the skull and facial proportions, the criminal is a marked man. His abnormalities are characteristic, and are to be diagnostically in only one way. That these propositions are being rapidly established there can be no doubt. As an emphatic evidence of their truth, the criminal is able to transmit his criminal propensities even beyond the number of generations allotted to inheritance by Scripture."

ORIGIN OF LUNATICS AND CRIMINALS. And where do all these lunatics and criminals come from? From educated mothers? From mothers who are in even a small and limited sense allowed to own themselves, to think for themselves, to control their own lives? Not at all. They are the mothers whose lives belong to their men, as this learned doctor, who objects to the higher education of women, argues that all wives should.

Maternity is an awful power, and I repeat that it strikes back at the race, with a blind, fierce, far-reaching force, in revenge for its subject status. Dr. Arthur MacDonald, in his Criminology, says: "The intellectual physiognomy shows an inferiority in criminals, and when in an exceptional way there is a superiority, it is rather in the nature of cunning and shrewdness. . . . Poverty, misery, and organic debility, are not infrequently the cause of crime."

Who is likely to transmit "organic debility"? The mother of many children or of few. Who is likely to stamp a child with low intellectual physiognomy? The mother who is educated, or she who is the willing or unwilling subordinate in life's benefits?

Again he says: "Every asymmetry is not necessarily a defect of cerebral development, for, as suggested above, under the influence of education defects of function can be corrected, covered up or eradicated." Can this be true of criminals and not of normal women?

Again he says: "When we consider the early surroundings, unhygienic conditions, alcohol, parents, etc., of the criminal, where he may begin vice as soon as consciousness awakes, malformation, due to neglect and rough treatment, are not surprising. Yet the criminal malformations may be frequently due to osteological conditions. But here still hereditary influence and surrounding conditions in early life exert their power. Benedict says: 'To suppose that an atypically constructed brain can function normally is out of the question.' So long as motherhood is kept ignorant, dependent, and subject in status, just that long will heredity avenge the outrage upon her womanhood, upon her personality, upon her individual rights to a dignified, personal, equal human status, by striking telling blows on the race."

BUT WHAT IS WOMAN'S SPHERE?

But let me return to the arguments of the author of "Higher Education" and "Woman's Sphere," since he represents all the reactionary thought on this topic, and because he ignores utterly, as do all of his fellows, woman's duty to herself, and her awful power for good or evil upon the race, according as she makes herself a dignified, developed, educated and independent individuality, first and a function of maternity second. It seems to me that in discussing so other question in life there is so little logical reasoning and so much arbitrary

dogmatism as in the ones which are usually embraced under "woman's sphere." In the first place, it is assumed that because women are mothers they are nothing else; that because this is her sphere she can have—should have—no other.

Men are fathers. That is their sphere, therefore they should not be mentally developed, legally and politically emancipated, socially civilized or economically independent. This would appear to most men, doubtless, as a somewhat absurd proposition. It appears so to me, but it is not one whit less absurd when applied to women. Yet this is constantly done. Because women are mothers is the very reason why they should be developed mentally and physically and socially to their highest possible capacity. The old theory that a teacher was good enough for a primary class if she knew the "A B C's" and little else has long since been exploded. A high degree of intellectual capacity and a broad mental grasp are more important in those who have the training and molding of small children than if the children were older. The younger the mind the less capable it is to guide itself intelligently and therefore the more important is it that the guide be both wise and well informed. In a college, if the professor is only a little wiser than his class it does not make so much difference. In a postgraduate course it makes even less, for here all are supposed to be somewhat mature. Each has within himself an intelligent guide, a reasoner, a questioner, and one to answer questions.

REQUISITES OF AN IDEAL MOTHER.

With children the one who has them in charge most closely must be all this and more. She must understand the proportions of things and wherein they touch—the bearing and trend of mental and physical phenomena. She must furnish self-poise to the nervous child and stimulus to the phlegmatic one. She must be able to read signs and interpret indications in the mental and moral as well as in the physical being of those within her care. All this she must be able to do readily and with apparent unconsciousness, if she is best fitted to deal with and develop small children. More than this, she must be not only able to detect but have the wisdom to guide, to stimulate, to restrain, to develop the plastic creature in her keeping. If she had the wisdom of the fabled gods and the self-poise of the Milo she would not be too well equipped for bearing and educating the race in her keeping.

But more than this the ideal mother should know and be. She must have love too loyal and sense of obligation too profound to recklessly bring into the world children she cannot properly endow or care for. It does not appear to occur to the physicians and politicians who discuss this question that it may be due to other causes than incapacity that the educated women are the mothers of fewer children than are the "ideal wives and mothers" of whom they speak in their arguments against her higher education—the squares of the Kafirs and Blackfeet Indian women, who "devote but a few hours to the completion of this act of nature," as our doctor felicitously expresses it. It is no doubt true that habits of civilization do tend to make the dangers of motherhood greater. So do they tend to render men less sturdy—less perfect animals. A Kafir or an Indian buck would not find it necessary to stay at home from his office, for example, because of a broken arm, or a gunshot wound in the leg. He would tramp sturdily through the forest, and sleep in the jungle with an arrow imbedded in his flesh. He would sit stolidly down on a log and cut it out of himself with a scalping knife. Yet nobody would think it a desirable club to stop on his way up Fifth avenue and attend to his own surgery on the sidewalk. They would expect him to faint, and to be "carried tenderly into the nearest drug store" and a doctor would be sent for. He would be put under the influence of an anesthetic during the operation, and carefully nursed for weeks afterwards by his devoted wife and intelligent physician. Then if he pulled through it would be heralded far and wide as because of his "magnificent physique, his pluck and the excellent treatment he received."

BRUTE TYPE OF HUMANITY UNDESIRABLE. Well, now, is he a less "manly man" than is the Kafir or the Indian buck? Is he a less desirable husband and father? Is he deteriorating in his sphere? The fact is, the more sensitive man have become to pain, whether it be mental or physical, the more manly have they grown, the more nearly fitted to be the fathers of a race of men and women who are not mere brutes. The race does not need the brute type any longer. It has already too many mere human animals to deal with—in its asylums, almshouses, prisons and impoverished districts. This world is in no danger of suffering from a lack of children; the cry has always been "overproduction," and even in our new country the wall has begun. Not more children, but a better kind of children is what is needed. Who will be likely to furnish these? The ideal "squaw wife" or the educated woman, who knows that her obligation to her child begins before it is born, and does not end even with her death, for she must leave it the heritage of a good name, an earnest life, a noble example, even after she is gone?

If by "being unfitted for the sphere of wife and mother" it is meant that this sphere is truly that of a mere animal—a healthy animal—if in order to be an ideal wife to civilized man, woman should remain a savage; if to be a mother to an intellectually advancing race she need not even comprehend the advance, then truly are these arguments against her higher education and intellectual development logical.

But even then they are not fair. Why? Simply because she has not been consulted as to her choice in the matter. The argument is still based on the tremendous assumption that man's happiness, man's desires, man's wishes, man's rights, are the sum total of all desire, all right, all freedom, all happiness and justice. It omits two tremendous equations—that of the woman herself and that of her offspring, who will have a right to demand of her how she dared equip him so badly for the life into which she has taken the liberty to bring him. To demand of her how she dared to equip herself so ill for her self-imposed task of creator of a human soul!

Up to the present time woman's moral responsibility in heredity has been below the point of zero, for the reason that she has had no voice in her own control nor in that of her children. With the present knowledge of heredity she who permits herself to become a mother without having demanded and obtained (1) her own freedom from sex domination and (2) fair and free conditions of development for herself and her child, will commit a crime against herself, against her child and against the race.

THE ARGUMENT APPLIED TO MEN.

But the learned doctor deprecates the fact that educated women are bringing fewer children into the world, and argues that, this being the case, it shows that education is not within woman's sphere. Now, if a man does not choose to become the father of ten or twelve children, nobody on earth feels called upon to criticize him as not properly filling his sphere—as out of his proper sphere—in case he prefers to spend more of his time on mental development and progress than upon irresponsible physical indulgence and paternity. If he makes up his mind that he cannot or does not wish to become responsible for the mental and physical endowment and well-being of more than one or two children, or of none, nobody says that his "college training unfitted him for the holy position of husband and father, which is his sphere." Perhaps the college training may have had a good deal to do with it in the sense that with his developed mind and wider information, his sense of right and of personal obligation to the unborn has tended in that direction. We do not often notice a vast degree of self-discipline of this nature in the uneducated, whether it be man or woman, but is this a reason for deprecating intellectual training for our boys? Why, then, for the girls? It appears to me that it is one of the greatest possible arguments in favor of higher education for women, unless, indeed, it is desirable to be mere Kafirs, both male and female, which has its sting pointed. Kafirs are healthier, harder, more irresponsible, happier, braver. They have few nervous moments, no fancy, over the future good of wife or child or friend. Their sense of obligation does not keep them awake nights. They are neither afraid nor ashamed to create helpless human beings simply to furnish targets for another tribe. They have not even a glimmer of the thought—still embryonic, as in civilized man—that the woman whose life is risked, and the child upon whom life is thrust unasked, are of the least consideration in the matter. These have no rights which the Kafir lord is bound to respect. I fancy if he were asked a question on the subject he would look at you in stupid, silent wonder, if he did not ask: "What have they got to do with it? I am the race. What she and my children are for is to look after me, to make me comfortable, to be my inferiors, for my glory." Most likely he would be so stupidly unequal to even the shadow of a thought not purely egotistic that he could not even formulate such preposterous questions and self-evident statements as these. But his civilized brother does it for him—so why complain?

WHOSE RIGHT IS IT TO DECIDE?

Now, suppose a woman would prefer to enjoy her mental capabilities to the full and develop them rather than to be the mother of a large brood; suppose she thinks she should be a developed woman first before daring to become a mother, whose right is it to object? If men prefer Kafir wives there is a large assortment on hand. Squaws, both white and red, are to be had for the asking. Whose right is it to decide that all women shall be squaws in mental development, in social position, in legal status and in political and economic relations, if all women do not choose to be such? Has a woman not the right to be a human being and count one in the economy of life before she is a mother—quite aside from her maternal capabilities? If not, when and where did she forfeit that right? When and where did man get his? Every man has and maintains the right to be a man first—a unit, a responsible human being; after that—aside from it—he may, if he choose, become also a husband and a father. Is it not more than possible that the whole human race has been dwarfed and retarded and hampered in its upward struggle because of this unaccountable effort to climb one side at a time—because brute force and phenomenal egotism have always refused to place humanity on terms of equal opportunity and leave nature alone.

We are constantly informed that those who insist on equal opportunities on equal status before the law for woman are making an effort to subvert nature; that nature has done this and that and the other thing with and for women. Well, if she has, then she will take care of the results in an open field. She does not need special, restricted laws placed on the sex that she has already put under the ban of inferiority. If the superior sex cannot still more than hold its own without putting a high protective tariff on itself, then how can it claim to be the superior sex? Nature has managed very well with the lower animals, giving them equal surroundings and opportunities. That nature is not allowed to manage for women is the very point we object to. Men have made all sorts of laws for and about women that are not made for and about men. Why not make laws and make them apply to the human being, leaving the sex of the human being out of the question? It is the special, restricted, unnatural sex provisions in the laws and in the conditions of life that are objected to. No woman objects to nature's decree that she is a potential mother any more than men object to her decree that they are potential fathers.

WHERE THE OBJECTION LIES. It is the fact that men insist that women are this and nothing more—which nature did not say—to which women object. Nowhere else in nature does the male claim all of the other avenues of life as his special sex privilege, except alone the one which he cannot perform—that of maternity. The sexes stand on an exact equality as to opportunity until we come to man. The brain of each is developed to the extent of its capacity. The freedom and opportunity for food and pleasure are enjoyed by the sexes alike. When the desire for maternity is strong upon her is the only time that the female brute animal ever becomes a mother. She declines when she is a mere mother, and when she is an animal with all the rights and privileges of her genus. With the human race alone is one-half governed upon the theory, and its opportunities fitted to the idea, that the female's never a unit, never a human being, never a person, but that she is simply, solely and only a potential mother, whose one "sphere" even then is to be controlled and regulated, as to time, place and conditions—not by nature, not by herself, as with the lower animals, but by the other half of the race, which holds itself as first human, individual, and with rights, duties, privileges and ambitions pertaining to him as such. His sex-relations, his potential paternity is truly his "sphere" also, but that it is his whole sphere he has never dreamed. There are women who look at life the same way, for the other half of humanity, and decline to read nature's teachings—are unable to read them—in any other way.

But aside from all this the doctor first claims that it is the intellectual development which cripples maternal capabilities and then he proceeds to give the reasons for the poor health of girls, which turns out to be bad ventilation in their schools, unwholesome sanitary conditions, injudicious or insufficient nourishment or physical and mental habits and a lack of intelligent mothers and teachers, who dress and train the girls unhealthfully and in vitiated surroundings. How would boys fare under like conditions? Would the doctor say that it was the intellectual training which wrecked the health of the boys or would he say that it was the absurd condition under which they got their training? Would he advise less mental work or less vile art; fewer studies or better light; more healthful clothing and food and exercise, or that the boys go home "and devote themselves to the sphere nature marked out for them"—paternity.

SOCIETY WOMEN AND COLLEGE WOMEN.

Again the doctors appear to confuse society women with college women. As a rule they are totally distinct classes. The mere society woman who is in doctors' say—"two worlds" from health in rounds of pleasure and bears sickly children or none," is, in nine cases out of ten, the exact opposite of the intellectual woman—the college bred girl—who has learned before she leaves college the value of health and the obligation to herself and others to be well. It is true that certain of the fashionable schools which fit girls for society and for nothing else on earth call their girls educated; but, since no one else does, it were futile to confuse the two classes. The mere society girl, as a rule, is, so far as real mental development and higher education and capacity to think logically are concerned, as truly a squaw as if she wore blanket and feathers. Indeed, this is what she does wear mentally. She should be a perfect wife for the man who wishes to be a physical and not mental companion; she would be second only to the Kafir women in that she wears a trifle more clothing.

But even in her case, would it not be wise to infer that she has not necessarily physically incapacitated herself for maternity by her frivolous life, so much so that she does not care for children, and would find them troublesome to her brain, which holds nothing more serious and valuable than jewels and reception dates? And, if she did reproduce her kind, would this world be benefited? Why this constant cry for more children in the world crushed under the weight of sorrow, suffering and wrong to those already here? Until children can be born into better conditions, let us be thankful that there is one class of women too narrowly selfish and another class too full of the sense of obligation to add very rapidly to this beehive of misery and discontent and wrong.

THE WORLD NEEDS HEALTHIER, WISER, truer children, and more of them, and until mothers are both educated and rank before the law as human beings, they will never be able to give that kind







## MANSFIELD'S GRIEF.

## Are in Spirit-Life.

There seems to be a late day as the whole authorities of the Church have been called to the aid of the holier variety of species of timber trees (see "History of the").

The lower part of the I, brought from a By. vii, 18-12, similar state like the of the natural and all the magicians over the United States far as yet plainly to spirit.

les seems to have a reader of newspapers for stock in trade in those noted for that I did not ed. Ex. vii, 20-3, evaporated, it yet adored by few and hated it at one time was a spirit.

specimen of a per how that could be, if she ried throughout a w.

use God hardened Mow's mite—I took it from and tiling that God's spirit, causing me to won- of the President over again will I open my door how thankful the ever again will I cross the at to be because there—Cleanse and purify my ns or magicians, many times between the man a ruler with hardness, be still, my troubled men appears quite world looked upon me as that is accounted for—oh! said the spirit control- re, and the scarcity.

lions of frogs were medium, my mother, like a that memorable call the feelings and emotions of Egyptian locust spirit. With closed eyes, r species of pests troubled look of sorrow, shame y the Egyptians, der hands came down on her aing their ruler's hez with impressive gesture.

of the greatest cufle pause, and the medium na, raised from the side, and speaking as if to 1,500,000 Israelites by me, said:

ness. This partide come, and bought me with all on every sixth dy

ould be seethed, ou mean?" I asked, anxious ing the only kind tuation.

an suggested to hay," came the short response. ir, and publish to fly to me, the medium repeated at was raised down: "He bought me with his years. Then seventh me with his palace, and s rod have also be. He lavished all there was e blossomed out is enough. His family, his e died almost n."

In Num. xvii, 8. "How long have you been in s of the most reiner

werful relics, are years," came the short answer. re used by the ed prayerful exclamations, prove walls of Jericho, spirit of Laura Mansfield was e allowed to takmer life.

ad gave it just on abroad that cleansing power! nvinced at once h thy light, so that I may shine these wall could firmament as I did in earth-life. of these horns ind on this side of life. My con- ing away," said the spirit, as he

ings, xvii, 13, mount in her life where she could 's barrel of meahameful past.

how much was u me here?" questioned the spirit, will be patented ortal, heard no answer. "Here I hat a great tough trouble! Oh! help me, that ss and south, perfect peace. The fires of hell are burning against me!"

With clenched fist and impressive gesture the medium turned away from me and acted as if talking to some unseen being, whom I understood to be the said "Commodore."

"Oh! don't come near me, you horrid wretch! Go—go away! Go away, I hate you! Go away!" exclaimed the spirit, reach- ing out as if pushing some one away, and then withdrawing herself.

But it seemed the unseen being stood there in a pleading attitude, to be forgiven for his selfish sins by Laura Mansfield, a victim of high, social, aristocratic life. Comprehend- ing the situation of all, and realizing that Laura Mansfield was not in any good or angelic mood to enjoy life and to progress, as I had learned, I said to the spirit:

"You must forgive him, and outgrow your hatred, and then you'll have more peace."

But the spirit made no answer to me. In a dramatic attitude she said to the spirit still standing there, who was seen by her but un- seen by the writer:

"Go away with you, you—"

But it seemed that he did not move, for the medium, scornfully, while acting out the con- trolling spirits' feelings, turned her back to said objectionable spirit, and the controlling spirit soliloquized:

"If I had lived like a lone orphan I would be happy and better. Oh! that condition of life has ruined so many."

There was a pause; the medium became quiet. Soon the medium explained that the good spirits around were soothing Laura Mansfield with music, for she had become overpowered with grief, and had, as it were, swooned away. The spirits were singing to her: "Oh, Bear Me Away on Your Snowy Wings."

The medium was quiet, and said: "They are taking her away. She says she can for- give him better when she is away. The fire of hatred will burn out easier when she is away. She has such a burning, intense hatred that she can't bear him."

The writer expressed a wish that the spirit of — might be allowed to speak for himself; but the medium said she heard the name of our spirit chairman, who announced the meeting closed.

When my mother became her natural self, she recalled to mind what she had heard about Laura Mansfield and —. He bought her a nice house, and let her live there in grand style. The affair was a sensation, involving other rich men in the social, yet ignoble, strife. His life was threatened, and one of his sons took part against the father. That family was disturbed. Her beautiful picture (which my mother saw when I was a babe) was scat- tered broadcast, and so was the sepation, more than a third of a century ago.

Now, kind reader, this is a great subject, a useful lesson to the young. Worldly or bodily or physical pleasures are short, and of no last- ing benefit. When physical pleasures are carried to excess, they rebound back with long trouble and remorse of conscience. All, especially the young, should be taught to temper

and restrain their passions and appetites. We should walk in the path of virtue. Reason decides what is right or wrong, and conscience urges us to do the right. A good name is rather to be chosen than great riches. H. E. MARTIN, Secretary.

**Archangels in the Rough.**

My love to all the universe of God. To all the countless worlds by spirits trod, To every soul above me or below, To every form through which life's currents flow, To all that was and is and still shall be, Though hidden by the mist that veils infinity, I feel my kinship with the great and small, From the humble atom to the soul of all. The saints above me are but more polished stuff, The souls below Archangels in the Rough.

If in some world upon God's star-gemmed breast There lives one soul more sinful than the rest, Whose deeds are darker far than midnight gloom, Whom the self-righteous world to hell would doom, If such a one exists, I say to thee: Thou canst not dwell beyond my sympathy. I love thee not for what to-day thou art, But for the good that sleeps within thy heart, To wait some day when thou hast light enough To leave thy sins, Archangel in the Rough.

I crave the love of saints for love's sweet sake, But value more the love of hearts that break Mine; be the hearts condemned, misunderstood, In whom the blinded world can see no good. Oh! outcast ones that never knew a friend, Believe God's love and mine, for you shall blend, And though you may be darkened here below, And will come to weariness and woe, Your heaven will dawn when you are pure enough

To reflect its rays, Archangels in the Rough.

Were I in heaven, and from some world below Saw I a tear and heard a groan of woe, I'd lay aside my shining robes and crown, And quick as light to that poor soul flash down, Could I not bring an angel back with me, I'd leave, at least, my tenderest sympathy; And yet my compassion, though deep, pure and broad,

Is less than one tear on the loving cheek of God! He hath no end of gems, yet not enough To love even one Archangel in the Rough.

And after countless ages pass away, Our happy eyes shall greet that perfect day, When all the universe by angels trod Shall be a harp of loving praise to God, And every soul a well-tuned golden string That shall with heaven's divinest music ring, Till God shall say: "In all my vast domain, There's not one discordant note of sin or pain; The heart-gemmed crown I scarce can love enough,

Holds all that were Archangels in the Rough." —Calla Harcourt.

**Death of a Prominent Worker.**

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Our brother and friend, staunch, tried and true, one who advocated the truths of Spiritualism and held it as sacred and dear. He was connected with our society for many years, always taking an active part. Broad and liberal in his views, he was ever ready to extend his hand to all mediums, and give them words of encouragement. In the Progressive School he was the leader, and the inspiring words and poems he spoke touched each heart with sympathy and love. The little children always looked to him for a kindly greeting; nothing pleased him so much as to listen to their recitations, and the appreciative words he spoke to them of their efforts filled them with joy.

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## The Work in Vermont.

Good work is to be done in this State the coming season. Already the State Association has the arrangements nearly complete for a large quarterly convention to be held at Morrisville, Vt., June 9, 10, and 11, commencing the 9th, at 2 P. M.

The managers have secured Mrs. Clara Banks, of Hydenville, Mass., a very able and talented speaker. Edgar W. Emerson, a fine test medium; and the State speakers, who are not least in entertaining an audience.

The convention promises to be one of the best ever held in the State.

The Equal Rights Association, lately organized, is to hold its first meeting at the time of this convention.

The Spiritualists of Stowe, Vt., have secured the services of Edgar W. Emerson for three evenings, June 6, 7, and 8. Stowe is the banner town for spiritualistic and liberal thought, and has many strong and active workers; among them are Mrs. Stafford, Wm. Parish, Mrs. Buzzell, whose hearts and hands are always open for the good work. During the last two years many of the ablest speakers have been engaged there and have done grand work for the cause.

The West Brattleboro Association, which has held regular meetings for a number of years and drawn its share of public money from the town, is soon to commence meetings with able speakers.

The Duxbury Society is soon to resume holding its regular meetings.

The Queen City Park camp meeting promises to be one of the best ever held at the Park. Some of the ablest talent in the United States have been secured, such as Dr. Geo. Fuller, J. Frank Baxter, J. Clegg Wright, Clara A. Banks, Emma Paul, Mrs. Abbie Crossett, Carrie Irving, Mrs. Longley and many others.

The camp is one of the most beautiful places to be found. It is well managed and promises to be one of the most successful camps. Already a large amount of money has been invested in public and private property and many more fine cottages are to be built the coming season.

Circulars will soon be out giving full particulars.

Bro. Lucius Colburn is kept very busy going from one part of the State to another, holding meetings and test circles. In his circles he has convinced many a doubting Thomas of spirit return.

Last night at a meeting of three hundred, I heard a "Gospel worker" say: "The most commendable man in the community is black, if he has not received Christ." Horrid! An insult to good behavior and morality.

Let us keep the torch of spiritual light burning, until truth shall do away with all such untruthfulness and error. AGENT.

**A Touching Incident.**

TO THE EDITOR:—In your issue of April 15th I notice a communication through the mediumship of Geo. Cole, signed G. W. Curtis, furnished by Chas. R. Miller, Brooklyn, N. Y. This reminded me of a communication that I had received from a friend, an independent writer, who received it the latter part of March, and sent it to me. I send the same to you as a companion piece, that the reader may judge of its tone by comparison, (strictly withholding all names,) and be benefited by their perusal.

Geneva, N. Y. TRUTH SEEKER.

"When in the city of Boston, I was invited to attend a seance by a friend. I had no faith whatever in the idea of Spiritualism, but felt impelled to go. When we entered the room it was nearly filled with earnest seekers after truth. In a short time a strange feeling came over me of pain and loss; I could hardly keep the tears back, but feeling I might be noticed, drove this look aside and looked to what was going to appear, when directly in front of me stood the most beautiful creature I had ever beheld, clothed in white, and in her hand a diadem of stars and near her feet a light that enveloped her in its folds; to describe or even attempt to do justice to this vision is out of my power. She approached me, held out one hand and said: 'Papa, do not you know your little Jennie?' and came up so near I could see the features; they were like my child that passed on years before. She clasped her arms around my neck and said: 'How glad I am, Papa, to come to you here to-night, where I can talk to you.' Then said: 'I am not a little girl now,' and then rose to the size of an ordinary young lady. Then vanished from sight. I felt as great a loss as when I enclosed that sweet face within the coffin-lid. But that vision was never forgotten, but in the routine of business it became a silent ministry and only myself knew what it was to me. I never referred to it in my home, fearing some rude or unfeeling word might be said that would cloud the face of my angel child; but deep down in my soul was the image of one sacred to me, and when I passed on, that same image of loveliness met me at the threshold of Life Eternal. 'G. W. CURTIS.'

**Listening.**

PUBLISHED BY REQUEST.

I hear it often in the dark,  
I hear it in the light,  
Where is the voice that comes to me  
With such a quiet might?  
It seems but echo to my thought,  
And yet beyond the stars!  
It seems a heart-beat in a hush,  
And yet the planet jars!

O, may it be that far within  
My inmost soul there lies  
A spirit sky, that opens with  
Those voices of surprise?  
Thy heaven is mine—my very soul!  
Thy words are sweet and strong;  
They fill my inward silence  
With music and with song.

They send me challenges to-night,  
And loud rebuke my ill;  
They ring my bells of victory;  
They breathe my "Peace, be still!"  
They ever seem to say: "My child,  
Why seek me so all day?  
Now journey inward to thyself,  
And listen by the way!"

—W. C. GANNETT.

**Hints to Spiritualists.**

Thoughts They Should Consider.

TO THE EDITOR:—When I read the article on the first page of No. 179 of THE PROGRESSIVE THINKER, on "The Angelic Side of Life Manifested," I was about to call the attention of your readers to it when I noticed your editorial referring to it, and I hope you will continue to encourage and urge more strenuously than ever the work of benevolence which becomes Spiritualists more than any other class of people; and it is not the "charities" alone that I would advocate, but the effort to so change the social and economic system that all classes of men and women could sustain themselves comfortably by their respective callings.

No Spiritualist should be a monopolist or engage in any line of business that tends to corrupt civilization or oppress the poor.

The arena, which is always in the front rank of reform and not in a narrow or sectarian line but broad and liberal, has an excellent article in the May number by F. L. Hoffman, on "Suicides and Civilization," in which he finds the all-absorbing struggle for wealth to the neglect of religion, morality, science, education, recreation and all that makes life happy, to be the cause of the misery, disease and crime that exists and absorbs so much of the resources of benevolence. Let no Spiritualist be guilty of that. The editor of the Arena calls attention to a new society organized in New York, called 'The Parents' Association of America'—object of which is mutual help—matter of parenthood and its sacred possibilities. That is another good opportunity for Spiritualists to put their knowledge to practical use.

In the same issue of the Arena is a lecture by Miss Myra A. Dooly, on "Industrial Schools in the Netherlands," in which she describes the Neerbosch Orphan's Home of Holland, and the Scottish homes at Glasgow.

The Neerbosch home commenced very small, but is now a large national institution where orphans learn all kinds of trades and business, and its name is a recommendation to a young man anywhere.

The Scottish homes on the cottage system were begun twenty-eight years ago and now has forty-four buildings at the bridge of Wier near Glasgow, and a splendid home in the city of Glasgow, where hundreds of children are taken from the streets and slums and educated to be good men and women. This is another example for Spiritualists to emulate.

Miss Dooly says: "Does not the simplicity of this work appeal to the sympathy of thoughtful Americans? If there could be a home combining the industrial training of the Dutch Home with that of the family system at the bridge of Wier, would it not be a good thing, and do not our children need it as much as the children of the Netherlands and Scotland?"

The Arena gives an account of the work of Dr. Bernardo in London, which began in 1866 with one boy and has now six thousand boys and girls; and the total number taken from the streets and slums during those years exceeds twenty-two thousand, all receiving an industrial education. This is another example worthy of imitation; and if this country is the cradle of Modern Spiritualism, should it not be also the cradle of a real spiritual work that shall transform it into a paradise where all shall be happy? and that is what they will be when they leave off speculating about an ideal God away off in the boundless universe and an ideal heaven to be gained by the most irrational methods, and begin to live right and do right by one another. When they do this they will find heaven all right, without any undue anxiety about it.

Few know, as Spiritualists do, the real condition of things in this world as compared with what it would be under spiritual conditions, and still fewer are aware of the interest the departed friends of our country take in its affairs, and the great congress of angelic forces looking down upon us on this great day (May 1, 1893), at the opening of the World's Fair, the greatest event of this or any other age, and the important results it may bring about, which will exceed very far and differ very much from the most sanguine expectations of its projectors.

The world is ripe for a change, and this assembly of nations means more than appears on the surface. The storms and darkness preceding this event symbolize the social condition and the unrest of the masses, and who can say that it does not portend war.

Slavery was abolished by war, and there is yet a form of slavery that may have to go the same way; and war can only be averted by a change that is as unlikely as the freeing of the slaves voluntarily by their masters. But justice must and will be done; and if mortal man can control the powers of nature so far that by touching a button he sets the World's Fair machinery in motion, think you that the angelic powers in the employ of the Supreme Ruler of the Universe cannot touch the button and set the machinery of justice in perpetual motion and it will run till slavery in every form—civil, ecclesiastical, manual, social and sex (by the latter I mean female degradation)—will cease? Then the millennium will come.

Again we say, let Spiritualists be up and doing, that when the judgment comes it may be said to them: "Inasmuch as ye did it unto the least of these little ones, ye did it unto me."

May 1, 1893. R. NEELY.

**Hints to Spiritualists.**

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and to get others so beautiful but ever evanescent and ever receding. A vision. The mediumship of the immortal may perhaps depend upon the measure of our possession of immortality. Certainly it does not depend upon logical or philosophical depth on the one hand, nor upon conventional rectitude on the other. It seems hardly dependent, at least not wholly, upon the religious belief in which the soul has been trained.

Spiritualism teaches that every human being possesses an immortal soul. This soul is not a part of the material world, and that where it falls, as in the case of the idiot, to find the proper conditions to express itself freely, its future existence is not in the least imperiled thereby. If the brain, which the soul uses, is out of tune, producing what is designated as imbecility, that fact in no wise cuts short one's life in the future. As well affirm that diseased lungs, stomach or liver interfered with the continued life of the spirit as to assert that any malformation of the brain, resulting in partial idiocy, prevented the immortality of the spirit.

DIVINE WRIGHT.

A FEW FACTS.

Public Money for Sectarian Purposes.

TO THE EDITOR:—In June, 1890, Senator Sherman presented a petition from a number of citizens of Dayton, Ohio, who brought his earnest appeal for appropriation of government money for sectarian uses. The petition recited the fact that in the year 1890 there was given to Roman Catholics for Indian education (?) \$356,000. They demanded from the Commissioner of Indian Affairs \$44,000 more, making a total of over \$400,000. The request was denied, and the Commissioner announced that he would not extend the contract system, and would close no contracts with new schools.

On this threat, Catholics endeavored to defeat his confirmation, but did not succeed. Followed in this raid upon the public treasury, the petitioners further said that "the Catholics are now attempting to accomplish their ends through Congress." In the Indian appropriation bill, as introduced in the House of Representatives that year (1890) there were two items, one appropriating \$8,330 for the Roman Catholic school at Rensselaer, Ind., and the other appropriating \$12,000 for a Roman Catholic school, to be opened among the mission Indians in California. The special appropriations for the Roman Catholics in the Indian bill of 1889 were: For St. Ignace school in Montana, \$45,000, and for Roman Catholic schools in Minnesota, \$30,000. This made a total for the year 1889 of \$75,000. The total amount for the year 1890 was \$95,830. In addition to this large sum they demanded of the Commissioner the same amount granted them in 1889, and probably got it.

"It should be remembered," said the petitioners, "that in 1886 the amount of money secured from the government by the Roman Catholics was \$184,000, and in 1890 it had reached the large sum of \$356,000. Is it not time that this perversion of public money to sectarian uses should cease?"

About twenty or twenty-five years ago the Boston Banner of Light published a statement showing the various amounts in money, or its equivalent, real estate, donated to various religious organizations in the city of New York. I regret that I have not the statement at hand for republication. It ran for many thousands of dollars; and, as I now remember, the Catholic churches got the lion's share of the plunder. Yes, PLUNDER; for that is the proper name to give it. In those days such religious thievery was not so observable as it would be to-day. I know that some people will be inclined to doubt these statements; but they are true, nevertheless, and can be easily verified. How much money has been appropriated for purely sectarian religious purposes since the year 1890, it would be interesting to know; but it is doubtless very large. A large amount is squandered every year in paying salaries to chaplains in the army and navy, for which there is not the slightest warrant. No one ever heard of a dollar of public money, State or national, being given to a society of Spiritualists. On the contrary, when a bequest is made by a Spiritualist, the relatives are often found to object, and the donor is pronounced insane and incapable of making a will, and the courts are easily persuaded to decide in that way, and the money that should have been applied to the promulgation of a great truth, the proofs of a life beyond the grave, is diverted from the purpose into other and improper uses. How long Spiritualists and Liberals will tolerate such doings is for them to say. There must be a way to prevent it. "Where there is a will there is a way."

C. H. MATTHEWS.

A Circle with a Point to It.

TO THE EDITOR:—Dr. E. B. Russell of 80 Seventh Street South, Minneapolis, Minn., has been with us for a few days, and held a very interesting parlor meeting last Sunday. The doctor is a very logical, gentle-voiced, convincing speaker, besides a ready, correct clairvoyant. His guides gave some tests of spirit presence to each one of the eighteen persons present. To one skeptic lady they gave five names of as many spirits, and all were recognized.

But I wish to speak of a private impromptu circle. There were only five sitters. The Doctor said: "Why, here comes a little man and gives his name as 'Tom Thumb.' He is only a little taller than the table, and says: 'I'd sit down if I did not have to climb up into a chair.' I got a low stool for him and he bowed his thanks. He had nothing to say, but seemed to be waiting events. Presently the Doctor described a Jesuit priest, covered with authority and pride, and accompanied by three stalwart Indians. They compelled him to come into the circle, and to protect himself he carried the cross before him and cried, 'Holy, holy, holy virgin Mary!'" He had been dead many years, but held so firmly in the psychological control of the Roman Catholic church, that no free spirit had been able to reach him, and they had brought him here to be anointed anew! I said to him in substance: "You are welcome, if you come to learn and profit thereby. We aim to treat all alike and make no distinction between priest and laity. We have all

inhibited many false doctrines, and theological training has perverted and weakened the mind. Faith in the immortality of the soul is a blind faith bolstered up by superstitions. The Roman Catholic church claims the only holy virgin, when the fact is that all nations have had a Savior born of a virgin. Krishna, Buddha, Horus and a host of others, but we Spiritualists are alone able and willing to say: "At this the priest dropped his cross and looked at me in wonderment, so the Doctor asked. I kept on and advised him to throw aside all fear of any harm he might do, and to try and undo the harm he had helped perpetuate by teaching people to rely upon theological hash, instead of scientific demonstrable facts; that the discarded dog returns, and that the head must not be educated at the expense of the heart. He bowed his head and gradually receded, following the Indians, who had been treating him magnetically. He was a high-grade spirit helper who had stationed themselves above the circle.

The point in the circle is that Indian spirits are a mighty factor in bringing about the necessary conditions for enlightenment, bigoted, despotic, credulous slaves to walk out into the sunlight of reason and justice. Let us be just to them, at least.

I would say to my Minnesota friends that Dr. Russell is a genuine exponent of our philosophy. No tobacco nor liquor, and that is saying considerable, for very many of our mediums have those intolerable habits. He should be kept young and vigorous in body, feeling and intellect. Write to him. That man or woman is powerful who has the courage to say: "I'm mistaken," and brave enough to profit by his mistakes and practically live in the light of the newer truth.

FLORA W. FOX.

Passed to Spirit-Life.

Passed to Spirit-life, May 3, at her home in Springfield, Ill., Mrs. Sarah J. Short, aged 63 years. She was a charter member of the "Which of Progression," was formerly a member of the Universalist church. She passed to the other side in full knowledge of eternal life. Funeral services were conducted by Rev. Anna R. Lepper. On Thursday night, May 10, she materialized and conversed with members of a circle—Mrs. Jennie Moore, of Chicago, medium. On the evening of May 16, at a circle for members of the class, at the home of Mr. and Mrs. D. N. Lepper, Mrs. A. B. Lepper, medium, she materialized again, and was recognized by all.

J. Q. A. FLOYD.

The Arena for June.

The June Arena is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the body of the magazine, and twenty pages of carefully-written book reviews by such well-known critics as Rev. W. H. Thomas, D.D., of Chicago, Helen Campbell, Hattie C. Flower, Hamlin Garland, and the editor of the Arena. Among the leading papers in this notable anniversary issue are: "Isaiah and Genesis," by Arthur McQuaid; "The Liberal Church," by Skepticism, by Rev. Marion D. Butler; "D.D. of Arcadia versus Cholera," by R. B. Leach; "M.D. is interesting and timely; Women Wage-Earners in the West," by Helen Campbell; "Does the Country Demand the Free Coinage of Silver?" by A. C. Fisk; "Save the American Home," a striking economic paper by I. F. Dean; "Islam, Past and Present," by Prof. F. W. Sanders; one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is. Editor for Practical Progress, by the Editor, a strong plea for the union of progressive and reformative impulses for educational and practical work. Mr. Flower also contributes a striking paper entitled "Parisian Fashionable Folly, versus American Common Sense," which deals with the dress-reform movement now being so vigorously pushed by the National Council of Women of America. This paper is handsomely illustrated, containing twelve or fourteen large photographs of Boston ladies in the new reform costumes. Mrs. Frances E. Russell, Chairman of the Dress Committee of the National Council, also contributes a paper on Freedom in Dress. One of the most striking features of this issue is a symposium advocating the charms of the maimed as a national flower. This symposium is a number of eminent writers contribute, and the charms of Indian corn are set forth in such a way as to appeal to the reason and sentiment of all readers. Altogether, this is a most notable issue of this great progressive review, and no readers of magazines should pass it by.

HELEN GARDENER'S ADDRESS

Continued from its page.

to the world. Just so long as men must get their brains from the proscribed sex, just that long will their brains remain "an infant industry" and be in need of a high protective tariff in the shape of restricted laws on women to shield men from equal competition in a fair field as and with human beings. The laws of heredity are inflexible as death. Invariably, they are not; but so surely as there is a family likeness in faces, there are hereditary reasons for crime, for insanity, for disease, for mental and for moral imbecility, and women owe it to themselves and to the world which they populate, not to allow themselves to be made either the unwilling, or the supine transmitters or creators of a mentally, morally or physically dwarfed or distorted progeny.

Go to The World's Fair!

But when you start buy your tickets over the Chicago Great Western Railway. East limited train from St. Paul and west limited train to Chicago daily. Elegantly equipped with compartment and dining cars. Through train service also from Kansas City, St. Joseph and Des Moines. Ask agents Chicago Great Western Railway for information.

Truly and kindly yours,

A. C. BARNES.

HICKORY STATION, Montgomery Co., Ark.

DEAR BROTHER:—I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than for many years. I must say I have been in the eclectic practice of physic in this country for more than twenty years, and must say again that I know but little about the practice, compared to you. I will ask a question: "Can I be made a recipient of spirit influence, so as to enable me to see into these things?"

Spiritually yours for more truth,

BEN. JOHNSON, JR., M. D.

(See ad. in another column.)

Address all letters to San Jose, Cal.

Annual Memorial Exercises

Cleveland, O.

The 10th annual memorial services, in honor of all the Cleveland (Ohio) friends and workers who have passed to Spirit life the past twenty-five years will be held at the Grand Central Hotel, in the morning by the C. P. L. in the Royal League Hall, conducted by Mr. Thos. Leach; in the evening at Army and Navy Hall, conducted by Mrs. H. S. Lako, the pastor of the Cleveland Spiritual Alliance, and in all probability similar exercises will be held by the Westside Society at Wieber's Hall in the afternoon.

INFORMAL RECEPTIONS.

Very pleasant and profitable weekly receptions, or conversations, are being held by President Black of the Cleveland Spiritual Alliance for the purpose of the Spiritual Alliance in the psychological control of the Roman Catholic church, that no free spirit had been able to reach him, and they had brought him here to be anointed anew! I said to him in substance: "You are welcome, if you come to learn and profit thereby. We aim to treat all alike and make no distinction between priest and laity. We have all

DEATH AND THE AFTER-LIFE.

The "Stellar Key" is a philosophical introduction to the revelations contained in this book. It is a little volume, but it is a big one. It contains the following list of contents: 1—Death and the After-Life; 2—Spirits in the Summer-Land; 3—Society in the Summer-Land; 4—Society in the Summer-Land; 5—Winter Land and Summer Land; 6—Language and the Summer Land; 7—The Summer Land; 8—The Summer Land; 9—The Summer Land; 10—The Summer Land; 11—The Summer Land; 12—The Summer Land; 13—The Summer Land; 14—The Summer Land; 15—The Summer Land; 16—The Summer Land; 17—The Summer Land; 18—The Summer Land; 19—The Summer Land; 20—The Summer Land; 21—The Summer Land; 22—The Summer Land; 23—The Summer Land; 24—The Summer Land; 25—The Summer Land; 26—The Summer Land; 27—The Summer Land; 28—The Summer Land; 29—The Summer Land; 30—The Summer Land; 31—The Summer Land; 32—The Summer Land; 33—The Summer Land; 34—The Summer Land; 35—The Summer Land; 36—The Summer Land; 37—The Summer Land; 38—The Summer Land; 39—The Summer Land; 40—The Summer Land; 41—The Summer Land; 42—The Summer Land; 43—The Summer Land; 44—The Summer Land; 45—The Summer Land; 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