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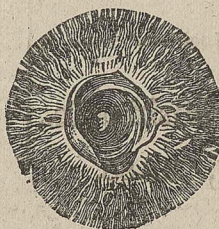
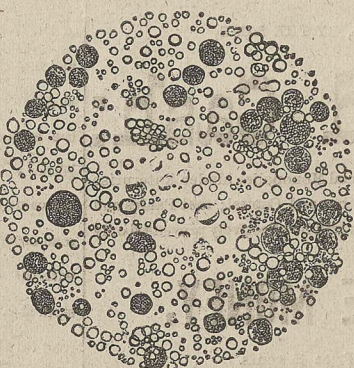
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[From the Popular Science Monthly.]

PHYSIOLOGY OF THE PASSIONS.

BY FERNAND PAPILLON.

Translated from the French, by J. Fitzgerald, A. M.

If there is to-day a fact demonstrated by reason reflexly contemplating itself no less than by attentive observation of the entire development of human knowledge, it is the close interdependence of all natural forces and operations—a solidarity so firmly knit that it is impossible to study any one point of detail without reference to the sum total of the phenomena. The sciences, long kept apart from one another, now all tend to come together, to fuse into one another, for the explication of facts. It is the exigencies of the science of man that, above all, have determined this irresistible attraction, this systematic confluence of branches of knowledge, the most diverse, toward one centre, where they attain their full value and their full significance. Man brings together within himself, as Buffon says, all the powers of Nature; he is the centre to which all things are referred—a world in miniature. No amount of analysis can come amiss if we are to resolve the endless complexity of this so multiple being; and we need all the light we can get in order to illumine the darkness that surrounds this mysterious creature. If, as Leibnitz thinks, one single monad—an imperceptible atom—is a mirror of the total beauty of the universe, how much more truly may this be said of that singular and diversified assemblage of monads—man! Surely it would ill become us to disparage the psychologist, whose study has been to get at a knowledge of man solely by observation of the phenomena of consciousness; or the physiologist, who has attempted to find an explication solely in organic phenomena. Both of these have, with much toil, broken the ground and prepared a field where investigation may henceforth bear fruit; but, precisely because the soil is now ready, it is to be hoped that the controversies and antagonisms of the past will give way to a good understanding more conducive to a true knowledge of man's nature; and that inquiry, instead of diverging and so losing itself, shall be regulated and co-ordinated to the attainment of one end.

These reflections are addressed neither to those who imagine that psychology has done all its work already, nor to those who think that work never can be done; we submit them to those who, following attentively the double movement of physiology and of psychology, find that, at least, the progress made by each of these sciences is correlative with that made by the other and inseparable from it. Philosophers, whose position and whose previous inquiries seemed very unlikely to invite them to the study of physical man, now devote themselves to this study with enlightened ardor. Experimenters, whose reputation and whose habits might appear very unapt to incline them toward the study of moral man, now pursue that study with conscientious diligence. The result is, a profounder and more precise science of the relations between the physical and the moral—a science that is full of revelations and surprises.

The ancients had a theory with regard to the passions which, at bottom, differs not much from that countenanced in these later times, by experimental physiology and pathology. They erred with regard to the role of the humors and the physiological mechanism in the production of passion phenomena; but they had closely observed, and, with rare precision, defined the influence exerted by these on the viscera of the abdominal region. Their poetry and their medical writings are full of expressions which show how ancient is the knowledge of this relation between the soul's sentiments and the movements of heart, lungs, stomach and liver.* The ancients even went so far as to localize the passions in the viscera; and their theory on this subject is expressed in the aphorism, "*Splene ridet, felle irascunt, jecore amant, pulmone jactantur*," where the *spleen*, the *gall-bladder*, the *liver* and the *lungs* are represented as the seat respectively of mirth, anger, love and vainglory. The physiology of the passions, so far as it could be and was studied by the authors of ancient times was, from the standpoint of description, a science of such exactitude that there is now little to be added to it. Still, they mistook the real seats of those states of the

soul; and Descartes, in his famous work on the passions, was the first to hold that their seat is in the brain. He localized all passion states in that organ. "The soul," he says, "can suffer directly only through the brain;" and, in another place, "The soul does not receive impressions from all parts of the body, but only from the brain." This truth, which now seems so elementary, was nevertheless demonstrated only by the physiology of recent times. The greatest physiological theorist of the passions, Bichat, did not accept it, as we shall see from an exposition of his doctrine.

The first physiological character recognized in the passions by Bichat is intermittency. Whereas our thoughts may be continued—prolonged over a considerable period of time—and whereas a habit of making the same reflections and judgments strengthens and perfects them, the passions, on the other hand, have no persistence. With the exception of that pleasure and pain which we might denominate absolute, and which depend on direct nerve-excitation, it may be asserted that a habit of the same sentiments will soon blunt and weaken them. A prolonged sensation, be it pleasant or painful, at last gives neither pleasure nor pain. The perfumer, who is ever surrounded by an odorous atmosphere, does not enjoy the sweet scents. All that delights the eye or charms the ear becomes indifferent when the impression has lasted for some time. The same holds good for disagreeable sensations. "Happiness, therefore," says Bichat, "consists only in *incontinuity*. Pleasure is but a comparative sentiment, that ceases to exist where you have uniformity between present and past sensations. Were the forms of all women cast in one mould, that mould were the *grave of love*."

This profound difference between thought and passion Bichat explains by the theory that the former is dependent on that side of our being which we call *animal life*, while the latter proceeds from the *organic life*. Every thing that has to do with intellectual operations, properly so called, has its seat in the brain, which is the centre of animal life. Every thing that has to do with the passion states has its seat in the viscera. The effect of passion of every kind is to produce some change, some alteration in the organic life—that is to say, in the organs of circulation, of respiration and of nutrition. This fundamental difference between intelligence and passion, as regards the organs which seem to be their respective seats, has long been remarked by popular sagacity and incorporated into language. Such expressions as "a good head," "a fine-shaped head," have always been employed to express perfection of understanding; and "a good heart," "a tender heart," to express the perfection of sentiment. It has also been a current phrase to say that the blood "boils" with anger, or that indignation "moves" the bile, or that the heart "leaps" with joy. Our gestures accord with our words: thus, when we would in dumb show indicate some state having to do with memory, imagination, perception, or judgment, we bring the hand up to the head. But, when we would express love, joy, hate, disgust, we bring the hand up to the region of the heart or of the stomach.

A close observation of facts proves the correctness of the instincts that have given rise to these phrases and gestures. It is evident that anger accelerates the circulatory movement, and that joy has the same effect, while grief and fear produce the opposite results. Extreme emotions are sometimes followed by fatal syncope. Profound grief causes a difficulty of respiration. Sudden fright checks the secretion of bile. Independently of these palpable phenomena, the passions modify profoundly the nutritive processes, and give rise to disordered conditions, of a more or less grave nature. Here, again, language accords with physiology. To pine away with envy or with remorse, to waste away with grief, are expressions that attest the influence of the passions on the organic life. Again, Bichat ingeniously notes the relation subsisting between the passions and the temperament. The individual whose lungs are highly developed, and whose circulatory system is specially vigorous, will naturally be of very impetuous disposition, choleric, passionate and courageous. Where the biliary system predominates, enviousness and hate seem to be more habitual. The lymphatic temperament gives to the passions a quiet and indolent character. Thus every thing, according to Bichat, goes to show that the organic life is the terminus to which the passions tend, and the centre from which they start, and that the animal life only suffers from the rebound consecutively. If the focus of the animal life is the brain, then what is the focus of the organic life? What is the apparatus specially concerned in producing emotions and passion manifestations? Bichat holds that there is no one organ on which this office devolves exclusively, and he localizes the passions in what he calls the epigastric centre; that is to say, in the heart, the lungs, the liver, the gall-bladder and the ganglionic nervous system distributed throughout these organs. Each of these is, according to him, the seat of a distinct passion, and the movements that are determined by this passion are perfectly involuntary.

Such is Bichat's doctrine of the passions; it is the ancient doctrine, only developed and elucidated, reasoned out with greater precision and fortified with fresh proofs. It is correct in its analysis of the visceral disturbances produced by the passions, but erroneous in that it regards the viscera as their main-spring and origin. To Gall belongs the honor of having proved that the passions primarily affect the brain and not the viscera. It was the experiments made by that great man which showed that the brain is the organ of sentiments no less than of ideas. His argument against Bichat's theory may be reduced to these fundamental observations: "The heart and the diaphragm are only muscles, the stomach and the liver only secretory apparatus, the kidneys only an excretory apparatus, and the spleen only a sanguineous gland. Several of these organs may suffer lesion or be removed and still the passions remain; hence we cannot localize the passions in them. Gall, in the next place, examines all the parts of the nervous system outside of the brain, viz., the plexuses, the ganglia, the nerves and the sensory apparatus, and shows that here, too, it is impossible to find the source of our pro-

pensities, instincts, affections or passions. Finally, he examines the brain itself and in it discovers the exclusive seat of all these activities. That the passions depend essentially on the brain is proved from the fact that any impairment of that viscus determines a perturbation of the passion no less than of the intellectual phenomena. When we see physicians of half a century ago, who were profoundly versed in the study of insanity—a Pinel or an Esquirol, for instance—hesitate about locating in the brain the immediate cause of dementia and the various forms of mania, we can appreciate the importance of the service done by Gall to the science of man, when he rigorously demonstrated the ill-understood functions of the brain and proved the correctness of Descartes' doctrine of the passions.

The experiments of modern physiologists, those of Claude Bernard in particular, show that all sensations act primarily on the nerve-centres, through the nerves reaching from the periphery of the body to those centres. The excitation thus determined in the brain or in the spinal cord, is then transferred to the nerve-filaments which extend to the viscera and members, and hence the latter are affected only secondarily. Of all the organs, the heart is the one which earliest and most profoundly experiences the influence of the sensitive excitations produced in the nerve-centres. So soon as any modification whatsoever is produced in the central nerve-substance, the nerves transmit this vibration to the heart, and at once the movements of the latter suffer a perturbation which is expressed in various ways. At one time the nervous action is sufficiently energetic to at once stop the working of the heart; and, as the blood is no longer discharged into the vessels, syncope (fainting) is the result, the skin assuming the pallor and lividness of death. Again, the reverse effect takes place, the beating of the heart being accelerated instead of being stopped; in this case the blood is forced through the distended vessels to the brain, and there is over-excitation of that organ's activity. The heart is no more the seat of the sentiments than the hand is the seat of the will, but it is a reactive which is modified by the sentiments, with the utmost nicety and with infallible certainty. Not only does the heart betray by the very disturbance of its normal rhythm the nature of the initial brain-excitation, but it also produces throughout the whole organism disordered actions, the sum of which constitutes, as it were, the physical image, the palpable externals of passion. But it produces this disordered action only by reacting on the brain, which is the organ of all the demonstrations and of all the movements of the nerves and consequently of the muscles. Thus it is that the heart and the brain, the blood-system and the nerve-system, conspire in the production of passion phenomena by a series of alternate actions and reactions.

Such are, at least, the chief points of Claude Bernard's doctrine, as set forth at a famous Sorbonne conference in 1864. At that period the nature of the nerve-connections of the heart with the brain were as yet unknown, and a Russian physiologist, E. Cyon, has, for some years past, labored successfully to fill up this gap. The heart is provided with a number of little self-acting nerve-ganglia, without relations to the brain, from which spring, under the influence of the blood, a certain number of motor impulses. These ganglia govern the usual normal action of the cardiac apparatus; but the rhythm and the force of the beatings are every instant modified by excitations having their origin in the brain. The latter organ sends out to the ganglia of the heart two sets of nerves—the pneumogastric, or retardator, and the accelerator nerves. Excitation of the former diminishes the frequency and augments the force of the heart's movements. The accelerator nerves produce the opposite results, increasing the number and lessening the force of the heart's contractions. These two sets of nerves accommodate the activity of the heart to that of the rest of the organism, and hold it in equilibrium with the continual oscillations of the various functions of body and soul. Besides these filaments, extending from the brain to the heart, there are others from the heart to the brain, which M. Cyon calls *depressors*. The office of these nerves is to notify the brain, and consequently the soul, of the changes occurring in the rhythm and energy of the cardiac contractions. Thus, in virtue of the pneumogastric and the accelerator nerves, the heart is an organ whereon is reflected, immediately and with precision, every passion state, with its nicest shades of distinction. And, on the other hand, in virtue of the depressor nerves, our consciousness notes the infinitely diverse oscillations of the heart's beatings attendant on passion states. The mechanism of the heart's motions under passion depends on these two inverse nerve currents.

Every agreeable or joyous emotion of the soul excites the accelerator nerves of the heart and causes that organ to beat with great rapidity, lessening at the same time the force of its contractions. The phrases, the heart leaps with joy, or flutters with joy, admirably characterize this action of the accelerator nerves. The facility with which the heart drives the blood into the arteries, under such circumstances, produces that feeling of comfort and pleasure which is expressed by the words, a light heart. On the other hand, all sad or painful feelings act chiefly on the retardator fibres of the pneumogastric nerves. Emotions of this description diminish the rapidity of the heart's beatings, and so increase the amount of blood discharged from that organ at each diastole; hence the contractions by which it drives the blood into the vessels are laborious and protracted. These contractions, attended as they are with pain, give rise to an *ensemble* of sensations, expressed in common language by such phrases as oppression of the heart, the heart is agonized, etc. That other phrase, the heart is ready to burst, expresses, with great exactitude, the sensation of stricture one feels when suffering from pent-up anguish. The news of some painful loss, when suddenly conveyed, oftentimes produces wild, irregular contractions, owing to a paralysis of the retardator nerves, and it is not rare to find this disordered excitation followed by a total stoppage of the heart's action and syncope. Hence, says Claude Bernard, when we have to communicate to a person some heart-breaking piece of intelli-

* "Reason sits arbitress within the breast,
For there it is our conscious being dwells;
There fear and dread anxiety creep chill,
And soothing joys play flattering round the heart,
Which shows the soul is there that joys and fears."
—Lucretius, C. F. Johnson's translation.

gence, we must use great precaution. The intensity of the effects produced on the heart by the soul's emotions depends, above all, on the excitability of the nerves connecting heart and brain. The greater the excitability of these nerves, the more pronounced are the heart's motions, and the finer, too, and the more delicate are the consecutive impressions. It is because the nerves of women and children are more excitable than those of men, that their hearts also are more profoundly affected by the emotions; or, in common language, their hearts are more tender, more sensitive.

While the heart seems to be more directly under the influence of the feelings, the lungs appear to have some connection with thought. When absorbed in some profound meditation, or when listening to some orator whose discourse rivets our attention, we suspend the respiratory movements. Darwin offers an ingenious explanation of this phenomenon, attributing it to the habit we have contracted of not breathing when we are listening attentively, so as not to disturb by the sound of the breath the silence necessary for catching every syllable.

From the fact that the real affections of the soul, and consequently of the brain, are always accompanied by disturbance of the respiratory and circulatory functions, we may conclude that the heart and the arterial tension are the true index of the passions. Hence it is that the actor, when he would prove that some perilous situation inspires him with no fears, seizes the hand of the one he seeks to reassure or to convince, and places it over his own heart, in order to show that the beatings of that organ keep up their usual rhythm. Hence, too, it is that we must not regard outcries and gestures as positive indices of passion. When you see a woman weeping and agitated on hearing some painful news, you have only to feel her pulse; if that is normal, you may pronounce the emotion simulated. On the other hand, if you see a woman whose distress is manifested by no outward signs, but whose heart beats with unwonted irregularity, you may be sure that she feigns a calm that is not in her soul. There is yet another mode of ascertaining, and even of measuring accurately, the strength of emotions. This we may do by applying either to the pulse or to the heart one of those delicate apparatus invented by M. Marey, which trace on a sheet of blackened paper curves of greater or less sinuosity, representing the number, the force and the form of the beats of the pulse, or the contractions of the heart. Just as these apparatus give us tracings which at once indicate the nature of the heart's motions in various diseases—for instance, fever, typhus or pneumonia—they might in like manner give us graphic representations of its motions under the influence of the various passions, such as love, fear, grief, joy, anger, etc. Indeed, each of these states of the soul produces, in the order of the heart's beatings, a modification so peculiar and characteristic that we may regard each of the passions as having a curve of its own. M. Cyon, who has recently suggested this ingenious idea of applying graphic apparatus to the physiology of the passions, gives some illustrations of the bearings such experiments might have. Among the heirs gathered round the bed of a dying man there is one whose grief causes his heart to beat slowly but violently. In some of the others, who impatiently await the end, the heart beats quickly but feebly. The graphic apparatus, which describes, with marvelous precision, the rhythm of cardiac contractions, and which is called the *cardiograph*, could in this case exhibit the real feelings of the heirs. This is not at all an exaggeration, and we have no doubt that an instrument of great sensibility could be got to note the differences here referred to. Perhaps the case would be different under circumstances of greater complexity. The modifications of the heart's beating intervene in a twofold manner, in the determination of our inclinations and in the acts which proceed from them, either by producing sudden changes in the quantity of blood diffused through the nerve-centres, or by giving us agreeable or painful sensations through the depressor nerves. Now, a sudden afflux of blood to the brain, and extremely painful sensations, may produce, in a man not suffering from any mental disease, the craziest notions, and may betray him into the commission of the most serious offenses. Suppose a man commits a crime under circumstances but ill understood; the question arises, Was he moved to the act unconsciously and by physiological causes, or did he do it designedly and after calm reflection? M. Cyon thinks he can resolve this problem as follows: The soul possesses the faculty of experiencing, on the recollection of a past act, emotions of a like kind with those it experienced at the moment of its commission. The detailed history of a crime must produce in the accused who listens to it—supposing that he had committed the crime knowingly—emotions of this kind, as also the cardiac motions necessarily correlative to them. Hence the judge may, by means of the cardiograph, inform himself as to the presence or absence of these motions, and so decide whether the accused has or has not a recollection of the crime, *i. e.*, has committed the crime whether with or without consciousness. This instance is rather ingenious than plausible, rather theoretic than practical. Of course, an individual who has committed a crime in a state of delirium cannot, on hearing the history of that crime, experience the same emotions, nor consequently the same modifications of the heart's movement, as he would if he had committed it with a full knowledge of what he was doing; still, it would be as hard for him in the one case as in the other, to maintain an absolute *sang-froid*. A man who is accused of having committed a crime, and who knows that he has committed it, is alarmed at the sight of the judge who questions him, and at the thought of the accusation which stands against him, even though the crime was committed in a moment of delirium. On the other hand, it may easily happen that a hardened malefactor, who has committed a crime with full deliberation, will be so far master of himself as to feel but insignificant emotion when the circumstances of his crime are brought up before him. Yet this idea of M. Cyon's merits the attention of psychological physiologists, and we may venture to hope that the day will come when treatises in psychology will conclude their descriptions of passions

states with graphic tracings showing the rhythm of heart-contractions which answers to each passion. These tracings will be trustworthy and precise, for, if the will be mistress of movements and demonstrations that appear at the surface, it has but very little power over viscera that are concealed, like the heart, and these are truthful witnesses, ever at hand to rectify lying testimony.

(TO BE CONTINUED.)

SOCIALISTIC.

FREE-LOVE CONTROVERSY CONTINUED.

LETTER FROM HENRY JAMES TO S. P. ANDREWS—CONTINUED.

Now if by freedom of love you mean emancipation from marriage constraint, you compel me to regard your use of the word love as symbolical merely, and to view the word itself as meaning substantially hell. I hope you will not deem me silly enough to suppose that I thus stigmatize your doctrine to any good man's regard. On the contrary I am only making an honest attempt intellectually to characterize it; and as by the marriage-love of the sexes heaven has always been appropriately symbolized to the intellect, so I take no liberty with thought in saying that hell is no less appropriately symbolized by love as opposed to marriage. I repeat, then, that *free love*, regarded as the enemy of marriage, means to the philosophic imagination free hell, neither more nor less. *Free hell*, it is true—which is a greatly improved aspect of the subject—but still *hell*, and not by any means either earth or heaven. It is this fact alone as it seems to me which supplies the philosophy of the *free-love* agitation, and redeems it from an otherwise utter triviality. Free love is only the shibboleth of the movement, only the specious battle-cry under which its shadowy cohorts are being marshaled for the final field of Armageddon. But, viewed under the surface, it is a surging up of great hell itself into the current of our daily life, to become henceforth an acknowledged factor in human affairs, or to be reckoned with no longer as a suppressed and disreputable, but as an every way free and respectable force in our nature.

You pay me the somewhat dubious compliment of calling Swedenborg my fountain of wisdom. I flatter myself that the fountain in question is somewhat more highly placed. I am quite sure at all events, that Swedenborg's stately wig would rise off his head in astonishment and awe of the waters that flow from that fountain. Swedenborg is not the least a man of *ideas*, but eminently a man of *facts*; and if any one goes to him therefore for ideas themselves, and not for the mere raw material out of which ideas are constituted, he will be sadly disappointed. This is what makes Swedenborg at once the most unauthoritative and the most instructive of writers, that he has no pretension to supply his readers with intelligence, but only with facts, which, nevertheless, are a sure vehicle of intelligence to every one who knows how to use them. Now, altogether the most impressive fact I find in Swedenborg is the fact of the Last Judgment, effected, as he declares, more than a century ago in the world of spirits, and resulting in the complete practical effacement of the old antagonism of heaven and hell, and their joint and equal subjugation henceforth to the evolution and uses of a new manhood on earth, at once natural and spiritual, or finite and infinite, which he calls a *Divine*-natural manhood, and represents to have been the sole creative and the sole formative force in our history.

Now if this Last Judgment of Swedenborg's be a fact of our spiritual or race-history, and the elements of good and evil in our nature have become actually reconciled in a new divine manhood, have become actually fused, blent, or married in a new or divine-human life on earth, what can worthily express this grand spiritual achievement in our nature but *Society*? Society then is the true form of human destiny. And if Society itself be a marriage of good and evil, of spirit and flesh, of heaven and hell, consummated in the divine heart of our nature, why should not hell declare itself free of heaven, or love declare itself free of the purely enforced bondage it has hitherto been under to marriage? How indeed can it help doing so? The slave, in disavowing his coerced bondage to his master, does not refuse him a spontaneous loyalty on occasion. And love, in refusing a constrained homage to marriage, will not deny itself the honor and advantage of a spontaneous adhesion. Society, when once it is fairly established to men's recognition as the sole law of their origin and destiny, as the sole divine justification of their past disreputable existence, will exhibit or express a perfect reconciliation of our most finite or personal necessities with our most free or spiritual and infinite aspirations. But that is only saying in other words, that man's life, whether inward or outward, whether celestial or infernal, will then be no longer moral or voluntary as centered primarily in self, or primarily in the neighbor, but altogether æsthetic or spontaneous, as centered in self and the neighbor quite equally. And when the law of man's life thus expresses itself no longer in the rugged forms of duty, but in every winning form of delight, the lower element in our nature will be found even more prompt to its social allegiance than the superior element. Hell in that event as a recognized factor in human life, coequal with heaven, will vindicate its freedom no longer by voluntarily deferring to heaven, but by doing so instinctively as the very condition of its subsistence; for reciprocal deference is the life-blood of freemen. Thus when the veriest prudence of a man, or his inmost love of himself, binds him to society as the law of his being, he may surely be allowed to claim what freedom in love he pleases: his love—in spite of himself, if need were—will evermore strive to induce itself in marriage lineaments, for marriage is both the substance and the form of true society, and nothing derogatory to the marriage spirit can subsist in it. This is why it is written: "*There shall in no wise enter into it anything that defileth, neither anything that worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.*"

I am, dear sir, yours very truly,
CAMBRIDGE, Mass., April 16.

HENRY JAMES.

COMMENTS AND REPLY.

BY STEPHEN PEARL ANDREWS.

The opening sentence of this part of Mr. JAMES's communication is in itself utterly ambiguous, for the reason that it is impossible to tell, from it, whether by "emancipation from marriage-constraint" he means by marriage-constraint the outer constraint of the statute law, or that release, which he has imagined to be the demand of the free lovers, from the divine order, whatever that may be, of the love-relations of mankind. But light is thrown upon the subject farther on, and it appears that he means this last, for he contrasts the "emancipation" from it under the name of Hell, with "that marriage-love of the sexes by which Heaven has always been appropriately symbolized."

Now by marriage as appropriately symbolizing Heaven, he undoubtedly means nothing other than harmoniously adjusted love relations in accordance with the divine law; by which is meant, again, nothing other than the highest law in the universe applicable to the subject. He may assume in his thought that this highest law is such, or such; but that does not affect the question; as he may be either right or wrong in the assumption; and he can hardly, I think, reject my definitions, which transcend all special renderings of the law. This highest law must in turn be ascertained by intuition, by inspirational impression, by experience, by reason, and, in fine, in the highest degree, by the absolute science of the subject superadded to and modifying the results of all the other methods—by, in a word, whatsoever faculties and means the human mind possesses for compassing a knowledge of the highest truth, especially in this sphere of affairs. Love—as a substance or subject-matter, appropriately regulated by the true and highest law of its relations—as a form—this substance and this form, again, happily united or married to each other, is what Mr. JAMES is here characterizing as marriage-love, and as heaven; and nobody can, I think, appropriately object to this characterization.

So, on the other hand, the divorce or sundering of this substance and this form—it is a little queer to call that idea an "emancipation," but no matter so long as we can guess at what is meant—may, with the same appropriateness, extending the symbol, be denominated hell. I conceded, at once in my previous answer, that what Mr. JAMES understood us to propound as doctrine would be a doctrine of devils; and I suppose that sort of thing is rightly characterized as hell. But, I have now to show that, as I think, Mr. JAMES does not quite understand himself on this subject; and I take the liberty to correct him; as, if he is going to conduct us to the sulphurous abyss, I want he should go straight to Hell; and not deviate a hairs' breadth to the right nor the left.

I have pointed out two senses in which Mr. JAMES has used the word marriage. There is involved here a third meaning so subtle that I presume he is entirely unaware of it. Marriage is here in one breath contrasted with love, as the opposite partner in a partnership of ideas; and, in the next breath, it is used to mean love conjoined with marriage, (*marriage being now used in the former sense*), that is to say to mean the partnership itself. It is as if SMITH were about, in the first place to be fairly treated, in relation to JONES, in settling the affairs of the firm of SMITH & JONES, but that, surreptitiously, the assumption were glided in that JONES is the firm of SMITH & JONES, and that poor SMITH has now to reckon with the whole firm against him.

Read the following extract in the light of this criticism: "I am only making an honest attempt intellectually to characterize it [free love]. And as by the marriage-love [love and true marriage conjoined] of the sexes heaven has always been appropriately symbolized to the intellect, so I take no liberty with thought in saying that hell is no less appropriately symbolized by love as opposed to marriage. I repeat, then, that *free love*, regarded as the enemy of marriage, means, to the philosophic imagination, free hell, neither more nor less," etc. It will appear at once, on a close inspection of this extract, that marriage, the last two times it is here used, is used as synonymous with marriage-love—as, in other words, a partnership-idea, including love as one of the partners—and in that case love is no more an appropriate idea to contrast with it than SMITH is the appropriate antithet, in the case supposed above, of SMITH & JONES. The true antithetical idea of a partnership, is the individuals as individuals, and both of them equally, out of the partnership. So the true antithet, in idea, of marriage (meaning love in marriage and marriage in love conjointly) is love, and marriage, as a substance and a form, mutually contrasted, divorced or separated from each other; and then if the word *free* is used to mean their separation (or emancipation) from each other, it is just as applicable to marriage as one of the partners as it is to love as the other partner; and it is not alone free love which is hell, but it is love divorced from true relational adjustment (here called marriage) and true relational adjustment (that is, the relational adjustment which would be true if love were present) *this last without love*, which are both and equally the symbol of hell. In other words, love without marriage and marriage without love are hell—the reader remembering that we are not now talking of statute marriage, but of true sexual adjustments; and love married to true sexual adjustments, or vice versa, is heaven.

No philosophical free lover, any more than any other philosopher, would object, I presume, to these statements; and this is what Mr. James means, or should mean, in the premises.

We are all aware that love, as mere unsatisfied desire, is hell, or misery; and satisfied upon a low plane it is still hell to one who has conflicting superior desires unsatisfied; and when the satisfaction is complete in kind, if the adjustments are imperfect, conflicting or disharmonious, in whatsoever sense, the result is still hell; and this authorizes Mr. JAMES to call free love hell, he having taken the word *free* to mean divorced or sundered from true or harmonic adjustment; but how he could ever have thought any set of people to be the partisans of this particular kind of hell is still very surprising. On the other hand, he might just as rightly, and is even required by consistency, to say *free marriage*, in the

sense of mere formal adjustment divorced from love as its appropriate infilling substance, and then to denounce it as hell of another kind; which we all know it to be. It is this latter hell which free lovers are especially engaged in combatting; and it is that hell of devils and this hell of Satans (Swedenborgian) between which I insist that Mr. JAMES shall hold even balance; in other words, that he shall go straight to hell.

But Mr. JAMES'S ladder of argument, though there is a round loose occasionally, is still a ladder conducting him up to a culmination of magnificent philosophical statement. Free love, as hell, is still with him by no means altogether disreputable. Hell itself is getting up in the world. It is an equal factor in the genesis of all things, an equally honorable combatant in the grand final battle of principles, the end of which is not defeat for either, but a trinismal reconciliation whereby the new heavens and the new earth are or are to be constituted. All this is universological and grand and true, and it rejoices me to have so distinct an announcement of the doctrine, in this connection, from Mr. JAMES. I gladly concede also that he has derived only the materials for this doctrine from Swedenborg, and that the form of it is new and equally original with Mr. JAMES and myself, and perhaps some other thinkers of this age. At all events, I am in full fellowship with him upon this central point of what I must undoubtedly believe is the final and integral philosophy of mankind.

I should not, it is true, base my faith in a final philosophy upon Swedenborg's personal experiences in the spirit world, nor upon any mere historical averment of events which may have transpired in any world, but upon what to me is far securer, the universological laws and principles of all being. Still, I have no contempt for Swedenborg's experiences, whether they prove to have been subjective or objective phenomena; and the rendering which Mr. JAMES gives of the event alluded to is altogether sublime and alike true, whether the event literally and objectively occurred or not. If the date of these spiritual espousals was so far back, it would seem that the effective promulgation of the fact has been reserved for this and the coming age. The new divine manhood has as yet made but small external progress in the world. The germ, nevertheless, exists, and it is taking on, every day, increased proportions. The most fatal mistake that soldiers make in war is to fire upon detachments of their own army, and it is all important that they discover and retrieve the blunder. The figure is commended to Mr. JAMES' consideration. *Verbum sap. sat.*

STEPHEN PEARL ANDREWS.

THE MIXTURE AS BEFORE.

The following is taken from the New York *Day's Doings*: It is reported that there is a family in Paterson who were a few days ago united, husband and wife, after being separated for some time under very singular circumstances, indicative of a state of society decidedly loose. A certain married man, living in the southern part of the city, some time since eloped with a certain married woman who lived near. To console himself, the husband left alone, took the other man's deserted wife home to cook his dinners for him, etc.

After some months, the runaway husband returned to visit Paterson, and the first one he met was the husband whose wife he had taken. It was then and there mutually agreed that the exchange of wives be a permanent agreement, all hands seeming to be pleased with the new order of things.

So the first-mentioned man returned with the good news to Camden to tell his new partner about it, when, to his horror, he found she had eloped with another man. This was worse than ever. He returned to Paterson, mourning the loss of all his wives, when he was met with open arms by his own legitimate wife, and they made up and agreed to live together again. And, to make the matter all right, what should happen in two or three days but the arrival of the other man's wife, begging to be taken back again, the man with whom she had eloped to Camden having eloped from her.

And so they are all living now together as they originally were, in legitimate marriage. It is about as mixed up a case as we ever heard; and what is more strange about it, is that it is all true, and the parties are now living in Paterson, the reunion referred to having taken place only a week or two since.

RESPECTABILITY SEEDING IN RASCALITY.

Mary Ellen McCormack, eight years of age was recently rescued by Mr. Henry Bergh from the custody of Mr. and Mrs. Conolly in New York city. It appears that she has been frequently, cruelly and wantonly beaten, cut with scissors, confined alone in a fireless room, insufficiently clothed, etc. She slept on a piece of carpet without covering, was never allowed to leave the room except to go in the yard at night; is unusually intelligent, and—mark this—is supposed to be the illegitimate child of respectable parents. Just so! There's the rub!

In view of the care and affection lavished upon children as exhibited in the foregoing, under the present system of marriage and sexual relations, the intense wickedness of those who would change them, and thus render the Conolly role impracticable, must be universally conceded. The present system must be upheld and the rights of children secured, beyond peradventure, to scissorings, whippings, cold, solitude, lovelessness, and death by slow starvation! Vive Conolly and Conservatism!

We read of one Moloch to whom children were made to "pass through the fire;" thousands of years afterward we pass our children to the Moloch of respectability through frost, whippings and starvation. Thus perish—as Ellen McCormack might have perished—thousands of the best and brightest because they were not born in accordance with the iron rules of false moralists; Some are taken and tenderly nurtured by those who adopt them, but even these more fortunate ones are subjected to taunts and sneers from "legitimate" yahoo abortions, whose very "life" originated in a "respectable" lie, whose "liberty" can only be belicensed

and whose "pursuit of happiness" mainly consists in making others miserable. For such the Declaration of Independence is a falsehood—a "truth (as Swedenborg has it) let down from Heaven into hell," which "there became a lie."

ALFRED CRIDGE.

A NOBLE WOMAN'S WORK.

Mrs. Sarah J. Spencer was before the House Committee upon Buildings and Grounds the other day, and gave a most startling picture of the social evil in the city of Washington, in her demands that Congress establish there a reformatory institution for fallen women, who really wish to escape a life of sin and shame. Her eloquent address before the committee fairly startled them. From a record report of Mrs. Spencer's speech I give one or two extracts, to show the horrible condition of the under life in Washington. Mrs. Spencer said:

"In one house of ill-fame in this city I found, as the chief attractions for visitors, five children, ranging from twelve to sixteen. Upon expressing my horror to the keeper of the house, she said: 'The gentlemen, even white-haired old men, pay the highest price for tit-bits. It won't pay to keep old girls here. The youngest one here was seduced by her master, a respectable married man, at her service place, and ran away from her mistress. If I should turn these children out, I should like to know who would take care of them. You can take them all, if you choose. I won't stand in their way. I should like to get out of it myself, but nobody will trust me.'

"I groaned inwardly, for abandoned as she was, I knew she spoke the truth. No one would take them, no one would trust them. How dare we say these girls choose that life until we give them an opportunity to choose a better? A note came to me one day stating that a young girl in Murder Bay wanted to see me. The locality was described but the number was not given. A woman with a blackened eye and bruised face said: 'Reckon you'll find her in the corner house.' I knocked at the door. A woman, who had been beautiful once, with a face now distorted with evil passions, opened the door, glaring at me furiously. Suddenly a change passed over her face, and she did not attempt to molest me as I walked past her to a delicate little figure leaning against the wall. I took the icy-cold hand of the little girl and led her into the parlor, the mistress following. Her face was deathly white; her eyes had a heavy, leaden look, and as I put my hand upon her forehead I found it was as cold as her hands. She had been drugged, and, as I afterward found, had been in that state three weeks. I kissed her forehead, thinking, 'Whose daughter is this?' The kiss startled her, and she said, faintly: 'Oh! I know you. I saw you once before. Your name is Spencer, and you've come for me. I can't get my things.' She (whispering in my ear) won't let me have them. Can I go with you without a bonnet?"

"Gentlemen of the Committee on Public Buildings and Grounds, I wish I had language to tell you how I felt when I was obliged to tell her that I did not come to take her away. I had no place to take her for a single night.

"The other day I was sent for to come home in haste. In a little room at the foot of the stairs, upon the floor, lay a little figure, with a white, child-like face, bearing traces of mortal agony. She had been 'on the town' since the age of twelve, having been at first lured into a den and locked up for three weeks. The night before she had been turned out of a little room because she could not pay the rent. She walked up and down the streets with a tiny bundle in her hand, penniless, hungry and cold. Late at night she earned a dollar at her usual trade. Fifty cents of this she was obliged to pay for the use of a room, and she was upon the street again with fifty cents in her hand, and sickness coming on. She asked a woman to let her stay all night and to give her a piece of bread and butter for her fifty cents, which she did. Pain would not let her sleep and at five o'clock in the morning she was frightened at her condition and started for the station. The mortal agony of motherhood had come, she hurried on to the station-house, and asked an officer to take her to the poor-house. She said he told her 'he didn't take none o' them no more; she'd better go to the Women's Christian Association.' This was two miles away, and she had not a penny. So she dragged her suffering body to their door. They asked her if she had a letter from anybody. 'No, nothing at all, but the d'rections from the police-station.' Then she must go to some one whom they named and get a letter. Another mile and back. It was now late in the day, for she moved very slowly the long way out, and she had eaten nothing since she bought the piece of bread and butter the night before. She walked half a mile further, and then dropped upon a door-step where a man was smoking a pipe. She asked how far it was to the lady to whom she had been sent. He told her, and she said: 'I can't go there, then, for I done give out.' He told her 'she had better go to Mrs. Spencer's; that wasn't far off.' She does not know how she came to be lying on my floor. This was two weeks ago. When, even within a few days, my heart has grown faint with the long, weary struggle to secure help for these poor girls, I have thought of that suffering little girl dragging her way through the nation's capital, and I have grown strong again."

The effect upon the committee was very great. Mrs. Spencer's arguments gave them food for thought that had not been in their minds for years. To legislate for humanity was novel. Mrs. Spencer only asks for a place where she can care for the young girls that have fallen. She says that fully seventy-five per cent. of fallen ones in this country and Europe are lured into vice under the age of fifteen years. Not over twenty-five per cent. enter the business from choice. With all the lavish appropriations by Congress to subsidize the commercial interest of the country, Mrs. Spencer thought that a few thousands would not be amiss to subsidize the virtue of this district. It is thought the committee will recommend an appropriation.

WHEREAS—RESOLVED.

Having noticed the somewhat amusing incidents of several fractional remnants of dried-up societies, with members enough for officers, and a quorum of an indefinite number, led off by one that died several years ago with the dry-rot, in Hamonton, N. J., that have passed with great unanimity certain whereases and resolves against Woodhullism when there was no Woodhullism, and against the Chicago Convention, which they never saw, and whose acts and resolves they knew nothing about, except from false reports and slanderous attacks of enemies, and against Free Love, when all love is free, except the love of God, which is constrained by church limits and sometimes prominently against their own personal records—we resolved to hold a convention, which we did, and unanimously resolved as follows:

1. Every sane man and woman has a perfect and inalienable right to control his or her own person, unless convicted of crime, and restricted in such right as a punishment.

2. As marriage is not a criminal act, it cannot justly restrain such liberty; nor can parties to it, by agreement, set aside such right, even by a sealed or solemnized contract.

3. A rape committed by a man upon the person of his wife is as much a moral, and should be as much a legal, crime as if committed upon any other woman.

4. Any personal attack or abuse of a wife by her husband, whether sexual or otherwise, should be punished the same as if committed on any other woman.

5. As marriage is a civil contract by our laws, parties have a right to enter into it and dissolve it without a priest, magistrate or court, as they would any other contract, subject only to the general laws regulating civil contracts, with such amendments as would adapt it to the protection of women and children, until woman has an equal voice in making the laws, and an equal share of the property, to support herself and children.

6. As every part, organ and function of the human body is created for use, and none for abuse, and as woman is alone endowed with the capacity to receive and support the germs and early forms of organic human life, therefore she alone should decide when, where, how and by whom she will become a mother.

7. As true marriage is that relation and condition where one man and one woman are wholly, sexually, devoted to each other, and fully satisfied with each other as mating companions, therefore this is the highest social form of life known to us, and in such relation no woman would desire other parentage or partner in childbearing nor in sexual intercourse.

8. No ceremony of priest or magistrate can make an act right that is wrong without such ceremony, nor can such ceremony make an act wrong that is right without such ceremony, since right and wrong exist in the acts and relations of the parties, independent of the ceremony, and not in the ceremony, nor in the consent of the parties in the ceremony; hence marriage exists without the ceremony, or not at all.

9. The sexes should be registered, examined, reported, noticed, talked about, tabooed and esteemed morally by the law and public opinion alike, thereby compelling men to bring their victims up to their social level or sink to the level to which they degrade the females they disgrace.

10. Woman should be pecuniarily independent of man, and have entire control of all sexual intimacy without any pecuniary consideration, and thereby abolish the social evil and houses of prostitution.

11. Rape is an act in which the parties do not act mutually and jointly in participation, and hence is more frequent in marriage than out of it.

12. No woman is virtuous who submits her body to the sexual abuse of any man without sexual attraction or desire, and without participation in the acts arising therefrom.

13. No man is virtuous who uses or abuses the body of a female without her voluntary and mutual attraction and participation in such relations as arise therefrom.

14. Virtue is not sanctified by, restricted to, nor confined within the legal bonds of marriage, but by the proper, healthy, natural and legitimate use of the sexual functions, and by never sacrificing nor abusing the organs of the body nor the attractions of the soul.

15. As the natural desire for maternity cannot be restricted by legal marriage, and as there are many women who do desire to be mothers and do not desire to marry, and as such are often able to support and educate their children, therefore they have as good right to become mothers without being disgraced as married women have, and are not as much disgraced in the eyes of God, of angels and of good men and women as the women who bear unwelcome children by husbands they do not have the proper attraction to for maternity.

16. While woman is kept in an inferior condition and subjection, as at present, vice, immorality and unwelcome children will be the rule, and virtue, morality and welcome children the exception; but when woman is man's equal in property and every department of social, civil and political life, the reverse will be true.

17. The most necessary legislation for regulating the relation of the sexes is to properly protect woman from the necessity of selling herself to man for an hour, a day, a month or a lifetime in order to obtain bread, clothes, or a promise of a home, or promise of a loving husband, who does not know he will love her at all after he gets possession of her, and whose love may be only last and not last a week, or may be a love based on false estimates and perish in a week, with no power, in promise, or ceremony to restore it.

18. Those who do not desire to live together as man and wife have a right to separate, without the expense or gossip of a court trial and decree of divorce.

Having deliberately discussed the foregoing resolutions and unanimously adopted them, all alone, at Omaha, this 20th day of March, 1874, we therefore adjourned, subject to call of officers.

WARREN CHASE.

[From the Lexington, (Ky.) Press.]

BEAUTIES OF THE PRESENT SOCIAL SYSTEM.

A little forlorn white baby is in the possession of a colored woman in Upper street. The child is a bright-eyed, fair-skinned boy of twelve months, had been noticed in the arms of his sable nurse, and inquiry was active as to whom it belonged. Well, for all we have been able to discover, it belongs to the women now so kindly nursing it. It was left with her, she said, by a colored woman who had been taking care of it at her home near Payne's depot, but who had to leave for the South, and desired to put the child somewhere where it would be cared for. Of the parents we could learn nothing except (and the woman gave a meaning laugh while she spoke) that "the mother was wealthy, was quite a gay belle much admired, living in another county, and the father was supposed to live in Fayette. The child, when delivered to her was nicely dressed and had five or six changes, and if ever she got anything for taking care of it she supposed she would get it through the woman that left it with her."

The woman volunteered some curious information concerning other little foundlings. She had heard of three quite recently. In one case an infant dressed in a fine cambric robe, was left at the door of a colored woman residing on Broadway. The infant was wrapt in a dozen fine suits similar to the one worn, and with them was found some money.

In another case, a fine child was found upon the doorsteps of a poor lady on Limestone street.

The latest case she knew of was at Midway; an infant, only a few months old, had been left with a colored woman at that place, by a man who came and went in the night, and appeared to go toward Georgetown, Scott county. He came frequently, bringing clothing and money; never got out of his buggy, made anxious inquiries about the state of the child's health and departed as he had come—in the dark. The last time he called he left ten dollars for the child's use, and promised to call again in six months. Our informant was under the impression that the concern thus displayed was parental. The biting sarcasm in the word *parental*, pronounced by such an one, with such experience of its empty meaning in a foundling's presence was enough to make one ashamed of his kind and we turned away.

CIRCULAR LETTER TO SOCIALISTS.

In view of the great diversity of ideas now being set forth by those prospecting for some feasible plan of organizing communities, we herewith offer the following propositions as a plan upon which we should like to unite with others in carrying out, and we invite criticism from all who may think our positions untenable:

1. We wish to come in contact with an equal proportion of men and women who are morally, socially, religiously and politically free; and who can use freedom, not abusing it, in all of life's activities; but this, of course, gives no one the right to trespass upon any other person, as, in so doing, the freedom of the one trespassed upon is thus impaired. We regard those morally and socially free who hold individual control of all their functions, uninfluenced by fear or favor; and who act in whatever way that promotes happiness and auxiliates the beauty and glory of life. We do not seek the perfect, but the free.

2. We want happiness, and in its attainment desire to seek it with those who will, with us, make use of all the power they now or ever may possess, for that end alone, without mental or material reservation. Those who would "keep back a part" are not wholly with us, and we cannot find happiness together. To us, happiness means the reciprocal conjugation of all the attributes of one person with those of others.

3. As the apple wants a place and conditions for its unfoldment on the tree, so we want a place and conditions for human unfoldment upon the planet; and as these conditions are associative with other things, so they are with us; and we want a place and conditional associations, the former to be had as it can and the latter by attraction of similarities.

4. Humanity, unlike plants and animals, is not clothed with bodily protection; has reason, hands and the utilization of tools; and with these powers must build habitations, make clothes and procure food, or perish. Thus, with the place, we want a habitation and the means of comfort and subsistence; and, as one-half of life is glowing beauty, so the place, habitation, clothes and food should be as equally beautiful as useful.

5. Plants unfold inspirally, and animals can unfold instinctually; but humanity can only unfold by cultured means; and as science alone gives a way to culture, so we want all the processes of life to be guided by science.

Having now found out what we want, and what all persons like us may want, we next proceed with the plan of gratifying these wants:

1. We invite men and women, whose wants are the same as ours, to unite with us in attaining happiness; the home to be held in the name of the association, and all associates to be equal in possession, and equal in all privileges and benefits.

2. That all ownership shall be associative, and not integral; that each person can use an equable amount of the proceeds of labor for individual uses, and all else be provided associatively.

3. Believing that physical unfoldment is all-important to mental culture, we propose that the agricultural industries constitute the basis of sustaining life and providing the material essentials for promoting happiness.

4. We propose that all associates live as one family, conforming to such rules of order as may be found necessary to secure harmony.

5. We propose that all persons, in becoming associates, will freely deliver to the common treasury all their material substance; and, in withdrawing, to receive back the value of the same, without interest or premium.

For any further illustration of our ideas, read the writings of Victoria C. Woodhull.

J. W. EVARTS,
FRANC P. ROBERTS.

CENTRALIA, Ill., 1874.

SPIRITUALISTIC.

TO THE SPIRITUALISTS OF AMERICA GREETING.

LOMBARD, Ill., April 12, 1874.

Brothers and Sisters—We have run the gauntlet and still live. The Northern Illinois Association of Spiritualists will hold their Eighth Quarterly and Second Annual Meeting in Chicago, Illinois, at Grow's Opera House, 517 West Madison street, commencing on Friday, at 10½ o'clock, A. M., June 12, 1874, and continue over Sunday the 14th, a three days' meeting. We shall then meet under charter from the State of Illinois. All the members are requested to be present, as business of importance will come before the meeting, also election of officers for the coming year. There will be resolutions of vast importance to Spiritualism to be considered. We cordially invite all Spiritualists, Mediums and speakers, as well as all others interested in the cause of humanity and truth to be with us at this our second annual meeting. Our platform is free and shall remain so for the discussion of all subjects germane to humanity, truth and progress, under strict parliamentary usages.

O. J. HOWARD, M. D., President.

E. V. WILSON, Sec'y N. I. Ass.

We also give to the world the following statement, viz.:

Whereas, following our Seventh Quarterly Meeting of the Northern Illinois Association of Spiritualists, held in Chicago on the 13th, 14th and 15th of March, 1874, grave charges and accusations were made against us personally and collectively as a body, reflecting on our moral character, truthfulness, as well as social standing and position in society; Therefore, we challenge our accusers, who have maligned us through the *Religio-Philosophical Journal* and other papers, to meet us while in session in June, 1874, and prove these charges to be true; or, failing to do so, forever after be branded as liars, cowards and villains before the public, for we here deny before the world the truth of said charges and accusations. Truth is mighty and will prevail; though the heavens fall we will stand by our principles—equal rights, a free platform, the discussion of all truth—aiming ever to arrive at the highest.

O. J. HOWARD, M. D., President.

E. V. WILSON, Sec'y.

SPIRIT TRANSIT—(John iii., ver. 8.)

The transit of a spirit to the earth-life by means of its taking control of a borrowed animate body, as a fact recognized by Jesus and used by him to illustrate his doctrine of entrance into the kingdom of God, is indicated by this erroneously translated and misunderstood Greek sentence, namely: *To pneuma opou thelei pnei, kai ten phonen autou akoueis, alla ouk oidas pothen erchetai, kai pou upagei; outos esti pas gegennemenos ek tou pneumatos*, being the eighth verse of the third chapter of the Gospel according to John. Who has not listened to a windy and incongruous sermon on this text? The preacher always supposing the word *wind* was the properly translated word, and truly meant a wind from some one of the cardinal points—east, west, north, south. Let this class of preachers cease to traduce the faith of Spiritualism; to vilify its professors. The Master, whose disciples they pretend to be, taught the great and central fact of Spiritualism in the above Greek text, to wit: the spirit's return and communion with mortals. This is the corner-stone of the temple of Spiritualism. Let us examine this text as seen above in the original, and see whether we are safe in our averments.

The text shows that Jesus sought to indoctrinate Nicodemus concerning the operations and influences of a spirit—the spirit of a person who had departed this life—upon a person still dwelling in the natural world and being in his natural body. Nowhere else in the New Testament, where *pneuma* are so constantly translated *spirit* or *ghost*, are we able to find *to pneuma* rendered *wind*. The proper Greek word for wind is *anemos*, and by no usage whatever of Greek writers can the common version of the words to *pneuma* be justified. Even in the Gospel, according to Matthew, sections 25 and 27 of chapter vii., where it is said "The winds blew," the word *anemos* is used. What evidence is here of the ignorance of the Commissioners of James concerning spiritual phenomena, and to what bad translation hath it led! The whole context shows that the word *pneuma* was spoken of the soul or spirit of a man. It had been properly translated *spirit* by them just before, in verses five and six, and, to be at all consistent, they should have rendered it *wind* wherever used in the same immediate connection, or *spirit*; one or the other, all along through the dialogue.

The reader has seen that the same word in the Greek text above quoted, begins and ends the section. If to *pneuma*, at the beginning, must be rendered wind, then *to pneumatos*, at the end, should also be rendered wind. It would seem, surely, that there can be no good reason for a different use of it in the same sentence. We will, therefore, end the sentence with the same word with which the common version begins it. To use all along the word *wind*, how absurd and ridiculous would be the rendering, may be seen thus: "Except a man be born of water and of wind he cannot enter into the kingdom of God! That which is born of the flesh is flesh, and that which is born of the wind is wind!"

In the sayings of Jesus in the memorable interview with Him had by the cautious rabbi are enumerated the facts and philosophy of a most reasonable and satisfactory incarnation, possible to all who ever inhabited the earth. Jesus teaches the spirit's return, but only through its incarnation of itself in the body of another person, to remain only for a limited period and for temporary purposes—a return through the flesh of another still animate in earth-life, and borrowed only for the occasion.

Nicodemus, no doubt, had seen cases of entrancement, etc., which, to him, were inexplicable, and by him were set down as miracles. Jesus told him that a spirit was the producing cause of the phenomena which he had witnessed. *Pneo*, from which comes *pnei*, primarily signifies to breathe, whether it be in a case of common respiration or of some peculiar inspiration or expiration—and the idea of Jesus, no doubt, was this; the spirit breathes into, or inspires, *opou*, whatsoever person it wills or chooses to inspire—such seems to be the case nowadays with all susceptible media in our midst. Whatever, indeed, may have been the act of the spirit, whether entrancing, or controlling in some other manner, the person upon whom it chose to exercise its power, the result certainly was to make itself heard; *akoueis*, thou hearest—and what is heard?—*ten phonen*, its voice, its word, its language, its speech, its discourse. The spirit is not visible to the natural eye, and what is here affirmed of it is in harmony with its laws. We discern not its ingress or egress; *ouk oidas*, thou dost not behold; *pothen*, whence; *erchetai*, it comes; *kai pou*, nor where; *upagei*, it departs. All this is plain to any one familiar with spirit phenomena.

Consolidating the above items of interpretation, criticism and explanation, the following is a correct reading of the Greek of the celebrated wind text of the King's commissioners: "A spirit inspires whomsoever it will, and thou hearest its voice, but thou dost not behold whence it comes nor to what place it departs—so is the case of every one who is begotten of the spirit" (from on high).

This contribution of evidence, by Jesus, to the support of the grand idea of spiritualism, the occasional and temporary reincarnation of a spirit, in a borrowed mortal body, as in case of entrancement, is conclusive against the constant denial of churchmen that spirits ever return and speak concerning matters of spirit life; conclusive that a spirit, once individualized by an earth-life, may incarnate itself in the animate body of a person yet dwelling upon earth.—Dr. Horace Dresser.

SPIRITUALISM—AN INDIGNANT OLD SPIRITUALIST AND FREE-LOVER.

Your article of this date, "The Necessity of a Radical Reform in Spiritualism," like many others upon the same subject published in the *Times*, is only remarkable for the entire absence of either justice or truth.

I have been an avowed spiritualist about eighteen years and a reader of the *Times* about ten or twelve years, therefore consider myself posted as regards the manner the *Times* has treated this subject. The fearless, independent manner that the *Times* treats the majority of subjects discussed in its columns deserves and no doubt receives much credit. But, sir, if you had been enjoying a Rip Van Winkle sleep the past twenty-five years, there might be some excuse for such an article appearing editorially in the *Times*, but under the circumstances, how shall we account for such an abortion? Let me examine your statements a little.

First. How did it happen that those scientific men and unscientific thinkers, philosophers and wise men of the press (with a few glorious exceptions) ignored the phenomena called spiritual, and not only ignored the subject, but pronounced the whole thing a humbug, and that without any knowledge or investigation of the subject? Now, Mr. Editor, will you tell your readers what in your opinion, prevented the wise men mentioned in your article from investigating this subject twenty-five years or even twenty, or say fifteen years ago. Was it free love, Woodhullism, harlotry, or the mad-dog cry of priests and the press? Haven't you a faint recollection of the manner you leaders (wise men) have treated this subject for the past twenty-five years? Do you not well remember that when the humbug theory would not answer, the priests set up the howl of devil, and proclaimed from pulpit and press that that old cuss the devil, was at the bottom and had entire control of all media? Did not the pulpit and the press combined pronounce Edmonds, Hare, Davis, Brittan, Owen, Tuttle, Denton, Chase, Pierpont, William and Mary Howitt, Massey and a thousand more greater or lesser lights, a pack of tricksters, humbugs, ignorant asses? And, sir, how long since have you ceased using the above epithets against these same persons? And are not, and were not, some of them scientists, philosophers and unscientific thinkers? Again, Mr. Editor, how much longer do you think skeptics, infidels, Free Religionists, Spiritualists and Free Lovers are going to support the press in its present utter and entire demoralization? I can tell you—until we can have a free, just and truthful press, and not a moment longer. You, Mr. Editor, know just as well as I do (for you are not the ass your article suggests) that the above five classes are the thinkers of this age, and, sir, they are, as a class, disgusted with the demoralization of the pulpit and press.

Second. Now, Mr. Editor of the *Times*, how many independent scientists and philosophers are there who have become cognizant of the phenomena of Spiritism, as you name it? And, sir, how many, except the independent ones, do you think are fools enough to risk their reputation and bread and butter against the odds of this unscrupulous priesthood and press? Has the pulpit ever scrupled to brand and blackball every new development under the sun, and as soon as it gained popularity claimed it as the offspring of their total depravity, immaculate conception, Holy Ghost, divinely inspired humbug? And where is the secular press that has dared to expose this curse against the freedom and advancement of our common humanity? And, sir, if the press dare not do this, how unreasonable for you to raise the question: why don't the scientific men, the philosophers, the wise men, investigate and give us the result of their search? And, finally, Mr. Editor, for you to answer the question by saying that they are deterred because free lovers, Woodhullites, and harlots believe, is, to say the best, very thin; and at the same time you designate this wing of Spiritualism as frauds, long-haired asses, etc., etc. Isn't this placing a high estimate upon the character of those wise men and the subject to be investigated?

AN OLD SPIRITUALIST AND FREE LOVER.

CHICAGO, March 27, 1874.

SPIRITUALISM IN SPRINGFIELD, MASS.

SPRINGFIELD, Mass., April 17, 1874.

Editors of the Weekly—Your article on "What is a free paper," I think must meet the approval of all true friends of human progress, and of all who have the best interest of the cause at heart. If the article which you publish from N. Frank White is a sample of what you receive you are certainly justified in refusing them and still your paper be called a free paper. In this article it is not my purpose to notice him at all, but another person. Just at this particular time I feel that a brief review of the cause of Spiritualism in this place will be of interest to your readers, and that is my purpose in writing; but if I should, under the sting of the falsehoods and misrepresentations which he utters, be a little personal, remember the provocation. After the proceedings of the Chicago Convention became known, and the letter of Moses Hull was published which caused such a commotion among the self-righteous Spiritualists all over the country, such expressions as these were of very common occurrence here: "If that is Spiritualism I don't want anything to do with it;" and although they did not pass resolutions repudiating those proceedings as Spiritualists in other places did, it was evident that their disposition was good enough; for Moses, who was engaged to speak for us in October, had his engagement canceled, showing very plainly what the feeling among them was. One of them was building a large block, a portion of which he set apart to be used as a hall to hold Spiritualists' meetings in. As it approached completion it was thought advisable to organize, and measures were taken to do so under the laws of the State. During this time, and before the meeting for organization took place, it was thrown out that no one the least bit tainted with Woodhullism should hold any office in the organization; and some even went so far as to say, that if Miss Jenny Leys (who does not submit to be muzzled) had not been engaged a long time in advance, her engagement would be canceled, at any rate if she had not been engaged, she would not receive a call to come here, as she was tainted with the "abominable doctrines."

All this is history and will not be disputed. The society organized under the name of the First Free Religious Society of Springfield, and strangers and Spiritualists in the city looking among the Sunday notices to find where Spiritualists' meetings were held, were at a loss to find any; for the Sunday notices of the "Free Religious Society," read as follows: "Preaching by N. Frank White, at half past two and seven o'clock, Sabbath school and bible class at one P. M.," which was hardly the kind of notice to attract Spiritualists. Some of us felt that to make the notice complete another line should be added, as follows: The sacrament of the Lord's Supper will be administered immediately after the close of of divine service. Such a notice it was thought might tickle the palate of the bluest advocate of an angry God and a burning hell.

Some of us who had suffered obloquy and reproach for principle's sake did not feel like seeing the spiritual flag thus trampled in the mud, and we took it up and raised it aloft once more; and after our first Sunday announcement appeared, a very perceptible flutter was noticed among the "Free Religionists," which caused a very marked change in their programme, and their Sunday notices afterward read as follows: "The Spiritualists and Liberalists of the Free Religious Society, of Liberty Hall," etc.; and now Free Religion is gone entirely by the board and their notices read, "The Spiritualists of Liberty Hall," etc. This also is history as our own city papers will testify; and if our movement were to die right here, and never accomplish anything further, it would certainly die an honorable death, for it has taught them not to be ashamed of Spiritualism and to stand by its flag, however short some may come of attaining to that false standard of respectability which is the curse of the world.

Spiritualists ought to know that there is no such thing as "vicarious atonement"—that every one must stand or fall by their own actions. It seems to me if they could realize this they would not be afraid of "side issues" or anything else, and they would have charity enough to accept the good and true, and reject the false, let it come from whence it may and through whom it may, and if Spiritualists here or anywhere else feel like surrendering its flag to Free Religion or any other religion, because some, according to their pharisaical notions, are not quite as good and pure as they esteem themselves to be, they will find themselves mistaken; for there are a few here at least who do not propose to see it so insulted, and if any doubt exists as to their ability to keep it floating in the breeze, they mistake very much the character of the persons engaged in the movement.

Now that our friends of Liberty Hall have seen the folly of their course and repented of the error of their ways, and no one hereafter will have any difficulty in finding where Spiritualists' meetings are held, we extend the right hand of fellowship and wish them success, for there is room enough and Spiritualists and Liberalists enough here to support two societies handsomely, if they had the disposition. Since the flag of Spiritualism now floats to the breeze over Liberty Hall, and they hire speakers that will not submit to be muzzled, we feel that if we knew how to die, we might do so with a good grace, but as we don't know how, we don't propose to do any such thing. And here perhaps I ought to stop; but I feel that a few words more yet remains to be said. There has been "a kernel of purity and truth" here, (at least that is what he calls himself in the Springfield Republican), who has undertaken to defend the course of the Free Religious Society. He says they are not ashamed of Spiritualism and have never changed their name, but took the name of Free Religion in order to broaden their platform, so as to admit such persons as Horace Seaver and C. C. Burleigh; just as though the Spiritualist platform was not broad enough. I have always supposed it broad enough not only for such persons, but persons like the late Elder Knapp and Robert E. Fulton, if they would consent to listen half the time, but as the latter will not do this the platform is not at fault, nor too narrow to receive them. He also put me in possession of a great many facts that I knew nothing about; he speaks of Chauncey Barnes—purposely for effect. It is the first time I

knew of his applying for the hall. Thomas Cook, whom from my limited acquaintance with him, I should judge to be an educated Spiritualist and a gentleman, and who gave as good a lecture as I ever listened to in Liberty Hall, told me he engaged the hall every evening for one or two weeks, when not otherwise occupied, at a price not to exceed \$3 per night, for heating and lighting, and was astonished when told that he could not have the key without paying \$5 in advance every evening. My first reply to this "kernel of purity and truth" was sent to the Banner with the request to return it if not published; but it was neither published nor returned. The one published in the WEEKLY, was written several weeks later, and possibly some things were added which explains dates. What he says about "ignoring," he knows is incorrect and if he would take off his "green goggles" he would admit it. This "kernel of purity and truth," also talks about "licentiousness" and "naughtiness," but if we are to judge people by the company they keep, one might suppose that he had not yet learned the meaning of those words. His thrust at the treasurer is without any cause, and no foundation in fact. In the first place, no money was put into his hands or offered to him for two weeks after it had been received by the collector, which he thought "shabby treatment;" then when it was offered him, with the request that he sign a receipt, while the collector and he kept a memorandum, he took it as an insult. His uncalled-for fling at my liberality is easily explained. In consequence of an attempt on the part of the queen of the Spiritualists here, nearly two years ago, to displace me from a position that I had always held, I told her leige lord that I should never give or subscribe another cent in support of public speaking while she remained queen. From this spread the report that a large amount stands against my name, which I will not pay, and that I never did pay anything of any account toward supporting the meetings. However, since that time or before, I am willing to compare notes with the "generous-hearted" and see which gives the most to advance the cause in different ways.

In conclusion, if this "solid kernel of truth and purity" will produce one Spiritualist that will say I have falsified the truth; and prove it, I will produce ten that will say I have not; or if he will produce one here that will say he has not falsified the truth, I will produce ten that will say he has, and prove it.

Yours, for the truth and right, though the heavens fall,
F. R. LADD.

TAKING THE INITIATIVE.

We warned the ladies of San Francisco some time ago, that the evil of intemperance in dress had assumed such gigantic proportions that the men were about to move in the matter, and that praying bands composed of earnest men, led by practiced preachers, intended to visit the dry goods and millinery establishments of this city, and pray at the proprietors until they promised to give up their unholy traffic. The ladies are determined to take this reform into their own hands before the men are driven to such extremities. The Bulletin says:

"A meeting is appointed for all who are interested in the subject of dress reform for women, to meet in Anthony's Hall, 417 Bush street, opposite the California Theatre, on Monday afternoon, April 6. The ladies will meet at 2 o'clock precisely, and the gentlemen at 3 o'clock. A company of ladies have commenced the agitation of this subject by calling around this little nucleus all who are interested in this great work. There is, no doubt, a great chance for improvement in this dress business, as fathers and husbands can well testify, but the work of bringing it about will be very laborious."

Woman's dress in America is clumsy, unhealthful, expensive, and in many cases inelegant. The only sensibly-clad women in San Francisco are the Chinese, who wear comfortable loose wrappers and loose pants. No Chinaman, as far as we have heard, objects to his wife wearing breeches; and we do not see why a Caucasian should object, if she pleases to do so. Pants can be made as graceful and becoming for women as men, and, after she has got rid of all those superfluous petticoats which now encumber her movements, will be made more fit to take her part in the duties of life. There is no necessity for the immense number of articles of clothing which women wear. There is no reason why she should wear a greater number than a man does. The dress of the present day may be reformed and still remain womanly and pretty. There is too much of it, and it costs too much.

Any dress reform which has for its object the dressing of all women alike, like convicts or soldiers, must fail. Only general principles can be laid down, and each woman must be left to dress in the manner which she considers most becoming. Fashion is a tyrant from whose power many a woman would gladly emancipate herself. If it can only once become "the fashion" to dress simply and inexpensively, the reform will progress rapidly. The prettiest dresses are not the most expensive. It is the form of woman's garments that needs to be changed, not the material. Something like pants must form a portion of the reform dress, or it will be no reform at all. We are glad that the ladies have made a commencement in this much-needed reform, and hope the press will encourage them in their good work, though dry goods stores advertise liberally—their large profit they make out of the follies of women enabling them to do so.—San Francisco Figaro.

CHARMS.

The belief that the maladies by which poor humanity is tormented are removable without the intervention of drug or doctor, has obtained in all ages and in all countries; the savage and the civilized alike have had, we might say still have, immense faith in the power of sundry charms of a more or less ridiculous nature. Philosopher though he were, Bacon himself, not, it must be owned, without signs of misgiving, testified in their favor, writing: "I had from my childhood a wart upon one of my fingers;

afterward, when I was about sixteen years old, being then at Paris, there grew upon both my hands a number of warts (at least an hundred) in a month's space; the English Ambassador's lady, who was a woman far from superstitious, told me one day she would help me away with my warts; whereupon she got a piece of lard with the skin on, and melted the warts all over with the fat side, and among the rest that wart which I had from my childhood; then she nailed the piece of lard, with the fat toward the sun, upon a part of her chamber window, which was to the south. The success was, that within four weeks' space all the warts went away, and that wart which I had so long endured for company; but at the rest I did little marvel, because they came in a short time, and might go away in a short time again, but the going of that which had stayed so long doth yet stick with me." We might put down the cure to the credit of the lard, but Bacon goes on: "They say the like is done by rubbing of warts with a green alder stick, and then burying the stick to rot in muck;" and we remember trying that charm most triumphantly in our boyhood, but we were taught to notch the stick before casting it away. A writer in *Notes and Queries* tells of a relative troubled with thirty-two warts on one hand and two on the other, who tried the elder charm upon the worst hand, and got rid of the thirty-two, while the pair she had omitted to charm remained to plague her, and when she sought to remedy her fault by going through the ceremony again she found it futile; "the charm would seem to have been broken by her telling of it." Another correspondent of *Notes and Queries* writes: "Twenty-five years ago there resided at the little village of Ferry Hincksey, near Oxford, an old woman who had a great reputation for charming warts. Being at that time a lad, and much troubled with these excrescences, one of which was as large as a four-penny piece, I was recommended to pay the old lady a visit. With fear and trembling I entered her little hut; and after being interrogated as to the number of warts upon my person, a small stick was produced, upon which certain notches were cut, a cross having been first slightly imprinted on the larger wart; the old lady then retired into her garden to bury the stick, and I was dismissed. From that day my troublesome and unsightly adherents began to crumble away, and I have never been troubled since."—*Chambers's Journal*.

[From the Baltimore American.]

THE SOCIAL EVIL IN VIENNA.

A man's wealth is often estimated in Vienna by the number of mistresses he keeps, and the magnificence of their equipages, diamonds and dresses. There is no city in the world, not even Paris, that can rival the metropolis of Austria in these respects, and there is a universality of sentiment that is quite remarkable. There are no establishments in Vienna like those which have proved such a nuisance to the citizens of the Eastern School District of Baltimore, for the reason that professionals of that class do not exist there.

There are, in short, no flaunting courtesans in Vienna, as are to be seen on the streets of Paris, or even New York or Baltimore. Where virtue is such a rarity, there is no opportunity for making a speciality of vice, and it has no special locality. In this respect Vienna would appear to the casual visitor more free from this species of social evil than any other large city in the world; but a visit to the foundling hospital, where there is an average of about forty infants received daily, or the general hospital, where its illegitimate births average about thirty a day, shows the pre-eminence of Vienna over all other cities in the world.

There are twenty thousand soldiers always in the city, mostly young men from the provinces, who could not marry if they would, and would not if they could. They have no means to support a wife, and seldom have money sufficient to pay the church charges for the performance of the marriage ceremony. They can be seen in crowds with the young girls on the Ringstrasse and Prater. They form attachments, but are never expected to marry. Their example is followed by the young men in other walks in life, and I am assured there are fewer marriages in Vienna than in almost any other city of one-third the population. There seems to be no attempt made by the authorities or by the church to remedy this evil, which has become so universal that—among the laboring classes especially—there are few mothers that have husbands.

EPIDEMIC DELUSIONS.

"Epidemic Delusions" is a book by Dr. Frederic R. Marvin and from the publishing house of Asa K. Butts, No. 36 Dey street, New York. The book is beautifully written and the argument is plausibly constructed, but the scientific value of the book is equivalent to zero. Dr. Marvin is a good poet but he is a poor philosopher. He evidently does not understand his subject. He classes Spiritualism with witchcraft and necromancy, and this alone brands him as a charlatan. Dr. Marvin had better stick to the muse and let the spirits alone. He is Professor of Psychological Medicine in the New York Free Medical College for Women.

We wonder what sort of a professor of psychology a man can be who denies the existence of a soul and its immortality, and actually closes a lecture before a crowded house with such words as "All hail, annihilation! we greet thee with gratitude, O forgetfulness!" How will he wonder at his own blindness and perversity, when from the green slopes of the summer-land he looks down on earth's busy throngs, who, led by such leaders as he is, are wandering further and further from the truth. We have no unkind words for the Doctor. We are rather pleased than otherwise with his book, for it really illustrates the weakness of both the materialistic and the Christian positions, and does not hurt Spiritualism, which is bulled upon a rock.

That the Doctor may live many years and write better books than this is the prayer of his reviewer.

D. DOUBLEDAY.

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

NEW YORK, SATURDAY, MAY 16, 1874.

STATUTORY PROGRESS.

One of the most encouraging signs of the times is the rapid acknowledgment by legislators of the principles of justice involved in the social question. Something is compelling men to enact laws looking to the preservation of the individuality of the wife in marriage. This progress was for a long time successfully resisted; and whether it is now obtaining because men begin to feel that women are getting in earnest in their demands—this legislation being enacted as a peace-offering to prevent actual rebellion—or really because they have a genuine sense of the injustice of the past, it may be difficult to determine. It may, however, result from recent decisions of the Courts, upon matters relating to marriage and woman's rights within it. Wherever this question has been considered recently, Judges have gone beyond statutory enactments and founded their opinions upon principles of justice; in several instances going so far as to declare that marriage is a civil contract merely, thus virtually establishing the right of individuals to make and unmake social contracts without legal interference. Perhaps legislators, who are mostly lawyers, fear this movement of the Courts and enact these laws to limit their actions within reasonable (?) grounds. Having once begun the advance from the absolute authority of so-called divine marriage it will be extremely difficult to stop its progress short of the absolute sovereignty of each individual man and woman, which is the only logical position.

The following from the Chicago *Times* of April 26, on "The Rights of Married Women," shows the condition in Illinois:

The law in relation to husband and wife, enacted at the late session of the General Assembly, contains some important provisions which should be understood by every one living or having property interests within the State. It is a radical measure, framed and passed with the intention of placing the husband and wife on terms of perfect equality before the law. Its provisions are sweeping, and nearly all the old landmarks of common law in this relation have been carried away. There will be none of that ivy-clinging-to-the-oak business in the marriage state in Illinois after July 1, when the new law goes into force. Matrimony will no longer be a union; it will be merely a confederation, a limited partnership, in which neither party surrenders any individual rights and assumes no new responsibility, except a share in the expenses of educating the children, a point which loses much of its importance when the fact is considered that children are pretty much abolished, save at the foundlings' homes.

The act was drawn, and engineered through the legislature by Judge Bradwell, of Chicago. It is said that his personal experience has led him often to deplore the condition of slavery to which the wife has hitherto been subjected, and hence his efforts to secure her emancipation.

The law provides that contracts may be made and liabilities incurred by the wife, and the same enforced against her the same as though she were a man, and single. The husband is not responsible for the debts incurred or civil injuries committed by the wife. The latter may receive, own and convey property, real and personal, in the same way that a husband can. In case the husband survives the wife, he has a life interest in only one-third of her estate, and *vice versa*. In case of the abandonment of one by the other, or of the confinement of one in the penitentiary, the other may, upon application to, and under direction of, the court, sell or encumber the estate of the absent one to the extent necessary for the support of the family. The wife may receive and

possess her own earnings, free from the interference of her husband or his creditors. Neither husband or wife shall be entitled to recover any compensation for labor, or services rendered for the other, whether in the management of property or otherwise.

This last provision is of peculiar interest on account of the fact that Judge Blodgett has now under advisement a case coming directly within it. The wife and daughter of a bankrupt put in claims for certain personal property in the hands of the assignee, alleging that this property had been given to them in payment for services rendered to the bankrupt as agent and clerk. Judge Blodgett has already decided that a wife can form a partnership with her husband, but his opinion upon her ability to act as agent has not yet been made public. The new law settles the matter for the future, however. After July 1, the husband of a woman who is a good book-keeper, or accomplished in business practices, will no longer be on a par with other parties competing for his wife's services. He will not be allowed to pay her anything; the others will offer what her services may be worth, and of course she will go where she can get the best pay. This will be characteristic of the coming woman modeled after the new law.

There is one section of the act that appears to be a contradiction to the letter and spirit of all the others. That is the one which provides that the wife may not enter into or carry on any business partnership except with the consent of her husband, unless he has abandoned her, or is insane, or is confined in the penitentiary. This is about the only remnant spared of the supreme authority that vested in the husband under the old common law. He may still forbid her entering into business partnership. His rights over her person and property are all gone save this, and it is a matter of wonder why this reservation was allowed. Indeed, with the new responsibility respecting property and liability for debts imposed upon her, it seems somewhat unreasonable that she should not be allowed perfect freedom in the selection of business associations. It will not do to answer that her natural affection would prompt her to consult her husband, for the whole law repudiates the idea of the existence of natural affection, or, at least, it is founded on the assumption that such affection is not very general, and cannot be relied upon to guide or control the conduct of persons in the ordinary transactions of life. This restriction of the rights of the wife is inconsistent, and must be removed before absolute success can be attained in the transformation of a woman into a perfect man.

Whether the last sentence of this article was written in earnest or in sarcasm is not evident. But we believe the *Times* "senses" the coming condition and begins to see the necessity of falling into line. With the *Times* we can see no reason for the reservation of the right of the husband to control the business relations of the wife. Probably it was a compromise to secure the support of a conservative element requisite to the success of the general bill.

But women must not be idle. They must not rest until this restriction is removed. We disagree utterly with the sentiment that the law is not founded upon natural affection, and hold that the whole matter ought to be remanded from law to affection, which this enactment provides with this single exception. The wresting of control from affection and giving it to law is all that we have ever complained of about marriage, which we hold to be subject to love without reserve.

Nor must they stop with securing the removal of this restriction. They need to have a law enacted that will secure to them the absolute control of their persons, so that they may be able to determine when, and when they shall not bear children. This is the last and greatest slavery from which woman must be emancipated; and it will be the last that men will resign.

DOES THOUGHT EVOLVE?

The WEEKLY of January 31st last contained an editorial entitled "The Evolution of Thought," in which the theory was advanced that thought, like matter, is subject to the law of evolution. Our valued friend and correspondent, "Sturgis," has called our attention to what seems to him, perhaps, to be fallacious positions, which, until now, on account of the various duties and annoyances of our recent trial and suits, have been overlooked.

Nevertheless, there is nothing that pleases us so much as these evidences of close and exact thought. Few people think consecutively, or synthetically, or even consistently, at different times upon different subjects. This arises because there are so few who are grounded upon principle. By far the greater number of those who are accredited as "thinkers" fail to recognize that a law that is applicable in and to one branch or class of facts is to be rigorously applied to all other branches and classes of the same degree of evolution, in whatever department of nature or mind.

Even Herbert Spencer, the most comprehensive analyzer of modern times, is guilty of this failure. He does not apply the laws which he recognizes in matter to his discussions upon other subjects. He regards the agitation and the advanced ideas in social evolution as things that ought to be discountenanced; while in other directions he considers them as indicative of rapid progress. We may be guilty of like or more inconsistencies, but our effort is to always apply the same law in all departments of investigation.

If "the agitation of thought" in the domain of science is "the beginning of wisdom," so must it be the same in social affairs. We hold that until people have established themselves upon a solid foundation of principle they are not competent to discuss, synthetically, any problem. While this position is logically true, we do not mean it to apply to our correspondent, but to that large class of writers and speakers who attempt to define the limits between Spiritualism and Materialism.

The distinction between these two extremes is to us very evident. Spiritualism, in its wide sense, is not a term implying simply a belief in the existence and communication of the individualized spirits of persons once in human form, but includes in its complete application the intelligent belief that spirit is the motive power behind matter which

causes it to evolve—is in fact the life of matter—the power resident in it that determines all its movements—that power which, resident in protoplasmic units, between which there is no chemical difference whatever, causes one to evolve into an animal and another into a man.

Materialism is by no means limited to that conception which supposes there is no future individualized existence after the decay of the physical body. Materialism properly means that theory which holds that spirit, or the life of matter, is a result of the movements among its constituent parts, and is thereby directly antipodal to Spiritualism as above defined. As expressed by Prof. Huxley it is the theory that life has a physical basis, the opposite to which is that life is the physical base. But our correspondent says:

STEBBEN, Huron Co., O., 1874.

Permit me, then, first to notice the first paragraph of article "The Evolution of Thought," and to say that although fully convinced myself of the truths, so far as they are already eliminated, involved in the theory of evolution—and these have remained the settled convictions of my mind for more than thirty years—I am yet doubtful whether any comparatively considerable number of the otherwise intelligent class of human kind have yet accepted the evolution theory, opposing as it does that of special creation, and involving of necessity a disbelief in the existence of a personal God; but that "the theory goes rather to substantiate the materialistic theory that God and Nature (force and matter?) are one and the same," is not so clear to my mind. That God is the force and life everywhere found in matter and developed in its at present highest known degree in the sub-organism man, and manifested as intelligent being and power, is quite a different matter.

Second paragraph: If the intelligent inquirer reaches to a point in his investigations where he sees that matter existed in elemental form, when there were no two of the "recognized elements;" or else, when all matter was a common element filling space "without form and void" (void of all form and universally diffused), it seems to me the next inquiries should be, rationally assuming that matter was uncreated, what were the primal elements of which matter was composed (for not all of the "recognized elements" of the science of our day were primal, I think), and what their condition?

Huxley says, I believe, that if he should go back to a beginning he should expect to see living protoplasm evolved from non-living matter, but how evolved is the question, how can one conceive of dead matter capable of motion *per se*? and if motionless *per se*, which is conceivable, how evolve form out of non-form? And does not evolution, in connection with the theory of the non-creation of matter or its eternal existence and its final condition, imply beginning of motion, life and form? Is there any known principle of spirit or spirit or force, either in or out of matter, that could have imparted life and motion to dead matter? and what is motion or the action of matter but the evidence of life in matter!

Permit me now, then, to suggest that a true theory of evolution must embrace the knowledge of the principal elements and their primal condition out of which matter is constituted, and the knowledge in some degree of the character and power of the latent indwelling spirit of force by which evolution is caused or accomplished.

Again, if the evolution of thought is analogous to the evolution of material forms, is matter and form the cause of the evolution of thought (as held by materialists), or does thought suggest form and manifest itself through form? Is it rationally conceivable that matter without thought or thought involving principle, can create or compound thought out of itself? or that thought without matter can create or compound matter out of itself, or that either intelligence or matter can create something out of non-pre-existing nothing of its like or kind?

If there be a source of life as is recognized, conceded, is it less intelligible or rational to suppose that thought, intelligence, originates in that source rather than in dead matter; or that the force that constitutes the life and causes the motion of matter, also imparts intelligence rather than that dead matter creates intelligence out of its, of course, non-intelligent self?

Trusting that I have made my meaning intelligible to you, I submit the above for your consideration and remarks, or answers, after which I may have more to say. STURGIS.

We are of the opinion that a very large proportion of scientists have accepted the theory of evolution. But it is also evident that an equally large proportion of mankind in general have not accepted it, simply because they do not know anything about it, and they therefore stand neutral. We cannot conceive of a person accepting the theory that every effect is produced by a competent cause and at the same time rejecting the theory of evolution. Indeed, it seems to us to be the theory itself. If cause and effect follow each other, as there can be no doubt that they do, this is of itself a sufficient basis of evolution, unless it be affirmed that there are two methods of creation—one special and the other general—which idea is so utterly at variance with all that is known, that it is to be doubted if any consistent theorist could even think such a thought.

We think, therefore, that we were correct when we said that the theory (of evolution) goes rather to substantiate the materialistic view, than otherwise, because the overthrow of a personal God, the creating genius of the universe and the remanding of all power back to matter, is virtually materialism, subject only to the distinctions to which we have referred above. It is almost universally acknowledged that the tendencies of scientific investigation of the last quarter of a century have been evidently in the direction of materialism; and it is only a few writers of the school to which Fernand Papillon belonged, who have endeavored to counteract this tendency, and to show the failure and fallacy of the materialistic theory. We may have failed clearly to

state the whole inference in the particular sentence quoted by our correspondent, but elsewhere, in the article from which it is extracted, it is evidently held that the "oneness" meant is the unity of method rather than that of absolute identity. If we were to state our highest conception of this point, we should say that spirit and matter are the two opposites, which together form what we know as God; and this is doubtless the point which our correspondent thinks was not clearly stated and which "is quite a different matter."

Investigations into primordial conditions are necessarily *a priori*. We are obliged to take facts as we find them and follow them backward. We cannot look backward to the beginning as the Bible pretends to do, and find a creating point from which to start and follow matter down through its various gradations and changes. To do this, would be originally to assume something arbitrarily, which from its nature would be impossible of verification. If, therefore, we find that the highest form of organized matter were made possible only by and through various previous integrations and disintegrations; if by geological and biological investigation it is found that organic life were possible only after various epochs of inorganic life, and that there were several periods of this sort of life—various strata and formations—it seems impossible not to conclude that all of these are but successors to a primal organization of two different elements; or to dissimilar movements set up in the different parts of the same common element.

Undoubtedly the next question is, of what is matter composed? But here the realm of speculation must be entered. There is nothing to resolve except the elements and the force that moved them. In this is hidden the solution of the only problem to be solved that can determine absolutely which is the dominant part of the whole—whether it is force or matter. But it is not probable that the origin of organization is contradictory to all its experiences. The fact that we cannot investigate beyond the original unity of two elements or the different action of the same element, should be no bar to the acceptance of what is legitimately to be drawn from the facts of evolution, from that point upward to man. From a condition where matter was without "form and void," or where space was filled with a common element, there are known laws by which various theories may be and are built up, and which may ultimately be so logically deduced as to bear the stamp of self-evidence; but when an attempt is made to determine the composition of matter itself, the realm of the infinite is invaded, in which nothing except infinite comprehension is capable of self-evident statement.

It is not evident, then, that a knowledge of the constitution of primal elements is necessary to a true theory of evolution. It is sufficient for a theory if the law that governs the movements of matter is discovered, without going so far backward as to ask whether matter is self-existent or was created. It might as consistently be held that there can be no true theory about any of the special facts of existence without a knowledge of the origin of the matter involved in the existence, as it is to hold the same of the general theory of evolution. At least it seems so to us.

We do not see that it would be any more difficult to conceive of "living protoplasm," evolving from so-called non-living matter, than it is to conceive of a higher kingdom as evolving from a lower, of the animal kingdom following after, as a result of, the vegetable kingdom. The difficulty is to imagine that there is a difference, in fact, in the "living" life in "living protoplasm" and in the life in "non-living matter," and the only way in which this difficulty can be removed, is to take the common-sense view, that all life, as well as all matter, was originally homogeneous. Nobody disputes the fact that the same matter of which the animal is composed once formed a part of the lower kingdoms. Is it any more difficult to conceive, indeed does it not follow as a necessity, that the same is true of the life of the animal?

The real difficulty then is to conceive of dead matter and of motionless matter. Where there is no motion there is death; and we all know well enough that there is no such thing as death absolutely; that which is called death being change merely. Change is a necessity of evolution and is the only evidence of life. Change is the evidence of the existence of force, and if there ever was a time when there was absolutely no change then there was a time when there was no existence, because an existence of which there is no evidence is non-existence. To conceive of such a state, and of a change from that to motion and life is to make that change "the Creation." It is impossible then, consistently, to imagine a time when life and motion were imparted to dead matter, and at the same time to deny the existence of a personal God who created the world out of nothing by His almighty fiat.

Now form is the result of the movements in matter. Matter does not change, except through new integration to constitute new forms. Form, then, is the expression of matter. Is it any more difficult to think that thought is the result of the movements in the life of matter, is the expression of that life made possible through the various organizations of matter, than it is to conceive what we know about matter *per se*? If thought does not evolve it is self-existent, and works upon matter for the formation of methods through which to express itself. In other words, if thought is not the result of evolution among the elements of life, then it is the creative God. We have no proof—there can be no proof—that this is true; but the evidence is that expression and form accompany each other, neither being

the result of the other, but both being results of the persistent action of force, or of the life contained in all matter in common. The substance of a given thought is the same that composed various previous and lower forms of thought, the same as higher forms of matter are composed of various lower and previous forms of matter. It seems to us that to accept one is to receive the other, while to deny one would be to deny both. Both thought and form are the results of the action of force upon or in matter, neither created by the other, nor either dependent upon the other as separate entities; but dependent upon that to which a prior investigation leads, which is incapable of further resolution by analysis—that force and matter, "without form and void," which so far as we can now determine, scientifically, was the beginning, but which we know was not the beginning, because matter then existed and was acted upon by force. These two persistent elements of the experiences of the universe are found in existence. They give us no solution from whence they came or by what command; but with them, there are theories established which consistently account for all the facts of the past and present, and from which all that may occur in the future is possible of being foreshadowed.

This is a subject which requires careful thought—more exact than can be bestowed upon it during the hurry and bustle consequent upon a lecture tour; and if the ideas are incompletely advanced or explained we shall hope by further and sterner consideration to make our position clear ultimately. Meanwhile we court criticism generally.

REVOLTING REVELATIONS.

The English papers teem with leaders and letters on the subject of the best method to be followed for the purpose of checking the crime of infanticide in that country. The difficulty appears to be that Mr. Bull cannot yet strike out a plan by which he can at once neglect the children and diminish the crime. As to fulfill both these requirements is a manifest impossibility, our transatlantic brethren and sisters usually come to no conclusion upon the subject. At a late meeting an adventurous orator proposed the establishment of foundling hospitals with revolving baskets, similar to the one we lately had in New York, but the idea was vetoed, "because such humane contrivances," it was asserted, "tended to increase immorality." The meeting forgot that the lack of them "tended to increase murder." But the true reason, it is surmised, is, not that they would increase immorality, but that they would increase the poor-rates, which is a crime even worse than murder in that pauper-ridden country. The bewilderment, meantime, of poor Mr. Bull continues to increase in a manner which, if it were not horrible, would be ridiculous. He appears to be lost as to what should be done in the crisis, as Mr. Toots was when the question was put to him, "Sir, in case of a war with Russia, what are you to do with your raw materials?" It is a pity that Mr. Bull is not a cannibal, Mr. Toots' answer follows so readily, "Cook 'em, sir, cook 'em!" It will be remembered that Dean Swift solved a difficulty, in the case of Irish babies, in a similar manner. But we respectfully inform Mr. Bull that the WEEKLY does not indorse any such suggestion, for there is a diabolical doubt, that in his present state of excitement, he might be induced by us to carry into effect so very practical a solution of his present dilemma.

One would naturally suppose that under such awful exposures as have lately taken place England would be inclined to follow the example of the principal cities of the continent of Europe, in some of which the crime of infanticide (if not of feticide) is almost unknown. Their system is simple; it is merely to provide homes for all destitute infants. This may not agree with British political economy, but it is not bad Christianity. It really ought to be adopted in Great Britain for statistical reasons. It is important that the world should know the minimum of milk which will sustain life in a baby, and also whether some artificial food could not be manufactured which, at a still lower cost, would support infant existence. In a country which inhumanly boasts that it feeds its paupers at less cost than its criminals, we might hope to obtain a correct conclusion on that matter. But the subject is too fearful for ridicule or even contempt, and that it is so let the following statement, which is taken from a London paper, prove:

"In foundling hospitals a very large proportion of the children brought in are well known to be the offspring of married parents. Not a few were deposited at the London establishment by night, by parish officials; but many more by married couples who had as many on their hands as they could provide for. We need not recall the disclosures of our law and police courts for the last twenty years to see how little can be done by any association which confines its regards to illegitimate children and their mothers. There is the abuse of burial clubs, so fearfully revealed a dozen years ago, and impressed on us by the trial and execution of parents in more than one county in England; criminals only too truly regarded as specimens of an order grown up under the shadow of an evil principle, viz.: that of insuring the death and not the life of the children. There are the poisonings, whole nests of which are discovered from time to time, sometimes in our less prosperous towns, but oftener in the rudest country districts, where the depressed rural class seem to be only half alive in body and mind, and susceptible to animal and devilish propensities and notions accordingly. Now in our eastern counties, now on the south coast, now in nooks and corners, where intelligence scarcely penetrates, cases turn up which appal the judge on the bench and perplex the jury—cases of the murders of many infants in succession. There are women in many parts of England who will do the job for cottage mothers as well as for perplexed maid-servants. Then there are the cases of the fearfully over-driven wife who has had before her the fearful alternative of sacrificing her infant's life or her own, which latter

would probably involve that of the elder children. As soon as she is up from her confinement she must go out and work and get food for the latter. She leaves her infant in hands in which it is sure to die; to die of improper food, drugs and neglect. The mother knows it will die, and is relieved when it is gone; and she has no pain of conscience, because she knows she could not do otherwise than commit this child-murder. Her husband cannot, will not, or does not support the elder children; she cannot even complain to the magistrates of his not doing it; the workhouse is not open to them while the father lives at home. She has to choose between them and the baby, and the baby naturally undergoes the doom. Then again, midwives, as well as half-barbarous parents, are positive that infants 'are better off with the Lord,' and are quite easy about sparing them the pains of a hard and troublesome life."

But there is another and, if possible, still more frightful view of this Gehenna. It is, alas! not confined to Great Britain. Fearful revelations of the class of crimes alluded to have been exhibited in the New York papers of the past year. The whole subject is monstrous—it is a pit of horror. The questions under it ought speedily to be faced, by true men and women of all classes, both here and there. It is certain we are far less guilty than Great Britain, where the systematized oppression of the laboring classes has culminated in murders whose numbers may be guessed at but can hardly be computed. Sufficient reasons, we might almost say in some instances excuses, are given in the above extract to partially justify present in lieu of protracted suffering. "The mother knows it will die, and is relieved when it is gone; and she has no pains of conscience, because she knows that she could not do otherwise than commit child-murder." Such is the picture of the condition of humanity in the richest country in creation. Surely there can be no lower earthly perdition for a nation than that in which mothers are compelled by want to slaughter their own offspring; and yet, on its own showing, such is the case of Great Britain.

THEOLOGICAL OR CREDAL MADNESS.

An eminent Scotch surgeon, Dr. Abercrombie, on being called on to testify in a case involving the subject of the lunacy of Miss B., a testator, in reply to the question as to whether he considered her of sound mind, replied, "No; he did not believe that any human being was sane on all subjects; that sanity in mankind was comparative only." Whether this doctrine be correct or not, one thing is proven by history, that the most fruitful source of absolute madness in all countries is certainly what is called religion. We present the following recent case to point our remarks upon it:

A singular mania has broken out among the colored people of this city. Religious revivals of the most exciting character have been going on in the churches for some time past, and the colored people generally have become so "enthused" that in many cases their condition actually approaches that of positive lunacy. The same disorder broke out in Kentucky a few years ago, and was called by the medical men "the Kentucky jerks." That it is a disease is very sure.

Yesterday morning the streets in the upper portion of the city were resonant with shouts, groans and mumbled prayers. About midday, in front of the Harrison-street colored school, a scene took place which defies description. Perhaps one hundred children, from eight to fifteen years of age, were mingled in a mass of dancing, howling humanity—all repeating the same formula, all making the same wild gestures, all using the same tone of voice. Bedlam was holding a high carnival of maniacs, and discipline was lost in chaotic frenzy. The giddy mass surged hither and yon, while teachers vainly commanded, entreated and implored the enthused children to come to their studies, but they might as well have talked to the wild waves of the sea when the storm king held his court. Higher and higher rose the tumult, till physical exhaustion brought relief alike to the perplexed teacher and wearied child.

We feel real anxiety concerning the result of this extraordinary hallucination in our city. Without doubt many will become raving maniacs, while the mental power of hundreds will be injured for life. Expostulation is thrown away, and there seems to be no remedy but to wait until the storm exhausts itself.

In many respects the disease resembles the terrible visitation which came over Naples in the seventeenth century, when St. Vitus or St. John's dance took the form of an epidemic and spread over the entire city.—*Petersburg, Va., News, April 24.*

It is the belief of the WEEKLY that all religions which profess to deal in a knowledge of the Deity and celestial genealogies are more or less stimulants. The churches are the spiritual grog-shops of the people. Some sell only one kind of stimulant, some sell all. In the Protestant churches you can get any kind you prefer, from the small beer of Episcopalianism to the whisky of Methodism or the rot-gut of Mormonism. Catholicism keeps a variety and furnishes its goods according to the demand of the applicant. The Catholicism of a Lord Baltimore is a very different thing from the Catholicism of a Torquemada. To the educated it is an easy-fitting garment which can be carelessly worn, but to the uneducated it is the straitest of strait-jackets, and is tightened according to the ignorance or superstition of the worshiper. We do not condemn any faith that is real, we only object to sham. All religions have done and are doing their work, when people become more developed they will fall away into disuse. They are doing so now. Spiritualists may be said to be under a new dispensation, although that term is not strictly accurate, for the foremost of them have dispensed with dispensations and are in a state of spiritual freedom. Next come the Frothinghams and Beechers and their followers, who manufacture their creeds as they go. Like Mohammed they assume to get their instructions direct whenever they need them. If the Bible displeases them they quote it and condemn it, as the pastor of Plymouth did a few Sundays ago, when he called the Sermon on the Mount, ironically, "a precious dispensation." These cannot be called spiritual inebriates, though they merit the name "heretics," that is, "choosers." After these come,

probably, the Episcopalians, which is a mighty easy belief for the wealthy, as it ought to be, having been manufactured in Great Britain, whose real God is Mammon.

With the exception of those Spiritualists who are not religionists also, these latter-mentioned may be considered as specimens of the milder form of the disease of Spiritual mania, but should the same obtain power, as they are trying to do under the Y. M. C. A., the consequences would become alarming. Then, no matter under what name, all credal faiths present similar aspects. Then Catholicism in Spain, Episcopalianism in Scotland and Presbyterianism in New England prove that they are cousins. The disease, *mania theologica*, in the form of an epidemic, is always attended with fatal results. Without it, it is difficult in these days to goad men to bloodshed; with it, women, as in the temperance crusade in the West (which has already entered upon the phase of force) prove no exception to the rule. Wherever the so-called religious element enters into public controversies it is almost sure to bring war and death in its train. The most alarming feature of the British labor movement is the entrance of religion into the Granges in the persons of their leaders, Joseph Arch and Mr. Ball. Both of these men have been Methodist parsons, both have been agricultural laborers, and, to their honor, both are now earnest Labor Reformers. But they can't keep out of the shop. At a late meeting at Spalding, in Lincolnshire, reported by a correspondent in the New York *Herald* of May 1st, and which was addressed by Mr. Ball, we find the following hymn, which, we are told, was sung *con amore* by the 500 laborers who attended the meeting:

Lord, as Thou didst invite of old,
We weary, heavy-laden, come;
Thy roused, uprising poor behold,
And those with hopeless misery dumb.

Beneath our feet we tread the lie
That our great wrongs are Thy design—
That we in want should live and die
While others share the corn and wine.

Crowned Justice! hear our cry of wrong;
Throned Love! attend our wail of pain;
Plead Thou our cause against the strong,
Who serve as god, the Moloch gain.

Lord, make us patient, as Thou art,
Yet constant to our great design;
From thoughts of vengeance keep each heart—
Justice and love are both divine.

More men, more manhood now accord,
Make us more worthy to be free;
Where dwells the Spirit of the Lord,
There is the home of liberty.

If this religious element should obtain in the British labor question the old battle of the Cavaliers and Roundheads will soon be recommenced. It takes credal faith to put the spice into public controversies on both sides of the Atlantic. We regret that it is so, and wish the world had grown wiser, but we fear it has not. The right-thinking people of the Union have escaped religious butcheries through the divisions in the ranks of religionists. Given the position of absolute power, and all credal religionists become tyrants and madmen. When they cannot exert authority over others they exert it over themselves. There is no difference, save in name, between the ranting Methodist who kisses Jesus in a trance in a camp-meeting, and the howling dervise of Turkey who has just laid his head in the lap of Mohammed. As they treat themselves so such men would treat others. The days of martyrdom are not past. Every man-made God demands human sacrifices. If they are not now readily obtained it is because the power is lacking, not the will. Only last week our correspondent, William Foster, Jr., pointed out the fact that the *Galaxy* suggested the "cremation" of a few mediums. It is fun now, to-morrow it may be sober earnest. In all times of religious excitement human reason is surrendered to something much stronger and far more deleterious to the peace of society than alcohol. The man with the poker only attacks individuals, but the spiritual *delirium tremens* has, at times, goaded almost all civilized nations into blood and crime.

If we, as a people, have escaped this *mania theologica* it has been more by good fortune than by design. The circumstances under which the Revolutionary War was waged compelled the institution of religious liberty, which we hold to be the very foremost footprint of present human freedom. There remains yet another step to be taken: it is the admission and ordainment of that individual or personal sovereignty of woman and man, at all times and in all places, which forms the natural complement of religious liberty and without which the latter is shorn of much of its excellence to half the people of the United States.

BERGH ON BABIES.

The following characteristic letter of the New York champion of the rights of the brute creation appeared in the *Herald* of the 2d inst. The confession it contains—viz., "that there are almost countless little human beings in this great city that are habitually treated with as much cruelty as are the inferior animals"—is not complimentary to our Christianity, or even to our humanity, but is believed to be too true. Our readers will remember that the only "Bergh" that has of late called attention to their interests has been the "WEEKLY," which has repeatedly pointed out our communal duties in such particulars. We believe that little children have rights that adult men and women are bound

to respect. Society has recognized one of these, viz., education; but it must recognize all, or it will suffer the consequences of its neglect of duty. Here is the letter:

NEW YORK, April 30, 1874.

To the Editor of the *Herald*:

Having been partially instrumental, lately, in rescuing a child from the cruel treatment of an unfeeling woman, I find myself frequently applied to to interpose in behalf of others. It is only necessary to cast an eye over the vast field in which I labor at present for the protection of helpless dumb creatures, to realize how impossible it is for me to include within that domain a proper supervision of the little unfortunates of our own race. This I regret as profoundly as any one can. But while reluctantly avowing this inability, I have thought that I could offer a useful suggestion, and one worthy of a place in your columns.

Let a "Society for the Prevention of Cruelty to Children" be formed, without delay, and, in view of the successful working of the institution over which I preside, let it be modelled on this one. There is a strong analogy between the purposes of both, viz., the protection of the helpless child and the speechless brute. It may be asked, and I feel the appositeness of the inquiry, "why create another society to do the work of those numerous infant associations already maintained by the State?" I have no other answer to make than to declare that there are almost countless little human beings in this great city that are habitually treated with as much cruelty as are the inferior animals, and that is saying all that can be urged; unless I supplement the fact that this savage treatment tends to extinguish nearly every quality, except the outward form of humanity, and substitute therefor the instincts of the wild beast, which react again on ourselves, and thus continually torment society. And now to the point. That this immense field exists, and that unpaid laborers are needed in it, no one will deny; but then, where are they to be procured? I will tell you. In the clubs of this city there are at least 500 young gentlemen who, with ample means, and I prefer to believe, with kindly feelings also, if once aroused, live with no other object in view than self—in the most comprehensive sense. In addition thereto there are quite as many beautiful, accomplished and tender-hearted young ladies, who—well, no matter.

Now, let both these unfortunate—I mean fortunate—branches of the great human family call a meeting in the Academy of Music, where they have so often met before, and let the most earnest and devoted one that can be found make a forcible appeal. Let him—if it be a man—depict in simple but glowing terms the soul-sufficing joys derived from a day well spent in striving to rescue some little fraction of humanity from physical suffering and moral death. Let him figure to his audience the enviable emotions inspired by the encounter of a noble young fellow with a charming pet of fashion upon a rickety staircase leading to the gloomy chamber where, in a corner lies crouching the wasted body of some little being, possessing a soul like to their own, and perishing, perhaps, before their timely arrival. Let him demand of his hearers whether hands ever met and were clasped in the giddy mazes of the ball-room with such sublime delight; whether the opera, the concert or the "kettle-drum" ever yielded such rich, substantial, incomparable pleasure as such an interview? If, after a trial, they shall answer in the negative, then have I misinterpreted my own sensations while working in a more humble sphere.

Respectfully,

HENRY BERGH.

Although sadly neglectful of the children of our community we would not have our numerous readers infer that our city government is always heedless of its duties. It attends to every cause that has "money" in it, and last week passed an edict to protect our people from the unauthorized visitations of "riotous cats," for such were the words in the same. As to the desire expressed by Mr. Bergh, that the lilies of the valley of Fifth avenue, who "toil not neither do they spin," will turn their attention to the little humans, when most of them are already provided with Spitz dogs and Italian greyhounds on which to expend all their delicate sympathies, we think that such a suggestion comes with an ill grace from a friend of the four-footed creation. The better way assuredly would be to appeal to the clergy of all denominations, who are continually painfully proving to the public that they have, as a body, very strong human affinities, to give their aid in this crisis. Any way is better than leaving the little ones where they not unfrequently are now, viz., in the hands of the police authorities, who, only a short time ago, arrested over one hundred and thirty of them at one swoop, and imprisoned them by way of giving them a lesson in morality, for the grave crime of pitching pennies on Sunday.

The great question of the age is what is to be done with these children? We all know that each and every one of them that lives will prove either a blessing or a curse to the next generation. Society says, "Let them alone; they are no affair of mine." The Church says, "Send them to Sunday-school, and I care not what becomes of them the rest of the week." The State says, "I will put a sword in their hands, and I care not how they use it." All of these ignore their real duties in the matter, more or less. The WEEKLY, in turn, addresses the State, and says: These are yours; all the attention you bestow upon them will be reciprocated; all the moneys you expend in promoting their physical, intellectual and moral welfare will be returned to you in the near future with compound interest. As a matter of simple humanity, of the soundest economy and the highest self-interest, we charge you to lovingly make ample provision for these little ones. In the past, attention to them might be, and generally was, neglected, but, at the present time, their condition is the gauge by which is measured the civilization of nations.

SHOULDER TO SHOULDER.

There are no more hopeful or more certain symptoms on which to base hope for the speedy success of the Labor Reform movement, than the organizations springing up among us, which, under the name of "Patrons of Industry, Industrial Brotherhoods, etc.," are uniting the labor force of the country and welding the farming, mining and mechanical interests into one solid and soon-to-be organized body. Our readers will remember that in these the claims of women are represented also, so that the great social movement may be said to be more or less united with the same. Any one

who reflects upon the subject must perceive, that, in this country, there are workers enough to right their own wrongs, and to rule the other non-producing classes, whenever they are enlightened enough to unite and by means of the ballot to assume their numerically proper position.

In Great Britain the case is somewhat different, but during the past week occurrences effecting the Labor Reform movement are there taking place which are of the highest magnitude. As these are well enumerated in a leader of the New York *Herald*, of May 1st, we take the liberty of presenting our readers with the following extract from the same:

"Our correspondent asks us to accompany him to the agricultural section from which he writes. We there see over four thousand farm laborers on a strike. They ask for higher weekly wages, for better cottages, for opportunities of educating their children. These laborers have been receiving thirteen shillings a week (less than four dollars), and now ask for fourteen. It seems that not long since they had formed themselves into 'an Agricultural Union.' The purpose of this union was self-protection and counsel. The farmers not only refused to give them the additional shilling a week, but they informed them that if they did not withdraw from the union they would be 'locked out'—that is to say, given no work at all. The laborers replied that but for the union they would now be working for ten shillings a week, and declined to withdraw. So the 4,000 farm laborers were 'locked out.' The farmers supposed that the union would not be able to support the four thousand laborers. The trades' unions came to the support of their agricultural brethren, and now we have the singular fact that the farm laborers are sustained in their contest against the farmers by the hard earned money of mechanics and artisans in the large cities and towns. In other words, labor recognizes the brotherhood of labor, and together mechanic and farm-laborer will stand or fall."

As the clown says in the circus, "here we are again." Mechanical and agricultural labor absolutely and practically uniting by love, which is the strongest of bonds. There are twelve hundred thousand agricultural serfs in England, for the conditions under which they exist prove such to be their real status—that is if William Cobbett's definition be correct, which is, that "rags and bare bones are the badges of slavery,"—who will never, never, never forget the loving hands of their brother and we trust sister toilers in the cities, which in the time of sorest need have thus been stretched forth to sustain them. Contemplating such actions as are now daily exhibited in the field of labor, the WEEKLY takes heart of hope for the good cause of humanity. It laughs to scorn the insolence of the attempt of a few hundred boss carpenters to override the law of the State of New York, and force their working brethren into the old dungeon of ten hours a day slavery, and notifies them to prepare for far greater changes than that of the question of time between the employed and employers. It gladly recognizes that the masses of humanity are appreciating the fact that their interests are not bounded by nations nor separated by oceans, but are one and the same in all parts of the globe. Lastly and most especially, the WEEKLY being aware that the revolutions it has so long advocated are near at hand, rejoices in the fact—proved by the true charity thus exhibited by the Trades Unions to the Granges of Great Britain, heralding the union between mechanics and agriculturists—that such changes will not burst upon the world like devastating torrents, portentous only of destruction, but as gentle rains descending upon the parched earth will be productive of good only; reanimating and reinvigorating the physical and moral status of mankind.

TO OUR FRIENDS AND SUBSCRIBERS.

Having now passed safely through the ordeal of a trial in which our personal liberties were at issue, may we not ask all who are in any manner whatever interested either in us personally or in the doctrines advocated in the WEEKLY to come forward to its support. All the hard-earned money of our recent lecture tours of one hundred or more nights has been exhausted in securing a successful defense. Therefore we ask, with a certainty of ready response, that our friends and readers will at once see the necessity of standing by us in the present exigency. To renew your subscriptions and send in new subscribers should be your pleasure not less than it is your duty, since it is your battle which we have fought and won.

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J. O. Barrett, Battle Creek, Mich.
Chas. G. Barclay, 121 Market st., Allegheny City, Pa.
Capt. H. H. Brown, Brownsville, Mo.
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MISCELLANEOUS.

[From the Louisville Courier-Journal.]

HOW GADSLEY KEPT HOUSE WHILE HIS WIFE WENT CRUSADING.

Learning that Gadsley's wife had become a leading emotional force in the crusade party, leaving her husband in charge of home affairs, I took time one afternoon to call on him; and I may as well confess, now that I am out of his hearing, that it was purely a motive of curiosity that led me to Gadsley's house on this occasion. I was attracted thither by an uncontrollable desire to see how a poor, lone, long-suffering man would manipulate a family of eight or nine children. How he would manage, curb, restrain, subdue, control them, feed them and wash them up in a way they should go. He met me at the door, and I immediately perceived by the signs of delight which shone in his eye that he was glad to see a familiar face.

"Well, well," said he, "really I am overjoyed to see you. Come in, come in; haven't seen a soul before in three weeks. Sorry, though, only half of us is at home. Very sorry—sorry on your account. Fact is, Brown—here, Emeline Bell, take Mr. Brown's hat—fact is, my wife is not in. A glance at the surroundings of this interior will prove sufficiently to you that no gentle woman lends her cheering influence here. Wife is out in town to-day—Hoonchensphlizer's or somewhere—started promptly on time as usual early this morning. She is out doing what little she can in her feeble way, poor thing, to clog the wheels of the social juggernaut. Samantha, daughter, bring the shoe brush and dust a chair for Mr. Brown. Whew! how the dust flies. There, that's better. Now, Brown, do take this arm-chair and make yourself easy; may as well be comfortable when you can. I do so like to see people comfortable. Well, as I was about to say, wife has been out battling manfully against the accursed rum traffic now going on seven weeks, regular and—"

"And meantime," interrupted I, "you have the supervision of affairs in the house, and look after the children."

"Supervision? Well, yes, exactly. I am throwing in a few endeavors in that line. Am doing something in— Only look at that child. Buddy, give me that poker. No, I don't want the window fixed. You have fixed windows enough already. Here! sit down here. There! now fish away in that ash-pan and be quiet for one minute, will you?"

"That baby," resumed Gadsley, "is insane on fixing things. He never rests from his labor of repairs to this house. Look behind you at those windows—scarcely a whole pane to be found. See the array of old hats and things that I have crammed into the sash, and only look at the wall paper where he has skinned it off until the walls resemble the ruin of a panorama of circus bills. I tell you, Brown, the very old boy is in that last hope of ours. But, let me see. Where was I? Yes, I am supervising things here. I rather like that word, it is so fitting; doing things in an amateur way toward housekeeping. You remember the story of the man in Arkansas, how he kept hotel? Well, I am keeping house something as he kept tavern. I am a feeble imitator of the man in Arkansas. I am doing my levellest to keep the house from going to the dickens; but it will go there in the long run. It is bound to go there, in spite of my administrative ability."

"Do I understand you to say," I ventured to inquire, "that you are taking care of the house and all these children without other help?"

"Certainly! That's just what I am doing. I am devoting my whole time to it, giving the matter my exclusive personal attention. Why, bless me, yes! You see, we fell out about a servant—I mean we disagreed. Wife wanted me to get—"

"Hello! what's that? Don't you smell fire, Brown?"

"Yes," said I, "something burns. There it is! Gadsley—it's the baby—the baby's clothes are on fire!"

"Why, Buddy, what in this world! Never mind—don't cry. It's all out. There! Tush—there! Now who would have thought there was fire in that ashes? Such a thing never occurred to me. There! N-e-v-e-r mind! Want down? Want to go to Charlotte Ann? Well, take him, my daughter. There—go to Charlotte Ann."

"Yes," Gadsley went on, "she wanted me to get a black woman, old Aunt Linda, to come and look after things and do the cooking. Well, to tell the truth, old Aunt Linda isn't any too honest; and, besides, the children don't like her, and so I suggested that we get the white girl who formerly lived at Smith's and wants a place. She is an excellent girl; honest as the day's long and neat as wax. But, no; wife wouldn't listen to the proposition, and would have old Aunt Linda or nobody. I can't understand why she should be so set in her ways. Can't fathom her motives in the matter but, at any rate, I took the other alternative. I took nobody, and here I am sole supervisor of this menagerie, supreme controller of the outfit, master of the rancho, and when—"

Gadsley's attention was here drawn to the movements of the twins, who, by means of some twine, appeared to be making up a sort of lightning express train by coupling the cats together by their tails, but the father laid an injunction on the train and it failed to go out on the regular run.

"Now, Herbert Spencer, and you, John Stuart Mill, just untie those cats this moment. This moment! What is the earthly use in tangling up those cats in that cruel way! It does seem that you are trying to drive your father into a mad-house. There! Now turn those cats out-doors and march yourselves off into the kitchen. Hush! No words to me. March, I say!"

"Those twins are more bother to me than all the other children put together."

"I say, Brown, when you consider how short a time I have been engaged in this work, I think you will find that I am doing about as well as can be expected. I am by no means perfect in it. Of course not. You cannot reasonably expect a man to make a situation like this in seven weeks. Really I have succeeded beyond my most sanguine expectations. At first I didn't like it, didn't regard it my duty, and undertook to express my views on the subject to Maria; but, Lor' bless you, she talked me right down! You know how she

can talk on temp'rance and woman's rights and the franchise and things when she warms to the subject a little. Why, that woman talks to me like a father, as it were. She is merely a mother, you understand, but she talked to me like a father, and the result was I became a convert to her ideas at once, as I always do after listening to one of her overwhelming speeches. Then I settled down to my work and went at it with a will—went at it with as much dead earnestness as if I were going to take a drink."

At this juncture there was a crashing noise in the adjoining room as of broken glass, and soon Samantha peered through the door to say that "Herbert Spencer had gone and broke mother's bottle of rheumatic liniment and spilled it all over things."

"Yes!" exclaimed Gadsley, "I knew it. I knew that liniment would go. Well, when your mother comes home with her rheumatics in her knee joints there will be lively times in this house; that's all. There will be a storm in this locality that Old Probabilities hasn't got down in his chart. You couldn't have broken the clock, or some furniture, or a looking glass? No; you must break the liniment bottle and shatter your father's piece of mind for the next month to come. You couldn't have gone out in the yard and chopped down a few trees, or killed the canaries, or sawed the banisters out of the porch railing? Of course not. There is no amusement which is comparatively innocent that will satisfy you. Don't boo-hoo round here. It's not tears we want; it's liniment. Hold on, Brown; you are not going?"

"Yes," said I; "I must be off. I have an engagement in town set for five o'clock. I merely dropped in for an hour to see if there was anything I could do for you. Well, good by, Gad. Good by, old fellow."

"No—but hold on, Brown; won't you stay for tea?"

"No, I can't possibly. You must excuse me to-day. Good afternoon."

And I was off. I have given only the most prominent incidents which happened in this bedlam during my stay. There were many, very many of those minor joys that sweeten and flavor domestic life, which came under my observation, and which need not be told. I have not time nor space to narrate them. The public is now, I believe, willing to admit that, before his conversion, John Allen was the wickedest man. And only a day or two ago we read in the newspapers of one who is the meanest man; but if you have not fully settled upon a candidate and should be called upon for a verdict as to who is the most patient man—won't you please vote for Gadsley?

OFFICERS OF THE AMERICAN FREE DRESS LEAGUE.

The list of officers of the above-named organization, as published by us May 2 was incomplete. We give the corrected list below:

Presidents—1. M. Allen, S. L. O. Allen, So. Newbury, Ohio.
Treasurers—Dr. R. T. Trall, Florence Heights, N. J.; Dr. Mary B. Lucas, Newfield, N. J.
Recording Secretaries—O. F. Shepard, Vineland, N. J.; Benj. R. Tucker, New Bedford, Mass.
Corresponding Secretary—Mary E. Tillotson, Vineland, N. J.
Vice-Presidents:
For Ohio—Dr. Thos. W. Organ, M. S. Severance, Painesville.
For Vermont—Dr. Martha Williams, W. V. Hardy, Concord.
For Maine—Seward Mitchell, Cornville; Emeline A. Prescott, North Vassalboro.
For District Columbia—Dr. Mary E. Walker, J. W. Bell, Washington.
For Pennsylvania—Dr. R. Garter, Mrs. Carrie Taylor, Phil.
For Delaware—Dr. Mary B. Heald, Dr. Pusey Heald, Wilmington.
For Virginia—Sarah L. Tibballs, J. Q. Henck, Manchester.
For New York—Dr. L. A. Strobbridge, Cortland.
For Massachusetts—Dr. S. A. Vibbert, Somerville.
For Michigan—Lamilla F. Stegeman, Albert Stegeman, Allegan.
For Illinois—Sada Bailey, W. C. Elliot, Waukegan.
For Iowa—Werner Boecklin, Cornelia Boecklin, Burlington.
For Missouri—A. W. St. John, Mrs. St. John, Carthage.
For Kansas—J. H. Cook, Dr. Frank Cook, Columbus.
For California—Sarah Michener, James Michener, San Jose.
For Rhode Island—Mrs. C. M. Pinkham, Providence.

PEARLS FROM THE SEA OF THOUGHT.

BY LAURA CUPPY SMITH.

"All the virtues are means and uses; and if we hinder their tendency to growth and expansion, we both destroy them as virtues and degrade them to the rankest species of corruption, reserved for the most noble organizations. For instance, non-intervention in the affairs of neighboring States is a high political virtue; but non-intervention does not mean passing by on the other side when your neighbor falls among thieves—or Phariseism would recover it from Christianity."—E. B. Browning.

"Surely, if the cross says anything, it says that apparent defeat is real victory, and that there is a heaven for those who have nobly and truly failed on earth."—Robertson.

"In this world there is one God-like thing, the essence of all that ever was or ever will be of God-like in this world: the veneration done to human worth by the hearts of men."—Thomas Carlyle.

"The wealth of a man is the number of things that he loves and blesses, which he is loved and blessed by."—Bailey.

"Heaven is not separated from temporal life by an abyss that in death we must overleap; heaven begins immediately where we first feel impelled for the conception of the divine."—Bettine.

"Would you make yourself dear to every home you enter: form the habit of forbearance, and all your kindred will bless your face for its own benediction."—A. C. Bartol.

"There is no friend of mine
Laid in the earth to sleep;
No grave, or green or heaped afresh,
By which I stand and weep.

"Not they, but what they wore
Went to the house of fear;
They were the incorruptible,
They left corruption here."

—Phoebe Cary.

"'Tis a kind of good deed to say well;
And yet words are not deeds."

—Shakespeare.

"There is no man of so discordant and jarring a temper, to which a tunable disposition may not strike harmony."—Sir Thomas Browne.

"Between the heavens and the earth a glad, fleeting world stretched out its stout wings and lived, like myself in the presence of the Infinite Father, and from all nature around us flowed sweet, peaceful tones, as from evening bells."—Jean Paul Richter.

"Life's harvest reap, like the wheat's fruitful ear."—Mrs. Jameson.

"He who agrees with himself agrees with others."—Goethe.

WHERE IS COMSTOCK?

There is work for this tool of the Young Men's Christian Association in a Christian quarter. In the New York Independent of March 12, a paper edited and published by Mr. Henry C. Bowen, designed to be the representative of gilt-edged religion, there is a picture containing nine nude figures, one, a female, prone on the ground, and eight children; and as a portion of these have wings, I suppose it is designed to have it appear they are angels, so take off the seeming impropriety. This picture is designed to advertise some new invention about a piano, but this seems no excuse for all the nudity. We have heard much of obscene literature within a few months, and Brother Bowen has opened the roll of obscene advertising, according to the ethos of Comstock. This is a very grave offense, for the Independent has a large subscription list and a wide circle of readers; besides, it is a family paper, spiced with religion to give it a flavor and increase its popularity. So this picture, with its nine nudes, the female most conspicuous, has been distributed broadcast throughout the country, scattering "arrows, firebrands and death" among the unsophisticated. This is too bad, and the Young Men's Christian Association and Comstock should rush to the rescue of public morals and have Brother Bowen in court.

Why not? Is the fact that his paper is a religious organ to screen him? It is now more than a month since this picture has been before the public, but the pulpit remains silent. Comstock is as dumb as an oyster, and no United States or State Attorneys have filed information and asked for an indictment, nor has any judge issued a *lettre de cachet* to have the author of the immorality sent to the Centre-street Bastille, the Tombs. The demoralizing picture is on its travels, and no pious dog wags its tongue to protest or rebuke. And why? The publisher is rich, he is respectable, he is religious, he belongs to the "standing order." So the matter is kept quiescent.

A few months ago New Bedford was in a ferment over the seizure of a classical work of art exposed for sale by a tradesman, by the police authorities, who sought to amerce him in fines and penalties for obscenity. But I do not learn that the newsdealers have been prosecuted for exposing for sale this twelfth of March Independent; though to be consistent, the authorities should have proceeded against them instantly. But the law always selects its victims and pays court to an aristocracy, provided it says prayers and sings psalms.

But things will not always be thus. A day of reckoning is coming, is near at hand for all these pious shams, so elaborately varnished and studiously gilded. Religion is in the balance, and already the handwriting on the wall begins to appear; "*Mene, mene*" can be read of all men, and the verdict will in due time flash out, "*Tekel, upharsin*." Spiritualism, the disorganizer and the organizer, is becoming a power, and in its broad philosophy is proving itself to be the harbinger of reform. All creeds, formularies and dogmas are dissolving under its influence, and when the process shall be completed, there will be the evolution of the new order, a religion based on humanity and its possibilities.

WILLIAM FOSTER, JR.

PROVIDENCE, April 5, 1874.

GERALD MASSEY.—To-night the talented lecturer and original thinker, Gerald Massey, will deliver his last lecture in this city. Prior engagements prevent his longer stay. The immense audiences which he has drawn, will, we hope, induce him to pay us another visit before long. The subject of the lecture to-night will be, "The Coming Religion." A great many of the old ones do not appear to work well, this very wicked world is getting no better fast, and the coming religion will probably be adopted because it is better suited to the age than those which were invented during a different state of society from that which exists at present. There is room for a live religion.—San Francisco Figaro.

In neither California nor Scotland is any ceremony or declaration of any kind necessary to make a marriage legal. The mere fact of the parties living together as man and wife constitutes a legal marriage. In Scotland the performance of a ceremony, except among strict church people, is the exception rather than the rule.

ROMAN VON RAMPNY, an Austrian officer and a student of the University of Innsbruck, was recently challenged by several members of an atheistic club. He refused to fight, being a good Catholic, and consequently has been dismissed from the Austrian service.

CRINOIDA DAJEEANA.

THE MAN-EATING TREE OF MADAGASCAR.

The following description of this singular tree, found in the Island of Madagascar, is copied from the *New York World*. It was originally published in the last number of *Graefe and Walther's Magazine*, of Karlsruhe, together with notes upon it by Dr. Omelius Fredlowski, to whom the letter of Karl Leche, the discoverer, from which the following is extracted, was addressed:

The Mkodos are a very primitive race, going entirely naked, having only faint vestiges of tribal relations, and no religion beyond that of the awful reverence which they pay to the sacred tree. They dwell entirely in caves hollowed out of the limestone rocks in their hills, and are one of the smallest of races, the men seldom exceeding fifty-six inches in height.

At the bottom of a valley (I had no barometer, but should think it not over 400 feet above the level of the sea), and near its eastern extremity, we came to a deep tarn-like lake, about a mile in diameter, the sluggish oily waters of which overflowed into a tortuous reedy canal, that went unwillingly into the recesses of a black forest, jungle below, palm above. A path, diverging from its southern side, struck boldly for the heart of the forbidding and seemingly impenetrable forest. Henrick led the way along this path, I following closely, and behind me a curious rabble of Mkodos, men, women and children.

Suddenly all the natives began to cry "Tepe! Tepe!" and Henrick, stopping short, said, "Look!" The sluggish, canal-like stream here wound slowly by, and in a bare spot in its bend was the most singular of trees. I have called it Crinoda, because when its leaves are in action it bears a striking resemblance to that well-known fossil the crinoid lily-stone or St. Cuthbert's beads. It was now at rest, however, and I will try to describe it to you. If you can imagine a pineapple eight feet high and thick in proportion resting upon its base and denuded of leaves, you will have a good idea of the trunk of the tree, which, however, was not the color of an anana, but a dark, dingy brown, and apparently hard as iron. From the apex of this truncated cone (at least two feet in diameter) eight leaves hung sheer to the ground, like doors swung back on their hinges. These leaves, which were joined to the top of the tree at regular intervals, were about eleven or twelve feet long and shaped very much like the leaves of the American aguave or century plant. They were two feet through in their thickest part and three feet wide, tapering to a sharp point that looked like a cow's horn, very convex on the outer (but now under) surface, and on the inner (now upper) surface slightly concave. This concave face was thickly set with very strong thorny hooks, like those upon the head of the teasle. These leaves, hanging thus limp and lifeless, dead green in color, had in appearance the massive strength of oak fibre.

The apex of the cone was a round, white, concave figure, like a smaller plate set within a larger one. This was not a flower but a receptacle, and there exuded into it a clear, treacly liquid, honey-sweet, and possessed of violent intoxicating and soporific properties. From underneath the rim (so to speak) of the undermost plate a series of long, hairy, green tendrils stretched out in every direction toward the horizon. These were seven or eight feet long each, and tapered from four inches to a half inch in diameter, yet they stretched out stiffly as iron rods. Above these (from between the upper and under cup) six white, almost transparent, palpi reared themselves toward the sky, twirling and twisting with a marvellous incessant motion, yet constantly reaching upward. Thin as reeds and frail as quills apparently, they were yet five or six feet tall, and were so constantly and vigorously in motion, with such a subtle, sinuous, silent throbbing against the air, that they made me shudder in spite of myself with their suggestion of serpents flayed yet dancing on their tails.

The description I am giving you now is partly made up from a subsequent careful inspection of the plant. My observations on this occasion were suddenly interrupted by the natives, who had been shrieking around the tree in their shrill voices, and chanting what Henrick told me were propitiatory hymns to the great tree devil.

With still wilder shrieks and chants they now surrounded one of the women, and urged her with the points of their javelins until slowly, and with despairing face, she climbed up the rough stalk of the tree and stood on the summit of the cone, the palpi twirling all about her. "Tsik! tsik!" ("drink! drink!") cried the men, and, stooping, she drank of the viscid fluid in the cup, rising instantly again with wild frenzy in her face and convulsive chorea in her limbs. But she did not jump down, as she seemed to intend to do. O, no! The atrocious cannibal tree that had been so inert and dead, came to sudden, savage life. The slender, delicate palpi, with the fury of starved serpents, quivered a moment over her head, then, as if instinct with demoniac intelligence, fastened upon her in sudden coils round and round her neck and arms; then, while her awful screams and yet more awful laughter rose wilder, to be instantly strangled down again into a gurgling moan, the tendrils, one after another, like great green serpents, with brutal energy and infernal rapidity rose, retracted themselves, and wrapped her about in fold after fold, ever tightening, with the cruel swiftness and savage tenacity of anacondas fastening upon their prey. It was the barbarity of the Laocoon without its beauty—this strange, horrible murder. And now the great leaves rose slowly and stiffly, like the arms of a derrick, erected themselves in the air, approached one another, and closed about the dead and hampered victim with the silent force of a hydraulic press and the ruthless purpose of a thumb-screw. A moment more, and, while I could see the bases of these great levers pressing more tightly toward each other, from their interstices there trickled down the stalk of the tree great streams of the viscid, honey-like fluid, mingled horribly with the blood and oozing viscera of the victim. At sight of this the savage hordes around me, yelling madly, bounded forward, crowded to the tree, clasped it, and with cups, leaves, hands and tongues, got each one enough of the liquor to send him mad

and frantic. Then ensued a grotesque and indescribably hideous orgie, from which, even while its convulsive madness was turning rapidly into delirium and insensibility, Henrick dragged me hurriedly away into the recesses of the forest, hiding me from the dangerous brutes and the brutes from me. May I never see such a sight again!

In the course of my stay of twenty-one days in the valley, I saw six other specimens of the Crinoda Dajeeana, but none so large as this which the Mkodos worshiped. I discovered that they are unquestionably carnivorous, in the same sense that dienea and drosera are insectivorous. The retracted leaves of the great tree kept their upright position during ten days, then when I came one morning they were prone again. The tendrils stretched, the palpi floating, and nothing but a white skull at the foot of the tree to remind me of the sacrifice that had taken place there. I climbed into a neighboring tree and saw that all trace of the victim had disappeared, and the cup was again supplied with the viscid fluid.

The indescribable rapidity and energy of its movements may be inferred from the fact that I saw a smaller one seize, capture and destroy an active little lemur which, dropping by accident upon it while watching and grinning at me, in vain endeavored to escape from the fatal toils.

With Henrick's assistance and the consent of some of the head men of the Mkodos (who, however, did not dare stay to witness the act of sacrilege), I cut down one of the minor trees and dissected it carefully. Seid, however, is waiting for me, and I must defer to my next the details of this most interesting examination.

KARL LECHÉ.

MAY'S ADDRESS TO THE GOTHAMITES.

BY R. W. HUME.

Come away to the country! away! away!

My carpet is spread on the lea;
The trees are in bloom and the air is perfume—
All Nature rejoices in me.
The birds in the bowers are tolling the hours
Since I have arrived with my lap full of flowers
To scatter ere dawn of day.

Come, merchant! your carriage is wailing;
Nay, sigh not, 'tis no time to grieve;
Health is better to hold than your silver and gold,
And a legacy richer to leave.
Your lady's pale cheek it shall bloom in a week;
Not a balsam so rare as the balm-breathing air
That floats on the zephyrs of May.

Come away! leave your balls and your parties,
Your concerts and operas gay;
Hear the brooks roll along, charming stone into song—
'Tis Nature's own music, *roulé!*
No dancer can trip like their bright ripples skip;
Oh! taste them, but dash the red cup from your lip
If you'd relish the nectar of May.

Come, lawyer! we need you. The weasel
Has foreclosed his mortgage on rabbit;
He founds the base claim of his right to all game
"Cap S. On Executors. Grabbit."
Or perhaps you'll define the estate of the vine—
Gain a rule to show cause why its tendrils should climb
O'er the arbors, in frolicsome May.

Come away! leave your toiling and mulling;
And, shopkeeper, shut up your store;
You have a fair wife—buy a long lease of life—
And what can a prince wish for more?
If you'll take a nice drive from that overgrown hive
You shall mark how the bees in their brisk business thrive,
For they do their spring trading in May.

Come, doctor! I've cured half your patients,
Your practice must speedily fail;
Then into your pill-box and drive like a hill-fox
With twenty good hounds at his tail.
Leave word for the sick to come out pretty quick;
For you know grim disease is soon brought to his knees
If he scents but the sweet breath of May.

Come away from your college, pale student,
And learn moral lessons more true;
Leave Homer, and look into Nature's bright book—
I'll open its pages for you.
Your Virgil's a rake, but his works you may take;
It was toying with me that he stole half you see
From the bowers of blossoming May.

Come, parson! your sermons are mouldy;
Your sheep do fresh pasturage need;
They have lived through the fall upon Sherlock and Hall,
And Scott was, in winter, their feed.
If you'll meet me at night when the moon's shining bright
You shall hear the old trees holding forth in the breeze,
And eloquence study in May.

Come away to the country! away! away!
My carpet is spread on the lea;
The trees are in bloom and the air is perfume—
All Nature rejoices in me.
The birds in the bowers are tolling the hours
Since I have arrived with my lap full of flowers
To scatter ere dawn of day.

—Harper's Weekly.

A WIFE IN PURSUIT OF ALIMONY.

In the dictionary of the free lover the word alimony has no place. When the husband and wife continue or dissolve their union at pleasure, there can be no place for a law compelling the one to maintain the other. In Massachusetts, where no divorce is allowed except for crime or some offense kindred thereto, it is proposed to pass a law authorizing the courts to grant alimony to wives whose husbands will not support them and who do not want a divorce. It is also proposed to make ample provision for alimony for wives who have divorce suits pending during the time occupied in getting a trial.

Mrs. Florence Ada Merrill, formerly of New York, but now of Boston, is one of the petitioners for these alimony reforms. "Imagine," says our enthusiastic correspondent, who heard her plea before the Judicial Committee, "imag-

ine a charming young lady of twenty-three, of medium height, voluptuous form, blonde complexion, soft, blue eyes of the heavenly shade, attired in a rich black silk dress, a profusely trimmed black velvet pollonaise, French polka boots and black velvet hat, mounted with a luxurious ostrich plume, which, with her golden curls, floated lightly in the breeze; and then, when you have added the jeweled fingers and braceleted wrists, you may hope to be able to form an imperfect picture, in your mind's eye, of Mrs. Florence Ada Merrill, wife of Joseph Palmer Merrill, as she rose to present her case, and was introduced by Judge Charles Cowley, her counsel." She spoke as follows:

"While on a visit to Haverhill in 1867, when I was but sixteen years old, Mr. Merrill managed to get himself introduced to me. He immediately opened a correspondence with me, and I, after receiving several letters, was foolish enough to reply. He really had some reason to boast of his conquest, once using Caesar's laconic words: 'I came, I saw, I conquered.' Our acquaintance soon ripened into affection, and on December 27th, 1870, we were married in New York. Neither my parents nor his parents knew of our marriage at the time, though they were informed of it a day or two afterward. My father had always provided well for me till then, but this one act of girlish folly led him to utterly disown me. My husband's father also opposed the match, and through his management efforts were soon made for a divorce. Cross libels were filed and heavy expenses incurred on both sides. This unhappy litigation lasted eighteen months, during which my husband contributed almost nothing toward my support, leaving me to the kindness of my aunts for the means of subsistence. My wardrobe, replenished shortly before my marriage by an outlay of two thousand dollars, which I received from my father, was sacrificed, for I was compelled to dispose of it to raise money for my necessities.

"After all this I finally forgave my husband all the wrongs he had done me; the divorce proceedings were dropped, and for the next eighteen months we lived together—sometimes as happily as any couple could be—though most of the time I was the most wretched woman alive. My husband was grossly unfaithful, continually associating with bad women, and frequently subjecting me to the most shameful abuse. A broken hand, a broken wrist and a broken tooth are some of the marks I now bear of my husband's unkindness.

"Four times I have been deserted and left without a dollar in money, and on three occasions every article of furniture was removed and sold by the man who had solemnly vowed to love, cherish and protect me. Again and again I have forgiven him all this upon his promise to reform in the future; again and again he has repeated his infidelities and brutalities; until, in January last, I concluded to put up no longer with his ill-usage. Upon the advice of my counsel I applied for a divorce; and knowing that many months might elapse before a decree could be obtained, I applied for alimony pending the suit.

"I would here say that divorce is a thing altogether against those views of marriage in which I have been brought up. I am a churchwoman, having been baptized when a young girl in St. Paul's church, Newburyport. I have been taught to regard the marriage rite as one of a sacramental nature, and as binding on both parties until death. Were I divorced from Mr. Merrill I could not, with my principles, enter into any new marriage during my husband's life; nor would I for a moment entertain the thought of divorce, if the laws provided any other method whereby my husband could be compelled to perform the duty which he voluntarily assumed, of providing for my support, independent of a divorce. Here, I think, is a serious defect in the law as it now stands. Why not provide that married women, deserted by their consorts, may have a separate maintenance without resorting to the divorce court? Such a law would do much to preserve the sanctity and perpetuity of marriage.

"But I wish to speak of my application for alimony pending my suit. Upon that being heard before Judge Morton, gross counter-charges, utterly false and unfounded, were made by my husband's attorneys, merely for the purpose of saving him from the obligation of supporting me during the suit; and my application was denied, because, upon a mere preliminary hearing, without my having the time or the means to provide myself with proofs, the Judge said he could not see that I was clearly in the right and my husband clearly in the wrong. Pray how could I be expected to show that I am clearly in the right and my husband clearly in the wrong, until I have opportunity to obtain the depositions of the witnesses at a distance who know the facts, and the attendance of those who live near to the place of trial, together with means upon which to subsist till the trial takes place.

Mr. Merrill has often boasted that he could buy witnesses cheap to prove anything that he wished against me; and after protracted delays he doubtless hopes to defeat my libel, and procure a divorce himself. But I do not believe it. What I ask is, that a law be passed whereby the wife may, in all cases when she is not clearly in the wrong, obtain from her husband alimony sufficient for her decent subsistence during the pendency of her suit, and money adequate to defray the necessary expenses of counsel and witnesses. I do not ask this for myself alone, but for all similarly circumstanced.

MORE "LAST WORDS" OF MR. BAXTER.

TO THE EDITORS OF THE WEEKLY:

You do not know what that means, friend. Well, I will tell you. Mr. Baxter was a gentleman who collected taxes in Great Britain in the early part of this century. He was a wise man, for he did not collect them for his king, but for himself. He was a sound political economist, for he took care that all he collected went into his treasury. However, his brother king cornered him at last, and he was tried and condemned to be what Highlanders call "justified" at Tyburn. Like Prince Talleyrand (who was a better diplomat, but not so good a political economist), he left a confession, not to be published until after his execution. Of course, as he had led a very stirring and romantic life, "The Last Dying Speech and Confession of Mr. Baxter" had an unpre-

cedented sale—so much so that another edition was published next day, "More Last Words of Mr. Baxter."

Now for the application; but it don't come in here, it comes in at the end. At present I have to go to Boston, and, friend, if ever you go there you'd better call every well-dressed man you have occasion to speak to "Your Excellency," or "Your Honor," for in case he should be the Governor or Lieut.-Governor of the State, you'll be acting illegally if you don't, and upsetting the Constitution of Massachusetts. ('Tis a fact, Mr. Attorney-General, and it is your duty to prove that it does not invalidate the U. S. Constitution, sec. 9, cl. 8, and also to prove such addenda consistent with a republican form of government.) However, I didn't go to Boston to call upon the Governor, but to see my old friend, John Hollingshead, who worked in a factory there. I found him at last, or rather the place. However, I made bold to enter the place, when the janitor asked me what I wanted. I told him I had come from New York to see John Hollingshead; that I had to go back by the next train, and wanted to speak to him immediately. The janitor replied that it was contrary to rule, but he would call him; so he stepped to the pipe, gave the signal, and said, "Number Ten's wanted." Presently John came down, and after shaking hands we went outside, to be more at ease. "Hilloa!" said I, "John, you've changed your name." "Devil a bit!" was the reply; "a man can't change his name without an act of the Legislature." "Oh, yes, he can, John." "How?" "Why by an act of the factory; you're Number Ten here, are you not?" "Oh, yes; we're all numbered here, for convenience." "But you were christened John, were you not?" "Yes." "Well, how about your godfathers and godmothers, and all that?" "Oh, bother your godfathers and godmothers," replied he; "they care nothing about them at the factory." "But the parson; why don't you complain to the parson? You wasn't christened Number Ten." "Oh, the parson be hanged! He'd christen the factory if the boss ordered him to; besides," said John, "I don't know that it's without its use, after all; we shall all be numbered by and by, and I thought the other day, when I was reading of the execution of that chap that killed his mother, how much better it would be for his relations if he'd been reported thus: 'Number 65,432 was executed at Boston this morning for killing his mother.'" "Ah, true," replied we; "and supposing his mother was called 65,433, it would not be so great a crime after all, only rubbing out a few figures."

This lettering and numbering of mankind, and the present uses of the words—hands, operatives, etc., are all modern innovations. The labor of man has long been depreciated; these belittle the man himself. In old times slaves were collared and marked with their names and the names of their owners, but they were not numbered—that is still more degrading, because it more effectually destroys identity. It is also a grave insult to the churches, but the churches are bound hand and foot, and dare not stand forward in defense of their sacrament of baptism. Worse than this, as these derogatory terms are used at one end of the line, titles are creeping in at the other. The word master, which was supposed to be killed and buried by the last war, has risen again in New York, and it seems, as in the case of Mr. Baxter, above alluded to, we are to have "More Last Words of Mr. Master. It is not true, as the song says, that

He took his hat and he left very sudden,
And I think he ran away.

Oh, no, or if he did, as the bricklayers can testify, he ran away North. Wherefore else do the boss masons get their title? Will he stick there?—that's the question. I know not, but I do know, and this nation knows, that it takes a sight of trouble and expense to kick him out. I don't like him, that's a fact; but if he takes up his abode where I work, as I am an old man, I suppose I shall be compelled to compromise the matter, and when I come across the obnoxious word, I shall call it—"BAXTER."

"NO ADMITTANCE FOR RICH MEN!"

BY W. F. JAMIESON.

Such was the teaching of the Christian founder, with reference to heaven; while, on the other hand, He taught what would justify this inscription over the heavenly gate: "Beggars' Safe Retreat!" He gave the poor the Kingdom of God, merely because they were poor, and pronounced woe upon the rich, simply because they were rich. "Blessed be ye poor, for yours is the Kingdom of God." "But woe unto you that are rich! for you have received your consolation." Even in His parables He expressed the same thought, assigned Lazarus a snug place in Abraham's bosom, and gave the rich man hell, where the climate seemed to be very warm and dry. Why was that beggar entitled to a reserved seat in heaven? Jesus' teaching shows that it was for no other reason than he had been a beggar! This is the reason, according to the New Testament. The same book shows that the only reason why the rich man was sent to hell, was because he had been rich. He was reminded that in his lifetime he received his "good things," and Lazarus evil things; and the old ghost of Abraham, with a perceptible tinge of exultation, exclaimed, "But now he is comforted, and thou art tormented." From this teaching we are to understand that people who are rich on earth will go to hell and be damned. The account does not show that the rich man went to hell because he was wicked, but solely because he received "good things." It is shown that he was a good, kind, benevolent, rich man. The beggar who laid at his gate, full of sores, doubtless got the crumbs which fell from the rich man's table, and with which he desired to be fed. This is a fair inference from the excellent disposition which the rich man manifested after he had gone to hell. He was superior to the Christian maxim, "Misery loves company," and implored Abraham to send a delegate from heaven to his father's house, and warn the inmates to keep out of the scrape he had got into; to testify to his five brethren, "lest they also come into this place of torment."

Then listen to the freezing reply of that heartless hypocrite, Abraham: "They have Moses and the prophets; let them

hear them." As if they ever warned anybody against riches! They, as a class, taught an opposite doctrine. They believed that riches were bestowed as favors from heaven. But Jesus Christ despised wealth, which proves him to have been no philosopher. It is not questioned that wealth, like any other blessing, may be perverted to evil purposes, but poverty, the system which he recommended, is an unmitigated curse to the race. The teaching of Dr. Samuel Johnson on this subject is much better: "Resolve not to be poor. Whatever you have, spend less. Poverty is an enemy to human happiness. It often destroys liberty, makes some virtues difficult and some impracticable."

Robert Bonner and Henry Ward Beecher profess Jesus and practice Johnson. That camel, of which Bonner gave an illustration in his *Ladder*, on its knees getting through the "needle's eye," after it had been divested of its load of wealth, would have been a source of greater comfort to rich Christians if the text had said "loaded camel." If this sentence from the "Nazarene," "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," does not shut out rich men from the place where Lazarus was, language cannot be trusted at all. The rich men in the life to come will have the satisfaction of thinking they received their good things on earth—all the consolation to which they were entitled!

When the Judean mendicant said "needle" and "camel," he evidently meant what he said; it is not strange that the disciples were, as the book says, "exceedingly amazed," and at once anxiously inquired, "who then can be saved?" Not rich men assuredly, if his doctrine were true. Why this amazement, if Jesus Christ meant by the "eye of a needle" the gateway of a city wall, as Romer and many preachers say. Jesus Christ had reference to a needle's eye, such as they used in those days to sew with, and to a camel—hump and all. The subsequent phrase, "with God all things are possible," is no solution of the matter; the same book says it is not possible for him to lie. "The things which are impossible with men are possible with God." I do not believe it; it is impossible for men to make hills near together without a hollow between them. Is it possible for a god to do it?

The clergy have been for ages in direct opposition to their Master's teaching, trying to get rich men into heaven by first pulling them into their churches and amusing them with stories about the "Little Joker"—allegorical renderings.

Jesus Christ taught that no treasures should be possessed upon earth; He said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Christians as a rule, practically, do not believe in the injunction to remain poor; in that matter they follow common-sense and not Christ. That very rich ruler who was advised to "sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven," concluded not to invest in heavenly estate. It was quoted below par then and has depreciated still more since. The young Jewish gentleman seemed to prefer present wealth to prospective bliss. Christians have been "fighting it out on that line" for ages. Their efforts to become wealthy, or at least, to carefully avoid being poor, shows as loudly as actions can speak, that they think the young Jew who did not sell his possessions chose the good part.

DON'T SLAM THE GATE.

Now, Harry, pray don't laugh at me,
But when you go so late,
I wish you would be careful, dear,
To never slam the gate.

For Bessie listens every night,
And so does teasing Kate,
To tell me next day what o'clock
They heard you slam the gate.

'Twas nearly ten last night, you know,
But now 'tis very late—
(We've talked about so many things)—
O, do not slam the gate!

For all the neighbors hearing it,
Will say our future fate
We've been discussing; so I beg
You will not slam the gate!

For, though it is all very true,
I wish that they would wait
To canvass our affairs until—
Well—pray don't slam that gate!

At least, not now. But, by and by,
When in "our home" I wait
Your coming, I shall always like
To hear you slam the gate!

For, whether you go out or in,
At early hours or late,
The whole world will not tease me then
About that horrid gate!

—Reform Leader, Iowa.

COMMENTS OF THE WESTERN PRESS.

VICTORIA C. WOODHULL.

To say what one thinks of Mrs. Woodhull is no light task and to criticise her lecture at McCourt's Hall on Tuesday evening is a most laborious undertaking. There is so much that is true, so much of eloquence, so much of humanity, so much of sound teachings and so much to admire, that to criticise would be to specify, and to specify would be to pick apart almost beyond alimit. To say that there is about her that earnestness of a great teacher, and that evidence of pure conviction which merits respect, is to but do her justice; to say that her theme is sometimes wild and her ideas too Utopian for this world, is but to do ourselves justice. Not that truth in any light or language should be suppressed for the sake of the false delicacy of the uneducated world but her ideas of marriage and marital relations are scarcely acceptable even in the most unprejudiced light. She strikes upon the theory that human nature can regulate itself—a thing which the experience of the past ages and the very necessity of any law whatever clearly disprove.

Her ideas of the course mothers should pursue in the rearing of their children are eminently sound, and for this instruction alone it was worth the while of every lady's attention. That she talked plainly is perhaps no deteriorating circumstance, for the world has got to that pitch that it needs some plain language.

We think that for ability, intelligence and eloquence, she gained the acknowledgment of the entire audience. For the good she did and the truths she spoke she deserves credit. —Northwestern, Oshkosh, Wis., April 29.

FOOD MEDICINE.

Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient arose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and fast. His theory is that food can be used as a remedy for many diseases successfully. As an example, he cures cases of spitting of the blood by the use of salt; epilepsy by watermelons; kidney affections by celery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the part affected; hydrophobia, onions, etc. So the way to keep in good health is really to know what to eat—not to know what medicines to take.—Exchange.

CLIPPINGS.

THE philosophers of India once possessed a book so large that it required a thousand camels to carry it. A king desired to have it abridged, and certain scholars reduced it so that it could be carried by a hundred camels. Other kings came, who demanded that it should be diminished still more; until at length the volume was reduced to four maxims. The first of these maxims bade kings to be just; the second prescribed obedience to the people; the third recommended mankind not to eat except when they were hungry; the fourth advised women to be modest.—Shaker and Shakers.

COMMENT.

THE WEEKLY suggests that the scholars used their scissors too freely in the above instance; the last sentence would look better if it contained the words "and men also."

CLINTON—LOVE AND DOMINOES.—A recent wedding has somewhat of interest behind it, hinging as it did, upon a game—or more exactly two games—of dominoes. The parties were vacillating; whether they loved for good and all they really couldn't decide; but a bantering wager and a game of dominoes settled it. If she won, it meant the marriage bell and its accompaniments, while victory upon his banners was at once to extinguish the hymeneal torch. Of course she carried her point, but another game was in the programme by which the marriage expenses were to be paid. Again the dominoes were brought into requisition, this time, by the future bridegroom's brother and the expectant bride's mother, the result being that the bill was to be canceled by the brother, and now the wedding is over, and the bills are all paid—thanks to the dominoes.

SOME days ago, at Vineland, N. J., Delaware Bay, twenty-five miles away, was plainly mirrored in the sky, and sailing vessels and steamships were distinctly traced as they glided along. Even the pulsations of the waves were visible, the exhibition continuing for about three-quarters of an hour, until the sun disappeared below the horizon.

THE dead Elder Knapp believed firmly in a personal devil, who walked the earth in the form of a Universalist minister or an editor.

"I SAY, boy, stop that ox."
"I haven't got no stopper, sir."
"Well, head him, then."
"He's already headed, sir."
"Confound your impudence, turn him."
"He's right side out, already, sir."
"Speak to him, you rascal."
"Good morning, Mr. Ox"

THE London *Hornet* gives the following as one of the effects of the late royal marriage: "Bookseller—'Will you have these volumes bound in Russia or Morocco, sir?' Retired Coal Dealer—'Well, if I can't have them bound in London, send 'em to Russia. We must encourage the Czar now, you know.'"

THE Postmaster-General's dignity must have suffered the other day, when he received a letter from Delta, Iowa, saying: "If you don't git some one to run this 'ere poast offus purty soon it'll be throwd in the river, for I'm going off on a bear hunt and can't fool any moar."

A NEW YORK politician, in writing a letter of condolence to the widow of a deceased member of the Legislature, says: "I cannot tell you how pained I was to hear that your husband had gone to heaven. We were bosom friends, but now we shall never meet again."

A SENSIBLE MINISTER.—An honest country parson, who had no belief in the bigotry of special providences, who, in the time of great drought, was desired to pray for rain, answered: "I'll willingly do it to oblige you, but it is to no purpose while the wind is in this quarter."

STATISTICS of marriages in Ohio, since 1866, show a remarkable decline in matrimony. According to the published figures of each year, since 1866, it is shown that in that year there was one marriage to every eighty-two of population. In 1873 the proportion was one marriage to one hundred and eighteen of the population.

THERE is no telling what that intelligent Coroner's jury will do next, since it has indicted a Connecticut man for shooting his wife, whom he, upon honor, "mistook for a stray cat."

THERE is something very sensible in the impromptu remark of a pretty girl: "If our Maker thought it wrong for Adam to live single when there was not a woman on earth, how criminally wrong are the old bachelors, with the world full of pretty girls!"

"A MORNING contemporary says it is becoming monotonous to see disreputable women in the private boxes at our theatres." Just so. It would be quite refreshing to see some disreputable men there for a change, wouldn't it? The trouble is that there are no "disreputable men." Certainly neither the *Post* nor its "morning contemporary," would think of calling a man who has money enough to pay for a box at a theatre "disreputable."—*Figaro*.

"DOCTOR, what will cure the fever of love?" "The child of wedlock, mademoiselle."—*New Northwest, Or.*

The WEEKLY holds that love is the normal state of woman and man, and that the want of it shows disease; but it agrees with the *New Northwest* that the vain effort to chain it in wedlock operates to annihilate it.

A MAN at Bridgeport, Conn., has named his two canaries "Wheeler" and "Wilson," because neither of them is a "Singer." The only historical parallel for this case is offered by the old farmer who called his rooster Robinson, because Robinson Cru-soe.

OLIVE LOGAN says that there is such a contrast between America and France that she never wants to see America again. America can stand it if France can.

THE CHURCH CALLING THE STATE A LIAR.—Communities lie; governments lie; like that gigantic wickedness of our government to-day, printing lies by the hundreds and by the hundreds of thousands tending to depress and destroy our industry, and rotting out the foundations of our future prosperity.—*Beecher's Lecture at Steinway Hall.*

During the war such language would have placed a copperhead in Fort Lafayette. Beecher eulogized Grant at the New England dinner, now he calls his government a liar! The Macbeth witches were round the pot. Boil and bubble; panic; plague; repudiation; lust; ruin; murder; death. Brethren, love one another.—*The Crusaders.*

THERE is nothing like having a genteel gospel. An Episcopal journal has published an article on "The Etiquette of the Lord's Table."

MEMPHIS husbands joke grimly of inaugurating a crusade against dry-goods dealers. They say if it's temperance the women want, why they shall have it in full measure.

BUSINESS EDITORIALS.

THE GREAT SENSATION:

A Full and Reliable History of the Beecher-Tilton Scandal. Including Comprehensive and Interesting Biographical Sketches of Henry Ward Beecher, Theodore Tilton, Victoria C. Woodhull, Tennie C. Claflin and Colonel Blood; giving Facts and Incidents in the Lives of each never before published. By Leon Oliver. The Book is illustrated with Portraits of all the Characters.

The prominent position occupied by the parties involved in this greatest scandal of the nineteenth century, has given to it an almost world-wide notoriety, and the partial and fragmentary reports of it which have been published have doubtless done injustice to some, if not all the parties involved in it, and have only served to whet the appetite of the reading public with a desire to have the whole story truthfully and impartially told. This the author has done, and in such a manner as not to shock or be offensive to the most fastidious reader, nor to do injustice to any of the *dramatis personae*. We wish it to be distinctly understood that this work is not compiled from unreliable sources, nor has it been hastily gotten up, but it is written by one who has for years been personally acquainted with the interested parties, who has been "behind the scenes" and knows whereof he writes, and who has had better facilities for the work undertaken than any man living, and he is also one well and popularly known to the public by his writings over a *nom de plume*. In this work he gives facts, and lets light in where hitherto there has been darkness and confusion. The whole story is not only graphically but truthfully told, and the book is one of the most interesting ever offered to the American public.

The sketch of Henry Ward Beecher has been submitted to several of the ablest journalists and authors in the West, and is unanimously declared by them to be the best and most entertaining ever written of this foremost clergyman of the age. He has been the subject for several biographical writers, but the author in this portrays him in an entirely new, novel and unhackneyed style.

In addition to the biographies mentioned, there is a very entertaining sketch of Henry C. Bowen, who was the first to circulate the story of Mr. Beecher's moral delinquencies.

There is also included in the work copious extracts from the writings and speeches of Woodhull and Claflin, giving an epitome of their views and theories upon their favorite topics—free love, social freedom, etc.—and a description of the Social Utopia, to the establishment of which they have pledged "their lives, their fortunes and their sacred honor."

Also what Mr. Beecher has to say about the scandal, and the opinions of Theodore Tilton, Elizabeth Cady Stanton, Isabella Beecher Hooker, Susan B. Anthony and other noted characters respecting it, and the comments of many of the leading men and journals of the country upon this engrossing topic.

The biographical sketches are concise, yet comprehensive; written in a free, chatty and racy style, and are enlivened by characteristic and entertaining incidents and anecdotes never before published, and are of themselves worth more than the price of the entire work.

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PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266. THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. AN ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

The above "Report of the Proceedings of the Tenth Annual Convention of the American Association of Spiritualists," is an accurate and impartial account of what was said and done at the above convention. The speeches are presented to the public word for word as they came to us from the hands of the able reporter employed by the convention. The orations of the members, on both sides, discussing the question of "Free Love," or rather "Personal Sovereignty," are worthy of the serious attention not only of all Spiritualists but of the community at large.

In proof that we have not overstated the merits of the work, we respectfully submit the generous testimony of Judge Edmund S. Holbrook, who so ably defended the position of the conservative Spiritualists at the above convention:

"I have seen the report you have published of the doings and sayings of the Chicago Convention, and I take pleasure in saying that, in the publication of such a report, so full, so accurate and impartial as it is, you have done a work worthy of high commendation. Some could not be at this convention, either for want of time or means; but now, such of them as may choose to read, can almost imagine that they were there; and though they may not attain whatever there may be in personal presence, in the eye, and the ear, and in soul-communion, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

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JOHN HARDY, Cor. Sec'y.

THE WORD,

A Monthly Journal of Reform—Regarding the subjection of Labor, of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the Word (not by restrictive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

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WARREN CHASE

Will lecture in Chester, Ill., Sunday, May 3; in Cairo, Ill., May 10; in Centralia, Ill., May 17, and will return to Des Moines, Iowa, the 1st of June. He will receive subscriptions for the WEEKLY and for our pamphlets.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at 235 Washington street, Salem, Mass.

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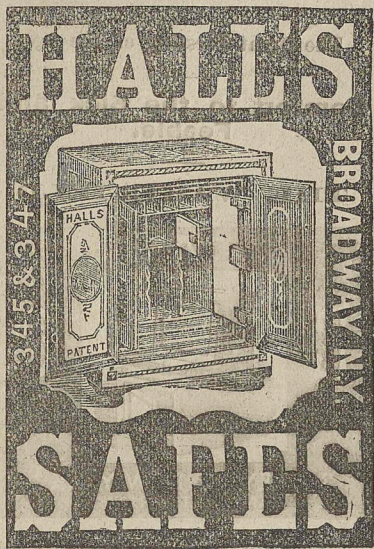
COL. J. H. BLOOD, Managing Editor.

All communications should be addressed
WOODHULL & CLAFLIN'S WEEKLY,
Box 3791, New York City.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their Second Quarterly Convention for 1874 in Library Hall, Newark, N. J., on Saturday and Sunday, May 30th and 31st, commencing at 10 A. M. Three sessions each day.

SPECIAL SUBJECTS.—Temperance, Indians and Law or Government; yet the platform will be free as usual for the discussion of all subjects. Free accommodations as far as possible.
D. J. STANSBERRY, Secretary,
Newark, N. J.

The Fourth Annual Convention of the American Labor Reform League will be held in Masonic Hall, Thirteenth street, New York city, Sunday and Monday, May 10 and 11, day and evening, commencing at 10:30 A. M. Sunday. Chas. T. Fowler, S. P. Andrews, John Orvis, J. K. Ingalls, Mrs. M. E. B. Albertson, Edward Palmer, L. K. Joslin, R. W. Hume, Wm. Hanson, E. H. Heywood and other speakers are expected.



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WESTWARD FROM NEW YORK,

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

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.....	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.....	6.45 P. M.
" Chambers street.....	8.40 "	10.45 "	" Chambers street.....	7.00 "
" Jersey City.....	9.15 "	11.15 "	" Jersey City.....	7.20 "
" Susquehanna.....	3.40 P. M.	8.12 P. M.	" Susquehanna.....	2.43 A. M.
" Binghampton.....	4.40 "	9.20 "	" Binghampton.....	3.35 "
" Elmira.....	6.30 "	12.16 A. M.	" Elmira.....	5.35 "
" Hornellsville.....	8.30 "	1.50 "	" Hornellsville.....	7.40 "
" Buffalo.....	12.05 A. M.	8.10 "	" Buffalo.....	11.45 "
Ar Suspension Bridge.....	1.00 "	10.00 "	Ar Suspension Bridge.....	12.27 P. M.
Lv Suspension Bridge.....	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.....	1.35 "
Ar St. Catharines.....	1.35 "	2.00 "	Ar St. Catharines.....	2.00 "
" Hamilton.....	2.45 "	2.55 "	" Hamilton.....	2.55 "
" Harrisburg.....	3.53 "	3.53 "	" Harrisburg.....	3.53 "
" London.....	5.35 A. M.	5.55 "	" London.....	5.55 "
" Chatham.....	7.55 "	8.12 "	" Chatham.....	8.12 "
" Detroit.....	9.40 "	10.00 "	" Detroit.....	10.00 "
Lv Detroit.....	9.40 "	10.10 "	Lv Detroit.....	10.10 "
Ar Wayne.....	10.21 "	" "	Ar Wayne.....	10.21 "
" Ypsilanti.....	10.45 "	11.25 P. M.	" Ypsilanti.....	11.25 "
" Ann Arbor.....	11.00 "	11.43 "	" Ann Arbor.....	11.43 "
" Jackson.....	12.15 P. M.	1.00 A. M.	" Jackson.....	1.00 A. M.
" Marshall.....	1.15 "	" "	" Marshall.....	1.15 "
" Battle Creek.....	2.03 "	" "	" Battle Creek.....	2.03 "
" Kalamazoo.....	2.55 "	" "	" Kalamazoo.....	2.55 "
" Niles.....	4.32 P. M.	4.40 A. M.	" Niles.....	4.40 A. M.
" New Buffalo.....	5.25 "	" "	" New Buffalo.....	5.25 "
" Michigan City.....	5.45 "	5.45 "	" Michigan City.....	5.45 "
" Calumet.....	7.18 "	7.47 "	" Calumet.....	7.47 "
" Chicago.....	8.00 "	8.00 "	" Chicago.....	8.00 "
Ar Milwaukee.....	9.30 A. M.	1.50 A. M.	Ar Milwaukee.....	11.50 A. M.
Ar Prairie du Chein.....	8.55 P. M.	" "	Ar Prairie du Chein.....	8.55 P. M.
Ar La Crosse.....	11.50 P. M.	7.05 A. M.	Ar La Crosse.....	7.05 A. M.
Ar St. Paul.....	6.15 P. M.	" "	Ar St. Paul.....	7.00 A. M.
Ar St. Louis.....	8.15 A. M.	" "	Ar St. Louis.....	8.15 P. M.
Ar Sedalia.....	5.40 P. M.	" "	Ar Sedalia.....	6.50 A. M.
" Denison.....	8.00 "	" "	" Denison.....	8.00 "
" Galveston.....	10.45 "	" "	" Galveston.....	10.00 "
Ar Bismarck.....	11.00 P. M.	" "	Ar Bismarck.....	12.01 P. M.
" Columbus.....	5.00 A. M.	" "	" Columbus.....	6.30 "
" Little Rock.....	7.30 P. M.	" "	" Little Rock.....	" "
Ar Burlington.....	8.50 A. M.	" "	Ar Burlington.....	7.00 P. M.
" Omaha.....	11.00 P. M.	" "	" Omaha.....	7.45 A. M.
" Cheyenne.....	" "	" "	" Cheyenne.....	12.50 P. M.
" Ogden.....	" "	" "	" Ogden.....	5.30 "
" San Francisco.....	" "	" "	" San Francisco.....	8.30 "
Ar Galesburg.....	6.40 A. M.	" "	Ar Galesburg.....	4.45 P. M.
" Quincy.....	11.15 "	" "	" Quincy.....	9.45 "
" St. Joseph.....	10.00 "	" "	" St. Joseph.....	8.10 A. M.
" Kansas City.....	10.40 P. M.	" "	" Kansas City.....	9.25 "
" Atchison.....	11.40 "	" "	" Atchison.....	11.17 "
" Leavenworth.....	12.10 "	" "	" Leavenworth.....	12.40 noon.
" Denver.....	7.00 A. M.	" "	" Denver.....	" "

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9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

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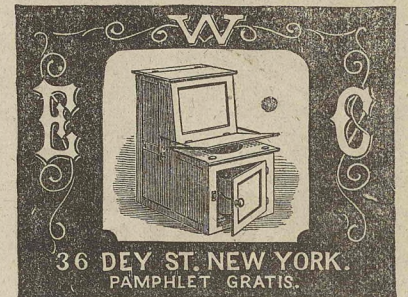
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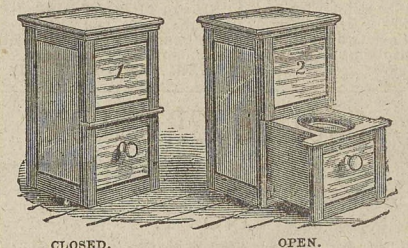
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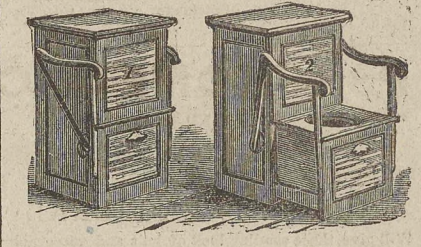
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