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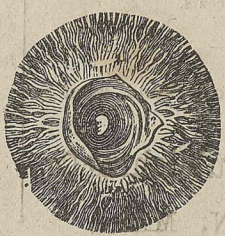
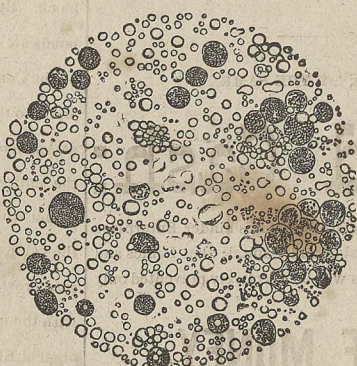


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SCIENTIFIC SERIES.—No. 7.

[From the Popular Science Monthly.]

THE PATHOLOGY OF THE PASSIONS.

BY FERNAND PAPILLON.

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

In the former part of this essay we considered the general physiology of the passions; their pathology is no less interesting, and to that we now ask attention. When we reflect that the nervous system of the animal life and the system of the great sympathetic govern all the vital operations, and that the regularity of these latter is absolutely dependent on the orderly performance of their functions by the centres wherein are found the prime springs and the fundamental activities of the animal economy, we conceive at once how countless diseases may arise out of disturbances produced by an abuse or an excess of the passions. Physicians have in all ages reckoned the passions among the predisposing, determining, or aggravating causes of the majority of diseases—especially chronic diseases; for it is a peculiarity of the nerve-substance that it is impaired, and that it spreads abroad the consequences of its impairment, only little by little, and by imperceptible degrees. The work of the passions might be compared to the operations by which an army approaches a beleaguered city; they set about overmastering health and life circumspectly and slowly, but their advance is always sure. A few observations concerning the psychological and physiological disturbances produced by the passions of the moral order, which are the most disastrous in their effects, viz., love, melancholy, hate, anger, etc., will give some idea of the material working of these poisons of the soul.

We may regard love as a neurosis of the organs of memory and imagination, in so far as these two faculties are related to the object of love. The memory in particular seems here to acquire an intensity that is truly extraordinary. In illustration of this point, Alibert states a fact which he observed at Fahlun. As some laborers were one day at work making a connection between two shafts in a mine, they found the remains of a young man in a complete state of preservation, and impregnated with bituminous substances. The man's features were not recognized by any of the workmen. Nothing further was known than that the accident by which he had been buried alive had occurred upward of fifty years before. The people had ceased to make inquiries as to the identity of the body, when a decrepit old woman came up supported on crutches. She approached the mummified corpse, and in it recognized the body of the man to whom she had been betrothed more than fifty years previously. She threw herself upon the rigid corpse—which was like a bronze statue—wept over it, and manifested intense joy at seeing again the object of her early affection.

As for the imagination, it transcends all bounds and loses all character of exactitude. The will is no longer mistress of the vital acts. Says Romeo, at the tomb of Juliet:

"Here, here will I remain
With worms that are thy chambermaids.
Oh, my love! my wife!
Death, that hath sucked the honey of thy breath,
Hath had no power yet upon thy beauty;
... beauty's ensign yet
Is crimson in thy lips and in thy cheeks,
And Death's pale flag is not advanced there."

"I am drawn towards you," writes Mlle. de Lespinasse to M. de Guibert, "by an attraction—by a feeling which I abhor, but which has all the power of malediction and fatality." The English poet Keats, when dying of consumption, writes thus to a friend: "I am in that state wherein a woman, as woman, has no more power over me than a stock or a stone, and yet the thought of leaving N. is something horrible to me. I am ever seeing her form, which is ever disappearing." This latter fact pertains to the history of hallucinations, and this in turn borders on the history of ecstasies, which are so frequent in religious life; so true is it that love, even mystical and divine, if not confined within the bounds of reason, turns to a kind of mania, which, as we shall see, is full of danger for the general functions of the mind.

Thought draws the sketch of life, but passion adds the coloring of the picture. When this passion is a happy one, the coloring is brilliant and cheerful, and then life is a bright, vernal season. But oftener the passion is a painful one, and the color given by it to life is darksome. Melancholy is one of those passions which throw a gloom over a man's life.

There is one form of melancholy which is plainly a variety of dementia, and which often comes under the notice of the physician. It is characterized by an incurable sadness, an irresistible love of solitude, absolute inaction, and a belief in a host of imaginary evils that are ever haunting the patient. "My body is a burning fire," wrote a melancholic subject to his medical man; "my nerves are glowing coals, my blood is boiling oil. Sleep is impossible. I endure martyrdom." "I am bereft of mind and sensibility," writes another; "my senses are gone; I can neither see nor hear anything; I have no ideas; I feel neither pain nor pleasure; all acts, all sensations are alike to me; I am an automaton, incapable of thinking or feeling or recollecting, of will and of motion." This form of melancholia is a disease and not a passion. It is a species of dementia akin to those strange aberrations which go by the name of lycanthropy, lypemania, etc.

The true passionate melancholy is that reflex, profound, painful feeling of the imperfections of our nature, and of the nothingness of human life, which seizes on certain minds, torturing them, disheartening them, and making their life one long sigh. This feeling is expressed by the gentle poet Virgil when he says, "*Sunt lacrimae rerum*" (everywhere tears). This is the gloomy thought that haunts the mind of Hamlet, the hallucinatory despair of Pascal, the sadness which broods over Othello and Rene, the bitter, heart-rending cry of Childe Harold, the grand desolation of Manfred, the inquietude and the agony represented by Albert Durer's graver and by Feti's pencil. Melancholy, so defined, has a place in the depths of the heart of every man that philosophically contemplates destiny, nor need we seek elsewhere an explanation of the sombre humor which distinguishes men of this kind, and which is witnessed to by those books wherein they convey to us the history of their souls' troubles. If such a humor as this had its source in the common ills of life, in its sufferings, its miseries and its deceptions, we might understand it, perhaps, in the case of such men as Swift, Rousseau, Shelley and Leopardi; but when we meet with it in such favored geniuses as Byron, Goethe, Lamartine and Alfred de Vigny, we are forced to acknowledge that, in men of the higher stamp, its cause must be the pain they feel on seeing that they cannot slake their ideal thirst. Such is the melancholy which we may call the *philosophic*.

Besides this, there is another form of melancholy which proceeds from better-defined causes, i. e., from the common griefs and vexations of life. Reverses of fortune, balked ambition and disappointments in love are usually the causes of this kind of sadness, which, being far more active than purely philosophic sadness, often give rise to organic disorders of the most serious kind. Albert Durer succumbed to the vexations caused him by his wife. Kepler died the victim of the afflictions heaped upon him by fate. Disappointment in love is one of the most frequent causes of melancholy. This it is which harassed and tortured Mlle. de Lespinasse, which troubled and worried the chaste soul of Parmela; it was the death of the beautiful Genoise, Tommasino Spinola, when she heard of Louis XII.'s illness, and of Lady Caroline Lamb, when she went home after the funeral of Byron. These two women had lived years and years, the one preserving in the depths of her heart the calm despair of an impossible love, the other the bitter recollection of a love that was spurned; but neither of them could outlive the affliction of seeing the object of her affection taken away by death. There are some cases in which the resistance is not of so long duration, and where the ravages of passion are such that the organism becomes dislocated with fearful rapidity. Indeed, it is no rare thing for a physician to be summoned to a patient who is wasting away with sadness and dejection. No organic cause can be discovered to account for the malady; the usual remedies are of no avail; the patient does not mend, and usually keeps the secret of his griefs to himself. In such cases the physician should always strive to discover whether there is any passion of the soul which produces this disorder of the functions and makes his remedies of no effect. Usually such a passion exists. Thus it was that the physician Erasistratus discovered that Antiochus loved his step-mother, Stratonice. Boccaccio likewise tells of a physician who by chance detected the true cause, previously unknown, of the complaint with which a certain young man was suffering; whenever a young female cousin of the patient entered the room, his pulse beat quicker. It often happens that the melancholic becomes incapable of bearing his afflictions, or of waiting for death to relieve him. This is the origin of suicide. The history of medicine and literature is full of narratives, real or fictitious, of suicide determined by an unfortunate passion. While we admire what is touching and dramatic in such narratives, we cannot fail to see that suicide is *in se* a fact of the morbid kind. Its cause is a total aberration of the instinct of self-preservation; and as the latter has its seat in a certain part of the brain, we are authorized in locating the cause of suicide in a cerebral disorganization, brought about more or less rapidly by certain more general changes in the economy.

Similar changes are produced sooner or later under the influence of resentment, hate and anger. Resentment is a secret passion which draws its plans in silence. Hate is taciturn, or finds utterance only in imprecations. Anger has its crises. Whereas resentment is disquieting, hate painful and anger distressing, revenge is a kind of pleasure. It has been compared to the feel of silk, to indicate at once its imperious nature and our gratification in appeasing it. When anger and the desire of revenge distend the veins, flush the face, stiffen the arms, brighten the eyes, bewilder the mind and lead it to the commission often of criminal acts, the soul feels a sort of delight, but it is of short duration; and the momentary excitement is followed by a profound depression whose effects, if oftentimes repeated, differ not from those of concentrated resentment or pent-up hate. The man who is given to outbursts of anger is sure to experience a rapid change of the organs, in case he does not die in a fit of rage.

Death under such circumstances is of frequent occurrence. Sylla, Valentinian, Nerva, Wenceslas and Isabeau of Bavaria, all died in consequence of an access of passion. The medical

annals of our own time recount many instances of fatal effects following the violent brain-disturbance caused by anger. The symptoms usually are pulmonary and cerebral congestions. Still such fatal accidents as these are exceptional; as a rule, the passions of hate and anger deteriorate the constitution by slow degrees, but surely.

How, then, do we explain those morbid phenomena which have their origin in misplaced affection, in disappointed ambition, in hatred or in anger, and which culminate either in serious chronic maladies or in death or suicide? They all seem to start from an impairment of the cerebro-spinal centres. The continual excitation of these by ever-present emotions determines a paralysis of the central nerve-substance, and thus affects its connections with the nerves extending out to the various organs. These nerves next degenerate by degrees, and soon the great functions are compromised. The heart and the lungs cease to act with their normal rhythm, the circulation grows irregular and languishing. Appetite disappears, the amount of carbonic acid exhaled decreases, and the hair grows white, owing to the interruption of the pigmentary secretion. This general disturbance in nutrition and secretion is attended with a fall of the body's temperature and anæmia. The flesh dries up and the organism becomes less and less capable of resisting morbid influences. At the same time, in consequence of the reaction of all these disturbances on the brain, the psychic faculties become dull or perverted, and the patient falls into a decline more or less complicated and aggravated by grave symptoms. Under these conditions he dies or makes away with himself.

Two organs, the stomach and the liver, are often affected in a peculiar and characteristic way in the course of this pathological evolution. The modifications produced in the innervation, under the influence of cephalic excitement, cause a disturbance of the blood-circulation in the liver. This disturbance is of such a nature that the bile, now secreted in larger quantity, is resorbed into the blood instead of passing into the biliary vesicle. Then appears what we call jaundice or icterus. The skin becomes pale, then yellow, owing to the presence in the blood of the coloring matter of the bile. This change in the liver is usually developed slowly; sometimes, however, jaundice makes its appearance suddenly. Villeneuve mentions the case of two youths who brought a discussion to an end by grasping their swords; suddenly one of them turned yellow, and the other, alarmed at this transformation, dropped his weapon. The same author speaks of a priest who became icterical (jaundiced) on seeing a mad dog jump at him. Whatever may be said of these cases, we must reckon painful affections of the soul among the efficient causes of chronic diseases of the liver.

The digestion, says the author of a work published some years ago, is completely subjected to the influence of the moral and intellectual state. When the brain is wearied by the passions, appetite and digestion are almost gone. Whatever causes grief or fright affects the stomach more or less. In times of epidemic, or of civil war, and in all social conjunctures when any extraordinary peril threatens the masses, dyspepsia becomes more frequent and assumes a more serious aspect. This affection commonly prevails amid the various symptoms of depression and decline produced by moral suffering. The direct pathological consequences of disordered nutrition, whose chief symptom is dyspepsia, are of the most serious nature, and there is no doubt that among them we must reckon cancer. Hence it is that Antoine Louis located the cause of cancer in the brain.

As a vibrating chord determines vibration in a neighboring chord, so a passion produces in those who are the witnesses of it a passion or a tendency to a passion of the same kind. The infant by a smile responds instinctively to its mother's smile, and it is difficult to contemplate attentively the portrait of a smiling person, especially if we observe that the face wears a smile, without our own faces assuming a like expression. "We cannot," says Leon Dumont, "reflect on any mode of expression but our countenances will have a certain tendency to conform itself to it." *A fortiori* it will so conform itself when, instead of merely reflecting on the expression, we see it. Yawning, hiccupping and sighing are as contagious as laughter.

All passions, whether good or bad, are contagious. Esquirol seems to have been the first to discern and characterize moral contagion, which he defines to be that property of our passions whereby they excite like passions in others who are more or less predisposed to them. The contagion of good example is manifest, and it is certain that the worship of the saints is one of the wisest and most powerful instrumentalities devised by the Catholic religion. Unfortunately, depraved passions too have their imitators, and in this case the imitation is so prompt, so thorough, and in some sort so automatic, as often to appear irresistible. An able physiological physician, M. Prosper Despine, who has bestowed profound study on this subject, shows, from a very large number of instances, that when a crime surrounded with dramatic circumstances is published abroad, and made matter of general comment, a certain number of similar crimes will be committed soon afterward. Minds that are not fortified, by a strict morality and a good education, against the allurements of such examples, and whose slumbering passions only await the occasion that will stir them up, are spurred on and decided to act by the bustle and the parade made about the hero of a criminal trial. M. Despine's statistics on this painful subject are exceedingly curious and conclusive. Now it is some peculiar form of murder, again a new process of poisoning, anon some original way of disposing of a corpse, that gives occasion to grim plagiarisms, with all the circumstances identical. In a word, all criminal acts proceeding from hate, revenge and cupidity, always summon forth in certain individuals a spirit of emulation. Hence it were advisable absolutely to forbid the publication, in popular prints, of criminal trials, whether real or imaginary, and to interdict the performance of plays wherein wickedness and crime are portrayed for the gratification of the spectator's morbid curiosity. M. Despine's suggestion with regard to this matter will be approved by physicians and hygienists, who are al

agreed that writings and plays of a certain class are to be reckoned among the causes which conduct so many wretches to the galleys, the morgue and the mad-house. When we disseminate examples of outrage and disorder, we must not be surprised if we find a harvest of crime and insanity. Let us, then, heartily second the suggestion we speak of, and which M. Bouchut authoritatively formulates when he says that, instead of feasting the public with recitals and plays so dangerous to the common weal, we should rather found a moral pest-house, to which should be committed, so soon as they make their appearance, those rascalities whose contagiousness is now beyond question.

Besides the contagion of those passions which end in crime, there is also the contagion of those passionate states which terminate in suicide. Epidemics of suicide are frequent in history. The instance of the young women of Miletus, as told by Plutarch, is familiar. One of them hung herself, and immediately several of her companions made away with themselves in the same manner. To stay the progress of this redoubtable frenzy, the order was given to expose the naked bodies of the suicides in the market-place of the city. An ancient historian of Marseilles records an epidemic of suicide which raged among the young women of that place. In 1793 the city of Versailles alone offered the spectacle of 1,300 voluntary deaths. In the beginning of the present century a suicidal epidemic destroyed large numbers of people in England, France and Germany, the victims being young persons who had conceived a disgust for life, from the reading of melancholy romances, coupled with precocious over-indulgence in pleasures. A still stranger epidemic is that of infanticide, which prevailed in Paris at the beginning of this century, after the newspapers had published the history of the Cornier case. Madame Cornier, under the influence of infanticidal monomania, had murdered her child under circumstances of such a kind as to make an impression on a certain number of mothers, so that, though excellent women and sincerely attached to their children, they were seized with a desire to get rid of them. They did not yield to the temptation, but the circumstance of their being attacked with such a mania excited much surprise among medical men.

It will not be uninteresting if to these curious phenomena we append the facts of nervous contagion to which M. Bouchut called the attention of physicians some years ago. It had long been known, especially since the time of the famous *convulsionnaires* of the St. Medard Cemetery, that some neuropathic states are multiplied by instinctive imitation; but M. Bouchut shows that facts of this kind are far more common than has been supposed, and the work wherein he describes them adds a new and dramatic chapter to the strange history of nervous aberrations. One of the first cases given by M. Bouchut is as follows—it was observed at Paris in 1848, in a shop where 400 workwomen were employed: One day one of these workwomen turned pale, lost consciousness, and fell to the floor, her limbs convulsed, and her jaws set. Within the space of two hours 30 of the women were seized in the same way. On the fourth day 115 were affected, the symptoms in all cases being the same—viz., suffocation, prickling sensation in the limbs, vertigo, dread of sudden death, followed by loss of consciousness in the convulsions. A similar epidemic was observed in 1861 among the young girls of the parish of Montmartre, who were preparing for the first communion. On the morning of the first day of the *retraite*—or preparatory season of religious seclusion—while at church, three of them became unconscious, and were seized with general convulsions. The following day the same symptoms appeared in three other girls. Still others were attacked on the third day. On the fourth, the communion-day, 32 were seized in the same way. On the fifth, confirmation-day, as the archbishop approached, 15 girls were seized with convulsions, uttered a shriek, and fell to the floor unconscious, when the prelate was about to confirm them. Thus, in the space of seventy-five days, 40 girls out of 150 manifested identical nervous disorders.

The various hallucinational, ecstatic and spasmodic states, transmitted and multiplied by example, play an important role in mediæval history, particularly among the religious orders. There is the closest analogy between the accounts handed down to us by the writers of those times and the observations of physicians published in our own day. As concerns the question of treatment, we possess hardly any save moral remedies; and the success attending the employment of these shows well the purely nervous character of these singular affections. We read of Boerhaave staying an epidemic of hysterical convulsions in a boarding-school by threatening to burn, with a red-hot iron, any of the girls who should be attacked. Practitioners in our own time adopt analogous processes and artifices to conquer those passions which degenerate into morbid states. They strive to inspire the patient with a passion different from that which possesses him, and to fix his attention on subjects disconnected with those which occupy his mind.

This style of physic—this moral therapy—requires infinitely more tact and discernment than the application of the usual remedies of the pharmacopœia. Nor is it in our medical schools that young men, who intend to practice the healing art, can learn to diagnose and to treat those maladies wherein the soul wrecks the body. This is a vocation which requires profound personal study and observation, and wherein the student would do well to draw on, a source too much overlooked in our times—viz., those old authors who treat questions of this kind. The young physician will find equal profit and delight in studying those profound connoisseurs of the human mind, La Chambre, Stahl, Pinel, Hoffmann, Bichat, Tissot, Richerand, Alibert, Georget. From them the student will not only learn how to judge wisely of the passions of others, and of the best means of treating them, but will also get sage counsels for the government of his own. There he will see that there is nowhere perfect health, save when the passions are well regulated, harmonized and equipoised, and that moral temperance is as indispensable to a calm and tranquil life as physiological temperance. He will see that, without going the lengths of stoicism—in which there is

more pride than wisdom, more ostentation than virtue—the noblest and the most desirable state for the mind and body alike is equidistant from all extreme passions—i. e., situated in the golden mean. And this conviction that regular living and moderation in material as in emotional life are the secret, not, indeed, of happiness—which is nowhere in this world—but of serenity and security, he will strive to spread abroad as being the most useful precept of the medical art. If it is your desire that your circulatory, respiratory and digestive functions should be discharged properly, normally, if you want your appetite to be good, your sleep sound, your humor equable, avoid all emotions that are over-strong, all pleasures that are too intense, and meet the inevitable sorrows and the cruel agonies of life with a resigned and firm soul. Ever have some occupation to employ and divert your mind, and to make it proof against the temptations of want or of desire. Thus will you attain the term of life without overmuch disquiet and affliction.—*Revue des Deux Mondes*.

INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
2. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James, v. 1.

CAPITAL AND LABOR.

TO THE WORKING PEOPLE WHO PRODUCE ALL THE WEALTH OF THE WORLD—A DECLARATION OF INDEPENDENCE OF LABOR OVER CAPITAL—A THIRTY-DAYS' STRIKE TO BENEFIT THE WORKING PEOPLE ALL OVER THE WORLD.

APRIL, 1874.

Labor produces everything; money, nothing. Labor is the real capital and money the representative. But see the power of money at interest; for one dollar at compound interest would in time buy all the wealth of the world, and without producing anything; and that is the injustice of capital over labor, viz., too high interest. The *Boston Traveller* has a reference to this subject. It says:

"The gradually increasing rate of interest should make people wary of borrowing money for speculative purposes, and especially of hiring it for the purchase of unproductive property, or in the expectation of obtaining permanently high rents. It is the high rate of interest which every few years causes a general breaking up of business, when property and products fall in price. This also it is which causes wealth gradually but steadily to concentrate into the hands of comparatively a few persons in the community. Take any series of ten, twenty or thirty years, or more, and the longer the series the more positive and conclusive becomes the evidence of the fact, and it will be seen that the most profitable business in the world is the lending of money. The high rate of money, high rents and high taxes must, in the course of a few years, tend to such a concentration of wealth as cannot fail to be injurious to society, and will ultimately so straiten the debtor classes as to necessitate to a very great extent the process of wiping out old accounts and beginning anew."

There is not a money lender, note shaver nor speculator in or around Wall street who does not fully understand and appreciate the facts set forth in the above extract.

You believe in strikes; now make a grand strike for freedom from the tyranny and injustice of capital over labor all over the world.

As in 1773 the inhabitants of New York and Philadelphia returned to England the tea ships, and the people of Boston threw overboard into the harbor 342 chests of tea, which was the beginning of our war for Independence, commence another war for the independence of labor over capital on the next 4th of July in this country and in Europe, or as soon thereafter as possible.

Let all men, women and children strike for a day of rest; a "Sabbath" a month long; for it is only by combined effort that great public wrongs are righted and great public benefits secured.

Many of you have labored all your lives like slaves for a mere pittance, just enough to keep soul and body together, under great sufferings, with not a moment of rest or time for mental improvement, while the favored few, the "masters of the situation," who have enslaved you, have too much of this world's goods—not honestly obtained, but through fraud and injustice to the laborer. Now prepare yourselves for a month's rest in the summer, when you can live cheaply. One or two bushels of corn and beans, properly prepared, will carry an individual through a summer month. Most all of you can get that, and the more fortunate must help the unfortunate. The strong must help the weak. Stand by each other like brothers and sisters. Make this one month the people's "Sabbath." "In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates;" for you have been working all your lives for your miserable living, and others have received the benefits of your labors, who were not entitled to them.

Strike, not for ten hours or eight hours for a day's work, or for any particular trade and more wages, but strike altogether for co-operation and freedom. Isolated strikes only make your condition worse than it was before, because it increases the price of rent, food and clothing, and of everything useful, makes much confusion, and benefits no one.

"Strike" for a month's freedom from the tyranny of the Church, State, political, financial and corporation "rings" that now tyrannize over you. Pay no more money to the priest, physician or attorney. For the priest knows nothing about the soul, or the physician about the body, or the attorney about justice. Let all these "professions," non-producers, who live on the earnings of others, "go to grass," except in cases of emergency. Be your own thinker, your own priest, doctor and lawyer.

Give all these people a month's rest and time for reflection about the brotherhood and sisterhood of the race. Let the ministers of the many different religions all over the world quarrel about their dogmas, but not on your money. Let them preach to empty houses and earn their living by hone

industry. Money and justice is what you need most, and not their religion. If you can act like brothers and sisters and stand by each other and "do as you would be done by," it will be all the religion that you will ever need here or hereafter.

It is of but small consequence what a man's belief is on Sunday, if on Monday, behind the counter, he gives fourteen ounces for a pound of sugar, or sells 190 pounds for a barrel of flour; or retails a worthless patent medicine, or conceals the cause of disease in hopes of profiting by its effects, or makes a corner in grain, gold or stocks, or wrings service from the unpaid laborer, or tramples on the feelings of men, or trifles with the hearts of women, or lives beyond his income, asking credit without the ability to pay, or charges exorbitant fees.

All such evil deeds, from which society suffers so much, result from the lack in men of one thing which ought to stand over them with a flaming sword to keep them in the way of life—a vigorous sentiment of honesty. But "man's inhumanity to man (and woman) makes countless millions mourn."

If Secretary Boutwell was right in estimating the national debts of the world to be about twenty-six billions of dollars, is it not time for the men and women of the producing classes all over the world, who have these debts to pay, to consider the subject how long they will remain degraded, pauperized laborers, as they are sometimes called—slaves to immense corporations and giant monopolies—before making war against this oppression? Probably the State, municipal railroad and other corporation debts would exceed the national debts of the world, making altogether over fifty billions of dollars of debts for the laboring classes of the world to pay; for labor produces all the capital of the world, and money nothing, and therefore the laboring men and women of the world are the paymasters for this tremendous debt. Allowing the population of the world to be about one thousand million, this would make a mortgage of about \$50 of debt on the head of every man, woman and child in the world to pay the monopoly—the favored few—the owners of this debt and of these working people—"the masters of the situation." Of course, no one can at present foresee how this burthen can be removed from the poor, and so it must always remain a perpetual tax upon the producing classes unless they shake it off by their own efforts.

The people believe in strikes. Let the next 4th of July be the beginning of the world's strike all over the world by the producing classes of the world for thirty days.

Let the farmers keep their products, and refuse to sell anything except to consumers. Let mechanics refuse to work for corporations or any one but themselves. Refuse to run the cars and steamboats or the machinery of the factories. Cut down expenses of living. Abstain from all expensive and injurious habits, such as the use of tobacco and liquors, and make store bills as small as possible. Waste no more money on ministers, doctors or lawyers. Turn the churches into school-houses. Let the doctor tell you how to prevent disease, and the lawyer how to prevent disputes.

Try this strike for a month and see how it would work. Capital is master to-day, but gently "turn the tables" upon the capitalist. Be gentle, and respectful, and loving to him (as he has been to you?), but let his railroad trains, steamboats, factories and stores stand idle for a month, to give him time for reflection on "the situation." He is too busy now. But give the "nobility," who live on the poor, time to inquire into the cause of so much misery and starvation all over the world.

No wonder some people are so very poor when others are so very rich. Twelve families own three-fourths of Scotland, and fifteen million acres of land lie waste for deer parks for the amusement of the lords. And who is a lord but a robber of the working man's hard earnings? A laborer there gets seven or eight shillings a week, and never tastes meat from one year's end to another; and one-third of London are paupers. Who is responsible for this misery and suffering? It rests somewhere. Is it on the Queen, Parliament, gentry or where? And the same questions can be put here in this country. Massachusetts has over 25,000 children between five and twelve years of age who do not receive the slightest education at home or at school. (See Report of Massachusetts Bureau of Labor.) Who is responsible for this?

Who create wealth but the producers? But it is taken from them by taxes on almost everything they use, which will be continued forever unless a bold and concerted action is taken by them to throw off the load, for no one ever expects to see the national debts paid. And so, if a national debt is a blessing in disguise, let the owners of these debts keep them.

Do no violence, but be careful to vote for men for office in the future who will legislate for your interests more than for their own as they are now doing in Congress and elsewhere. For how can you expect to have just laws made by men whose interests are opposed to yours? Send workingmen to Congress and your Legislatures. Men out of your own ranks who know your wants and needs (for you have many capable among you), instead of lawyers and bank officers as you now do. You have the votes; use them, as the negro does "down South," and they have sent excellent colored men to Congress, who excel many white members from the North.

Don't patronize newspaper publishers that are not friendly to your interests. Let them keep their papers and you keep your money. The large city papers are mostly under the control of capitalists whose interests are the same as other capitalists at present, viz., to keep things as they are, to keep money scarce. Money rules, and workingmen have no voice and no hearing.

Don't "love your enemies," by patronizing them for thirty days. Let the busy world stand still a month, and have time for reflection on the condition of humanity all over the world. Try to find a man—a true man—one who "loves his neighbor as himself," and will "do as he would be done by" to represent your interests.

"God give us men!—a time like this demands
Strong minds, great hearts, true faith and ready hands—
Men whom the lust of office does not kill,

Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking,
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land and waiting justice sleeps."

The platform of principles of the National Grange is worthy of notice, viz.: to develop higher manhood, to enhance the comforts and attractions at home, to maintain inviolate the laws, to reduce expenses, individual and co-operative; to buy less and produce more, in order to make farms self-sustaining, diversify our crops and sow no more than we can cultivate; to condense the bulk of our exports, selling less in the bushel and more on the hoof and in the fleece; to discountenance the credit and mortgage systems; to buy and sell and act together for mutual protection; to avoid litigations as much as possible by arbitration in the grange; to suppress prejudices, unhealthy rivalry and selfish ambition; to dispense with middlemen; to increase in every practicable way all facilities for transporting cheaply to the seaboard, or between home-producers and consumers, all the productions of our country. They are not enemies of railroads, navigable and irrigating canals; are not enemies of capital, but oppose the tyranny of monopolies and long to see the antagonism between capital vs. labor removed; are opposed to excessive salaries, high rates of interest and exorbitant percentage of profits in trade.

The world is dead-ripe for revolution, and the mighty army of the working class must start it. Crimes, corruption and abuses are exploding the old government, Church and social order by spontaneous combustion. Look out for the crash. Good people, workers, producers, stand from under and save yourselves! Come to the front, all ye true-hearted, for labor, reform and reconstruction! Let the common people stand up and join hands. We must rear new institutions in place of the old, crumbling ones. Strike! is the word for every man and every woman. Strike for manhood and womanhood! Strike for equality and fraternity! Strike for a working aristocracy to supersede the present proud, non-producing, tyrannical aristocracy of wealth! Humanity must hold the supremacy, and money be servant instead of master. Sift the chaff and cockle out of Church and State, and save the wheat for the people's bread! Please read and circulate, and, if interested, address Dr. B. Franklin Clark, Bunker Hill District, Boston, Mass.

GOLD AS A BASIS FOR MONEY

FOR THE BENEFIT OF THE CAPITALISTS, AT THE EXPENSE OF THE WEALTH PRODUCERS.

Gold of itself is not money, any more than iron or any other natural product. It becomes money by arbitrary statute, and is only recognized as money when it is properly stamped with the seal of the constituting authority. The reason why it is recognized as a safe and reliable money material is because all civilized as well as barbarous people and countries use it as such and put their stamp, each nation and people severally, upon it, not by indorsement, but by re-stamping it under the provisions of their own authority; it thereby becoming their individual or sovereign money.

It grew into use as a medium of exchange first as a pledge; it being a scarce and durable metal, it was used for trinkets, rings, jewels, etc., and these were, among the savage tribes, left as pledges for whatever was wanted by the pledgor, or the article given by the pledgee to the pledgor, and to that extent became a circulating medium between two persons—the pledgor having the privilege of redeeming them within a given time. This pawning or pledging of jewels, rings and trinkets for necessities was in time supplemented by giving them right out for what was needed, and thus it became necessary to fix a standard value to metals in the countries where it was used, and so in the early time the king or ruler of a people put his own seal upon it and made it money. This finally grew into general use in and among all peoples, and the interchange of commodities by and between different countries, using this money as the medium of exchange, produced the necessity of a uniform—or nearly so—standard of value, each authority preserving its own stamp or seal. But as commerce increased it was found that this kind of money was very inconvenient, owing to its great bulk and weight in heavy transactions, while at the same time it was found that there was not enough of it in the different centres or places of exchange to meet the value of exchanges. Thus the paper check, note, promise, came into use from sheer necessity, which paper check, note, promise, being individual, not governmental, not having the seal of the government upon it to give it credit, was frequently violated by non-redemption or failure to make it as good as the money.

To remedy this evil, the government was asked to step in and put its seal upon this class of paper promises, and to redeem this paper promise in gold when the owner demanded, so paper money came into use based upon gold money. But as the commerce of the world increased it was found that there was not gold, dollar for dollar, enough coined by the several governments of the planet to equal the amount of paper dollars; so gold, being the basis of paper dollars, came to have an enhanced value from its scarcity in the money market, and individuals sought to get possession of it in such quantities as to control the value of even the government paper dollar, or, in other words, the capitalists of the world "cornered" the gold and thus depreciated the paper promise of the governments, and to that extent were masters of the governments.

This latter condition has obtained to such an extent that no government has complete control of its money values. The governments seeking to bring their promises to a par value have sold their promises to individual capitalists for what these capitalists pleased to give—the governments paying or promising to pay principal and interest in gold, of which there

is not in the world enough to pay the interest. Twenty-six governments of the world have within the last ten years, up to 1872, increased their indebtedness to these individual capitalists ten billion dollars, and railroads, States, towns, telegraphs, etc., to say nothing of the wealth producers, have become indebted to these capitalists at least five times as much more as the national governments, until not only do capitalists own the governments of the world, i. e. control them, but own or control, states, corporations and individuals. How? Why, simply because gold is the basis of money, and that basis is in the hands of a few individuals, everything and everybody paying tribute to these gold possessors.

I think I have made this clear and stated it fairly: now, what are you going to do about it? Pay the pound of flesh? or will you rise to the dignity of self-government, and make the paper dollar the measure of values arbitrarily based upon the faith and resources of the country?

The yard-stick is a measure of length, and the question of the material out of which it is made does not come into its measuring quality. It may be made of wood, paper or iron; no matter, so long as it is an exact and unvarying measure. Money should do the same and would if it stood upon its arbitrary value alone, but standing upon gold, which in and of itself is varying, owing to its commercial value and also to its intrinsic value, it becomes the most fluctuating medium we could select, and especially when it is a basis of money and that basis is controlled by a few.

The basis as well as the money itself, must (to be uniform and unvarying) be an article, a creature of authority, and that authority the whole people who create it.

MADDOX, of Maine.

FARMERS, AWAKE!

BY A. H. GAGE.

What mean those sounds that in the air,
Give forth their solemn, earnest warning?
Those tokens of a darkening night
The prelude of a doubtful morning.

Hear ye the sound—the trumpet peal—
That o'er the land to-day is swelling?
Know ye the wrongs the million feel?
The story sad that blast is telling.

A tyrant rides o'er this fair land,
And marks for his unjust oppression
Each son of toil, whose sturdy arm
Creates the home in his possession.

That tyrant, with the mighty power
Of gold and bonds as his dominion,
Rules courts, and dictates laws of trade;
Defies the voice of just opinion.

Who feeds this pampered lord of wealth,
This foul, remorseless, bloated vulture?
The sons of toil, rough laboring hands,
And brawny arms of agriculture.

Awake! to arms! let freemen strike
For justice now, for freedom ever;
Let lawless sharks and railway lords
Know that our will their rings can sever.

Press on the hosts, bear up the flags,
Encourage each desponding neighbor;
Unswerving battle for the right,
Must end in victory for Labor.

—Industrial Age, Chicago.

We extract the following from an address by E. M. Davis before the Radical Club of Philadelphia, as reported in the Philadelphia Inquirer:

THE PRESIDENT'S VETO.

The President of the United States is also commander of the army and navy. Some wonder whether his famous veto comes from the soldier or the civilian. We shall assume it to be written in the spirit of a civilian. We shall not trouble ourselves with his apparent inconsistency; he keeps the party promise which favored resumption, but breaks the personal one, where he said that he "would not stand in opposition to the will of the people." He either does not consider the action of Congress an expression of the will of the people, or he disregards his promise.

He had a constitutional right to veto the Finance Bill, and it was his duty, as President, to do so if he believes the following, which we quote from his message:

"I am not a believer in any artificial method of making paper money equal to coin when the coin is not owned or held ready to redeem the promises to pay, for paper money is nothing more than promises to pay, and is valuable exactly in proportion to the amount of coin that it can be converted into."

If what the President says means anything, it means that we should have no more paper money in circulation than we have got dollars in hand. Does he believe this? Do his adherents? Do those who sustain his action? Let us assume that they do. Apply the doctrine, *no more paper than gold*, and what becomes of the national bank notes? Eighty dollars out of every hundred must be retired. What would become of the greenbacks? Sixty out of every hundred must be retired. Can any one estimate the financial and social disaster that would follow? We have seven hundred millions of paper money afloat. According to the most reliable authority, two hundred millions of gold coin is the largest possible amount we can get into and retain in our vaults. Five hundred million dollars are to be withdrawn! Let us recall the effect on the productive industry of the country and on the revenue of the General Government of the withdrawal of only forty-four millions of greenbacks, and only four millions a month. Who were the first to cry out, "Stop contracting"? Those who held mortgages on our land, because interest could not be paid punctually; those who owned real estate, because rent was behind; those who held government bonds, because they saw that if there was any default in the interest the principal was in danger; those

who managed the banks, because their securities were daily becoming weaker.

If forty-four millions could produce this result, what would be the effect of the withdrawal of five hundred millions? The revenue of the government would fall sixty to eighty per cent. Taxes could not be paid. Repudiation would follow; not from indisposition to pay, but from inability. Anarchy would reign, and the civilian would be absorbed by the soldier. Shall we again ask the question, Do the President and his supporters mean this?

We think they do not; but, unfortunately, the gold basis party cannot sustain itself on any other ground. As a consequence, the principle they uphold is not only injurious to the wealth producers of the country, but destructive to themselves. Are they ready for this? Or do they propose to get out of the dilemma by falling back on the old system of issuing from four to five dollars in paper promises to one dollar gold? If they do would they not be creating something worse than what they call "greenback lies"? Give it up, ye money monopolists, or you may find yourselves in the position of the slaveholders who claimed too much and lost all.

SOCIALISTIC.

FOURIER, BEECHER, MARRIAGE AND THE COMBINED SOCIAL ORDER.

A seemingly strange conjunction as to the individuals; but, unlike as they are in nearly all respects, they have one thing in common—a faculty of perceiving the importance of things slurred over, not only by the mass, but by professed thinkers. Beecher could, if touched with a live coal from the right altar, place within reach more than Fourier's ideal.

Fourier considers it requisite that an association, to realize the advantages of the combined order in any degree, should consist of at least four hundred members, and, if practicable, eighteen hundred; this mainly to afford the requisite variety of character and of personal relations, to prevent people tiring of each other. The experience of co-operative domestic organizations seems to sustain this position in some degree, and a common objection to Fourier's theories, by persons acquainted only with their outlines, is, that as even two or three families cannot live harmoniously together, how is it to be supposed that two or three hundred families can? The objection, however, was answered, as above, long before it was made.

Now, how can this difficulty be met? It seems impossible to get four hundred people to come forward at once in the initiative, and sacrifice all their prospects in life to what, however demonstrable *a priori*, is but an experiment considered *a posteriori*. Beecher, speaking on another topic, says: "Wedded life is often very poor, because not one in ten thousand is good enough to furnish continually aspects which feed the higher nature." That is, few persons are sufficiently varied and multifarious in their mental development not to pall after a few years' acquaintance. "If," he continues, "the doctrine of immortality be swept away by the doctrines of annihilation, or if it die because it is alleged there is no evidence of its truth, then might you as well spread the heavens with sackcloth and expect agriculture to continue on earth, as expect life to go on, with all its sweetness and amenities. * * * Reason gains in range and habits in the discussion, and men's minds grow richer, more subtle and refined."

Still more is the range extended, and still more subtle and refined become those minds when a future life transcends discussion and becomes a matter of positive knowledge. Spiritualism unfolds that beauty and variety which, under the shadows of ecclesiasticism and materialism, lies folded up and frozen. Two souls thus unfolded—thus expanding under the sunlight from the summer land—will "furnish continually" to each other "aspects which feed the higher nature;" for, their minds not being "cribbed, cabined and confined" by the possibilities of a life which, to most of us, is so poor and mean, their aspects of character become very greatly varied as compared with clodhoppers (however rich, fashionable, refined and exclusive), whose highest conception of a future life, if they have any conception at all, is perpetual psalm-singing in summer-clothes.

And if two minds can thus "furnish continually aspects which feed the higher nature" how much more two hundred? And could there not be a more harmonious and varied social intercourse among fifty such persons than among four hundred, or even eighteen hundred average persons, such as Fourier contemplated?

More success, so far as the social element is concerned, may then be expected from a comparatively small number of cultured Spiritualists, fully recognizing the principle of individual sovereignty at one's own cost, than from a large number of the ordinary "raw material," of which probably most of our experimental co-operative societies have been composed. This want of variety and completeness of character in the individual components, combined with the small number of socialists in each case, may account for the numerous failures of co-operative social experiments. A certain variety of character seems indispensable to success; but whether this variety is attained by mere numbers or by many-sidedness in the component individuals, the result, it is believed, will be socially the same.

If the new Community in Chesterfield county, Va., has any experience on this point, let its light shine!

ALFRED CRIDGE.

THE CHILDREN OF SOCIAL FREEDOM.

BY MISS ANNIE E. HIGBY.

The question is: Are the children of social freedom—born out of marriage—illegitimate, according to the rules of the Churches—holy and good equally with other children? and is it right to have them when and where they are well taken care of?

This is the question the spiritual warfare hinges upon

much more than their temporal welfare that the inquiry "What will become of the children?" points to: although the latter is a matter to be by no means left out of consideration, or to be attended to without question—the rightfulness of taking a proper care of children having been settled long ago. I will here say that so far as my personal knowledge extends I do not know of even a single child of social freedom that is not, to say the least, as well taken care of as the children of marriage.

Of that other class, who without being free lovers in any sense from principle, but who are seduced or led off from what they believe to be right, having children out of marriage while they indorse the principles of marriage, trying to catch the man as a husband who flees from them, and most probably, in many cases, bearing their children subject to the sexual abuses that prevail in marriage, I think I can safely say that by very far the largest number of them would never put hand to the death of their babes, or abandon them, if it were not for the fear of the persecution and ostracism of society, but would keep and tend them as lovingly and carefully as if they had been married, if they were only properly encouraged and helped to do so, or as well encouraged and helped as they would have been had they been married.

I am myself the mother of an illegitimate child. I eschewed marriage because I saw I could not bear my child in marriage without having it polluted with sexual abuse; and I believe my child is better, illegitimate, and borne free from sexual abuse, than he would have been borne in marriage and subject to it. My child is well taken care of—as well taken care of as a child can be—only when and where he is subjected to persecution by the sinners who stone him on account of his being illegitimate.

That the regulation of marriage pays not the slightest regard to these terrible abuses, this seething pool of pollution that is wrapped up in its bosom, like a worm in the fruit, spreading death and destruction throughout it, is too patent to be disputed. Oh! is it a little matter? Is it not rather a matter to cause the hearts of the angels to bleed, that the iron heel of an ignorant custom is upon the necks of these little ones and their mothers, whose starved and defrauded souls cry out to the gods for the life that is withheld, as hungry children cry for bread?

Neither does it care or take cognizance of what sort of children it gives birth to, provided they are born in marriage. As one of the many illustrations of this I will refer to an article in the New York Herald about the death of the Siamese twins, each one of whom was married, one having six, and the other five children—all deaf-mutes. What a splendid exhibition of respectable deaf-mutes! Their parents were married and belonged to the Baptist Church, were considered worthy members, the paper stated, showing very plainly that the religion of which they were worthy members did not care how many deaf-mutes they gave birth to provided they were married, and, I presume, attended to the rules of the church. The paper also stated that there was an estrangement between the families because one had six and the other only five—because there was not a dozen of these poor deformed children! Even if they were not all deaf-mutes, it is one and the same so far as their religion is concerned, since the paper stated it gravely, supposing it to be true, without arousing a thought of comment as regards its rightfulness among them.

The opposers of the principles of Social Freedom appear to be divided principally into two classes—those who believe in hell-fire and brimstone, and that sexuality is a sinful abomination not to be alluded to in any way by righteous people (except by hunting down with persecution the women who break its ordinances), and who do not seem to have the first intelligent idea of what sexual virtue is, their standard being as barbarous and unreasonable as the standard of morality in the old, ancient and barbarous nations where fealty to one's king, might have been considered morality. To be moral was to be loyal to one's king—to be virtuous is to know only one's husband sexually, and to submit to him, without considering the results springing from such a ruling, or the underlying principles in either case. The other class are those who admit the abuses, but who believe it better to submit to the rulings of "Vanity Fair" than to attempt to stem its tide of persecution. They do not believe in Social Freedom; they think something might be done inside of marriage as a remedy, but so far as they are concerned themselves, they do not intend to meddle with it, do not think it worth meddling with, probably. They think intemperance worth meddling with, however, and this is a worse evil than intemperance. Drunkards beget children by force, and they spend their time trying to reform them, fruitlessly. This class almost always finally settles down into—and it is an argument I have very often met with: "Even admitting the evils, do you not think it would be better to have your child born in marriage than to subject yourself and your child also to the persecutions of society, of the world, on account of its being born out of marriage?" This often comes from church members, who do not seem to sense the fact that they are asking me to sin, in order to escape the persecutions of a religious sect that makes the pretence of being an aid to salvation. Or else: "If you think it a sin to bring children into the world through the usages of marriage, you should not have them at all;" i. e., unless you will bring them on to the earth damned by a breakage of nature's laws, you must not bring them on at all.

To have a beautifully organized child, conceived according to the laws of nature, and borne without having the womb that carries it subjected to abuse, is one of the best of good works; one that is worth running the gauntlet of all the hells to attain; one that pays at any price that banded ignorance and error have it in their power to impose. And it is absolutely necessary to the making of a better condition upon the earth, that we should gain a more intelligent control of the creative organs, that people may not waste the forces of nature, and worse than waste them, by peopling the hells of ignorance, impotence, hatred, perversion, etc., with

misformed human organisms. Nature and individuals should do their whole work, the best work possible in the matter, by using the best conditions for it existent among them, and no hoary-headed demon of conservatism to popular ignorance, or popular misconception, should be allowed to prevent them.

Neither would I be willing to wait for that good time coming when the community will take care of the children, as it might never come for me, or for any of us for a long time yet; and I think I would not be satisfied to pass through my earth-life without being a mother, that I might hold to my bosom my babe, my very own, the child that came into life through my own being. Even if that good time were here, I do not think I would be willing to yield my child entirely to its care, as I would rather satisfy my mother's heart by watching the little blossom unfold beside me; yet, for the better promotion of its welfare, I would yield it a part of the time; and I would uphold such institution for the sake of those who could not well take care of their children, and for the sake of the little ones, who would thereby be better taken care of.

Are the children of social freedom holy and good? and is it right to have them when provision is made for their welfare? Because if it is, the question, "What will become of the children, or what does become of the children," applies equally to all children, those of marriage as well as any other system; and those who are thus anxious can find plenty of room for thought and good works without going, as yet, to social freedom to find it. The reformers of social freedom are expected to do more than has ever yet been done for the promotion of the welfare of their children—all that lies in their power, certainly; and I believe they would do all that lies in their power for the benefit of children generally, if they were permitted to do so.

THE TRUE FAITH.

"I had a dream which was not all a dream"—
Methought within my lover's arms I lay,
One happy April day;
He clasped me close and closer still,
And yielding to his own sweet will,
I could not choose but stay.

His loving breath fell warm upon my cheek,
And fond caress told more than words could speak;
He framed a novel creed;
And thus in tender accents framed
With love's own ecstasy, exclaimed,
"Ah! this is heaven indeed!"

If this be heaven, then let me never stray
From out the limit of its blissful sway;
Oh! may I never rove!
But live to meet him face to face,
Forevermore in his embrace,
Where all of heaven is love.

S. M. S.

IS IT A MISTAKE OR A DESIGNED MISREPRESENTATION?

Our brother, J. M. Peebles, in his interesting "Letters of Travel" in No. 20, Banner of Light series, throws a sop to the enemies of social freedom that does injustice to himself by betraying an utter ignorance of our principles or a designed misrepresentation of our arguments and statements. We have never cared enough about the allusions in these letters to the fabulous and utterly unreliable Christian history of persons, places and dates, as confirmed to him and other travelers by interested monks and priests, since this is the common failing of nearly all travelers who are, at least in education, Christians, and feel the truth of Christian fables; but when we come down to passing events of present history, it is not wise to let misrepresentations go unnoticed in popular letters of any writer. In speaking of the pool of Bethesda and the old house-top on which David is said to have stood when he saw the beautiful wife of Uriah bathing, he says: "And this man, after God's own heart, being touched with the infirmity of 'affectional freedom,' sent messengers and took her." Now, Brother Peebles either does or he does not know that affectional freedom is not an infirmity, nor its advocates infirm, but, on the contrary, as firm in truth and true principles as the rocky hills of his favorite Palestine. If he does not know it, he should seek the truth which will make him free; if he does know it, he should not misrepresent us in such things to tickle the ears of his Christian readers, as he gives them a full share of sops in the other allusions referred to. Brother Peebles either knows or he does not know that social or affectional freedom would not allow a man to take or touch a woman without her consent and mutual attraction; and that it is the Christian Church and State and the enemies of affectional freedom that allow men to seize, force, abuse, steal, rob and enslave women, as David, God's most faithful servant, did Uriah's wife. The advocates of social and affectional freedom are trying to correct this wicked, corrupt and abusive practice of social slavery, and it is a shame for men like Brother Peebles to misrepresent them and pander to the popular prejudice of the licentious advocates of woman's degraded and enslaved condition by such perversions. Our principles have been so often, so fully and so plainly stated as totally opposed to all such transactions as that of David, that "he that runs may read, and a man, though a fool, need not err therein." Hence we find it extremely difficult to excuse Brother Peebles even by the slip of the pen. If social freedom had been the law in force, the lustful man, after "God's own heart," would have had to keep his holy hands off the beautiful woman who probably hated him as all pure women do such men; but it was the enemies of social freedom, who then and now force women into subjection to the most brutal treatment, and worse than brutal, for the brutes will not display as much cruel passion as many men who oppose social freedom. Whoever upholds the present social system of tyranny and opposes social freedom, can by it sustain the slavery, polygamy and monogamy of the Bible and the most cruel system of sexual barbarity that sends, in our

country, annually to premature graves, thousands of fine, sensitive, delicate, shrinking victims to the lusts of men; and whoever is opposed to such sacrifice must be an advocate of social and affectional freedom. If it is an infirmity it is the most holy and righteous one ever infecting man, and it is time every man and woman was registered on one side or the other of this great question, so that we may know who are in favor of keeping woman in slavery and subject to the passions of man even to her destruction, and who will help to emancipate and rescue her.

It is doubtful whether the principles of social freedom would have admitted of the liberties of the old Jewish Jehovah, in the case of the two immaculate conceptions. Certainly not, without a mutual understanding in regard to the protection and care of the offspring which the record does not seem to show.

The truth is, Jewish and Christian history have always made slaves and prostitutes of women without their consent, or after one forced consent is obtained compelled a life-time of slavery without a proper knowledge of the master to whom she submits herself. In the case of the mother and grandmother of Jesus (or, as the Catholics say, of God) it was only a temporary violation of the marriage rights of the owners and sanctified, because it was God who was the one that did the violating acts and he had the right to do wrong without consulting either the woman or their owners; but men with a license from priest or magistrate can torture even unto death the female victim, and they do it in thousands of instances every year, and if we raise our voice or use our pen against it, we find, of course, most of the clergy and most of the libertines and corrupt tyrants, opposing, abusing and misrepresenting us. But to find a man like Bro. Peebles, whom nobody will accuse of belonging to either of these classes, lending his aid to their misrepresentations and pandering to a wicked and false prejudice, is what astonishes us; or would, did we not know his early education and of his recent travels in the Holy Land, among the holy men and enslaved women, by which long journey he got behind in the march of mind in this rapidly advancing country.

We are certain that either the abolitionists were wrong and chattel slavery right, or the advocates of social or affectional freedom are right and its opponents are wrong, and we are also certain that if truth and righteousness prevail over error and wickedness, then surely must social freedom triumph and woman be emancipated and have her equal rights with man in every department of life, and especially in the maternal, sexual and affectional relations. No promise to love where she cannot and where she is deceived into the promise, shall make her a slave for life to the sensual lusts of a worse than brute as many husbands are. Could Mr. Peebles have heard the hundreds of stories of the poor suffering victims of sexual tyranny that have so often in recitation or reading brought tears to our eyes, he too would, even in the face of all the churches and Mrs. Grundy, have been an advocate of social freedom. We have been so long (30 years) an advocate of those principles and woman's rights, that we are known to thousands of victims who confide in us—hence we get the terrible histories. WARREN CHASE.
CUBDEN, Illinois, May 13, 1874.

SPIRITUALISTIC.

RECONSTRUCTION OF MAN. FROM A DISCOURSE, Aug. 18, 1872.

The constant falling around us of friends and neighbors into the embrace of death cannot fail to arrest attention and lead to the inquiry, "If a man die, shall he live again?" and if yea be the response, the further interrogations of, when? and where? and how? The present happiness or misery of millions is affected by the answers given to these questions. A stupid Theology has ever been ready with its absurd answers, however much in conflict with the instincts and teachings of Nature they may be. It is not necessary to detail at length, in this place, its gloomy doctrines, but only to dwell for a space on one of them—to wit, "Death and the Resurrection"—better and more truly and philosophically phrased, "The Fall and Reconstruction of Man"—natural and necessary processes in his being, which need not cast gloom nor melancholy apprehension over the journey of life.

Man dies—such is the seeming; the fleshly building has fallen under the pressure of years of decay and infirmity, or of some untoward event in life. But the invisible, imperishable spiritual being, the man himself in the last analysis, now without the appliances for longer continuance in the earth life, must have reconstruction for an existence in spirit life. Where shall it be? how shall it come to pass? A poet hath told us—

Gliding from out the body we have worn
Without a jar to break
The mystic strain of harmony, that winds
With sense-dissolving music through the soul,
We are at liberty,

at once, in the spirit realm; and, as if by the power of enchantment, sheltered in an edifice not the workmanship of hands—a habitation which is from heaven—a structure of God—a spiritual body. Herein lies whatsoever there is of mystery concerning the Resurrection of the Dead. It is plain, however, that whatsoever the process, and by whatsoever name it may be called, it is such resurrection as comes of expulsion from an abode, an uprising and evacuation of domicile—immediate reinstatement elsewhere; such a reconstruction of all the human psychical elements of man's nature as fits him for residence in the spirit spheres.

Another poet who hath deeply drank of the pure Pierian, and besides, been baptized in the waters of

Siloa's brook that flowed
Fast by the oracle of God,

thus beautifully frames an apostrophe of a departing mortal to his spirit in the moments of dissolution of the companionship of his soul and earthly body.

Listen to his glorious song of entrance into immortality:

Vital spark of heavenly flame,
Quit, oh quit, this mortal frame;
Trembling, hoping, lingering, flying,
Oh, the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

Hark! they whisper, angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?

No scripture, perhaps, is so often used in the hearing of the people and so fully relied on as foundational to that declaration of the Christian Creed, "I believe in the resurrection of the body, as I Cor. chap. xv." It is always read at the funerals of a large class of churchmen, leaving the impression on the less intelligent and thoughtless hearer, that the spiritless, defunct body, consigned to the earth, is sown in some such sense as will warrant the expectation of its springing forth from the ground, at a future period, a spiritualized and living one—and conveying to his mind the idea that the law which governs in the sowing and germination of grains, applies also to the burial of animal bodies and their resurrection, in the case of men. Nor is there a passage, perhaps in the entire New Testament, more mischievously erroneous in its rendering into English. The mind and meaning of the author are scarcely discernible. But herein he teaches the profound philosophy of man's initial state, and illustrates a law of life and of death which pertains to the whole human race.

Paul likens man to a traveler, this life to a journey, and his animal body to a tent or tabernacle to shelter him in his passage. Nature he considers as the chief-in-charge of the grand caravan of Humanity. Her trumpet shall sound the journey ended, and signalize the traveler to quit his tent, and enter and abide in "a city which hath foundations, whose builder and maker is God."

Let the arch-angel blow his blast at the time theology has appointed for his services; but will he be able to startle the dead bodies of the generations of earth?—*Dr. Horace Dres-ser.*

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.

To all Whom it may Concern:

We, the undersigned officers of the First Society of Spiritualists in Chicago, Ill., state that the charges and accusations made against the Northern Illinois Association of Spiritualists, held in our hall (Grow's Opera House) on the 13th, 14th and 15th of March, 1874, by the *Religio-Philosophical Journal* and other papers published in "Chicago," Ill., "are false." We indorse a free platform and free discussion of all truths or questions, that we may in this way arrive at the highest truth, and have enrolled our names as members of the Northern Illinois Association of Spiritualists, together with many of our society.

A. H. WILLIAMS. COLLINS EATON.

WM. T. JONES. J. S. HUNT.

CHICAGO, Ill., April 12, 1874.

(All liberal papers please copy.)

WHAT IS IT TO BE A SPIRITUALIST?

Is a question which all who profess to be Spiritualists as well as all progressive minds might well ask themselves at the present hour. Many think, and especially those who have had but limited opportunities to investigate this great and exhaustless subject, that to accept and believe in the

phenomena of spirit intercourse settles the whole matter, and they rest there; but to thinkers and minds who have dug deep into the subject matter of Spiritualism, by experience and investigation, who have read closely its history and carefully observed its workings, such a conclusion is entirely superficial. True, the phenomena is the A B C, or the first rudiments, by which we approach this great subject.

But why stop there when the truth, which will inevitably make you free, lies beyond this point?

My object in raising this question is to place Spiritualism on the broad basis upon which it properly belongs, as it is presented to us through its present degree of development. Spiritualism has moved forward in the years of the near past with giant power. It has taken hold of needed reforms and held them painfully near to human view; it has laid open to our vision the sad condition of humanity, which condition is the result of ignorance, so deeply enshrined in our social and religious systems, and it is destined to cause this great country of boasted civilization to tremble to its very centre. It is now marching upon the enemy's works—the enemies of truth and freedom.

It is indeed a priceless blessing that the dear departed ones can and do come from the realms of immortal life, and bring us tidings of a better land and words of love, and hope to cheer us on through this material life, the childhood of the soul's organic existence with matter. But to suppose that this is all for which they come, leads us into a grave mistake, for the truth-loving and progressive minds of past ages have been struggling for centuries on the spirit side of life, against the dark opposing conditions of ignorance and false teaching, and the extreme materiality through which the human race has groped its way, and under which to a great extent it is buried to-day. But thanks to the great infinite life and the angels and ministering spirits, the gray light of the morning appears in the East which bids us hope.

But for what has this light come? To make us free! yea to strike off the shackles of slavery in all its forms, in order that social, religious, political, mental and physical bondage may be swept from the earth, and that the sun of truth may shine through the clouds of error and drive home its piercing rays direct to every human soul.

The watchword of Spiritualism is not "let us have peace," but let us have truth, lead where it may. Its mission is to accomplish this work; and to be a Spiritualist in the broadest and fullest sense, we must labor to this end. Spiritualism stands to-day on the broad basis of universal freedom, and freedom is our birthright.

But social freedom requires our first attention, because upon the social relations of mankind rests the entire structure. If the foundation of the structure is decayed and rotten, how unwise to attempt to repair its other parts, for, with its foundation thus impaired, it must fall in time. The social question is a fundamental one, and upon it hangs vast consequences for good or ill to the human soul as it passes on through its incarnation with matter. If it starts upon its organic relations with material life, under conditions opposed to the laws of nature, who can compute the amount of evil and suffering consequent upon such transgressions? Why is humanity groaning under such burdens to-day? Because of ignorance of which slavery is the offspring; and this is the result of man's not being able, as a whole, to comprehend and obey those vital laws which have to do with the reproduction of the race as it should be developed, up to those noble proportions of mind and body worthy of being called men and women. Is it not time to awake to this important issue, or will mankind repose longer under these conditions of living death? The man of Nazareth propounds this question, "Do men gather grapes of thorns, or figs of thistles?" On the other hand, we may ask how can mankind rise to that elevation which it should occupy, while, almost without exception, they disregard and ignore nature's laws, and by this means bind themselves down in suffering, darkness and degradation? This load must be removed ere men and women can rise to their noble and rightful estate. Human beings (can we call them all human?) come into this world half made up—yea, many of them less than half made—all because of the disregard of the laws of organic life. We are fully aware that it is in accordance with the laws of progression that man should come up through the lower strata to the higher planes of life, but it is not in accordance with the laws of progression that humanity should remain dormant and nearly at a standstill in regard to the issues upon which its very existence depends. It is not in harmony with progression that man and woman should be chained down in slavery, caused by their ignorance of these vital laws of life.

But what is to be done to raise the human family out of this slough of despond? First, know thyself and be thyself; when these points have been gained the sexes will understand each other, and be better prepared to come together and fulfill the laws and condition on which true propagation depends, and by this means the race will be rescued from its present sad condition. To accomplish this, we must deal with causes and not effects; lay the ax at the root of the tree, and not commence cutting the tree down at the twigs or branches. But, says one, if after we have accomplished the desired points as near as practicable, what if then we make mistakes and become unequally yoked together? What do human beings of ordinary capacity do when they find they have made a mistake in any of the offices of life except in the social relations? Do they not as a rule make haste to correct the mistake if it can be done? And why not rectify this wrong in our social relations, which of all the errors we commit is the most detrimental to human progress and elevation? Truly before mankind can arrive at a perfect state of manhood and womanhood, and fill the sphere of a pure and elevated humanity, Nature's laws of propagation and organic life must be fully obeyed; freedom must take the place of slavery and truth annihilate error.

But what is the duty of those who have been made free by the truth? There can be but one answer: put your hand

to the plow of progression and truth and look back never; not even to be termed what society calls respectable, or to escape ostracism from fashionable circles by the scandal-mongers.

The same desperate struggle is going on to-day between truth and error that raged so fiercely in the centuries of the dark past, when men and women counted not their lives dear, so that they defended the truth as it came to them from the great Father and Mother of souls through ministering angels and mediums.

Spiritualism, in its broadest and truest sense, comprehends and embraces all the elements of human progress. Why is Spiritualism so comprehensive and all-embracing? Because it comes of the spirit, and is the expression of the measureless ages of the past. And its physiology speaks to us of the living present and casts the horoscope of the future. It is the philosophy of all philosophies, and embraces all spirit, soul and matter, and truth itself.

B. B. HILL.

SPRINGFIELD, Mass.

OMENS FROM THE OTHER WORLD

HOW THE OLD FAMILIES IN EUROPE ARE WARNED TO PREPARE FOR THAT BOURNE, ETC.

A mysterious knocking, never heard at any other time, tells the Lords of Bampton that one of their race is bound for the silent land. A stamping by unseen feet on the palace floor predicts a death in the family of the ducal house of Modena. A sturgeon forcing its way up the Trent toward Clifton Hall is a sign that the Cliftons of Nottinghamshire will have to put on mourning. For some days before the death of the heir of the Breretons, the trunk of a tree is to be seen floating on [the lake near the family mansion. Two giant owls perch upon the battlements of Wardour Castle when an Arundel's last hour has come. If a Devonshire Oxenham is about to die, a white-breasted bird flutters over the doomed one's head.

A local ballad relates how on the burial eve of Margaret, heiress of the brave and generous Sir James Oxenham, a silver-breasted bird flew over the wedding guests just as Sir James rose to acknowledge their congratulations. The next day the bride fell dead at the altar, stabbed by a discarded lover. Howell saw a tombstone in a stonecutter's shop in Fleet street, in 1862, inscribed with the names of sundry persons, who thereby attested the fact that John Oxenham, Mary, his sister; James, his son, and Elizabeth, his mother, had each and all died with a white-breasted bird fluttering above their beds. A family of Loch Ranza, Arran, know when one of their kin is about to die by an invisible piper playing a lament on the hill-side. When death purposes visiting a McLean of Tocharbury, the unwelcome caller is heralded by the spirit of a battle-slain ancestor ringing the bells on his fairy bridle as he gallops twice round the old homestead. As a rule, death-announcing phantoms are of the feminine gender. No Lady Holland expects to shuffle off this mortal coil until she has seen a shadowy counterfeit presentiment of herself. The Middletons of Yorkshire, as becomes an ancient Catholic house, have a Benedictine nun to apprise them of a reduction in the number of Middletons. A weeping, mourning, earthly sprite warns the Stanleys of the death of a distinguished member of the family.

A hairy-armed girl called May Moullach brings the like sad news to the Grants of Grant; the Bodach-am-dun, otherwise the ghost of the hill, performs the office for the Grants of Rothiemurcus, and most old Highland families boast their own familiar banshee, whose wailing, screaming and weeping tells them the head of the house must make room for his heir. Lady Fanshawe, visiting the head of an Irish sep in his moated baronial grange, was made aware that banshees are not peculiar to Scotland. Awakened at midnight by an awful, unearthly scream, she beheld by the light of the moon a female form at the window of her room, which was too far from the ground for any woman of mortal mould to reach. The creature owned a pretty, pale face and red, dishevelled hair, and was clad in the garb of old—very old—Ireland. After exhibiting herself some time, the interesting spectre shrieked twice and vanished. When Lady Fanshawe told her host what she had seen he was not at all surprised. "A near relation," said he, "died last night in this castle. We kept our expectation of the event from you lest it should throw a cloud over the cheerful reception which was your due. Now, before such an event happens in the family and castle, the female spectre you saw always becomes visible. She is believed to be the spirit of a woman of inferior rank whom one of my ancestors married and whom he afterward caused to be drowned in the moat to expiate the dishonor done to our race."—*All the Year Round.*

DISCONTENT—BOTH SIDES.

A man in his carriage was riding along,
His gaily dressed wife by his side,
In satins and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed
The carriage and couple he eyed,
And said as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife—
"One thing I would give if I could—
I would give all my wealth for the strength and the health
Of the man who is sawing the wood."

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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 30, 1874.

IS ORGANIZATION DESPOTISM?

There is a class of honest reformers in the country who answer yes! to this question. This class is specially representative of the Warren school of individualism. In the intense desire its members have for each person to acquire the use of every personal right, they lose sight of that which must follow the acquisition. In liberty for the individual, they seem to think the ultimate is gained—seem to think there is nothing beyond that except individual progress in the sphere of freedom, and their arguments go so far, at least by implication, as to denominate the right which two people have to enter into any organized effort as despotism.

"The Word," E. H. Heywood, editor, is the organ of this class of reformers. In the number for May there are several articles of this kind, some of which have appeared in the WEEKLY together with answers to the arguments advanced in them. The articles referred to assume that children belong to parents and that there is no right outside of them that can interfere to change their rearing or promote the interests of the former. If this were true, of course any government that should undertake to arrange for the better education of children would be despotic.

But while admitting the conclusion we deny the premises from which it is drawn. *The Word* does not assert that children belong to parents absolutely, but it proceeds with its arguments just as if it did so assert, and in so arguing, also by implication, denies the right of society to have anything to do with them. Had *The Word* considered the replies that have appeared in the WEEKLY upon this point, we do not think it could have consistently permitted the article in question to appear without also printing the reply. This would have been just and fair to all parties. We maintain that children belong to themselves just as all other individuals belong to themselves, so then the real thing to be determined before *The Word* can consistently charge us with despotism is as to the ownership of the children. If they belong to parents, then *The Word* is right. If they belong to themselves, then *The Word* is wrong.

We hold that there can be no ownership in human flesh, not even in children. They belong neither to parents nor to society, but to themselves. Now the question is as to how these children shall be reared and educated so as to make them the best men and women. It is not a question whether "not one mother in forty would consent to deliver up her child" or not, but whether the child's interest can be best promoted, subjected to the blindness of ignorant affection, or conducted by an enlightened community. A hundred years ago parents voluntarily began to perceive that they, as a class, were unfit to educate their children mentally, and from this recognition our system of public schools originated. According to *The Word* this system is a despotism; according to us it is the truest liberty, because it best prepares children to assume the duties and responsibilities of adult life as free-men.

We say it is barbarous to leave children to the abso-

lute control of parents. In many cases this control is, even now, outrageously abused, and thousands, aye, millions of children are turned loose into the world to become the pests of society thereby. It is then a question whether children can be better reared by an organized system of society, or, as in past ages, by their parents, and this only. Beyond this parents have neither duty nor right. If this is admitted the other points involved necessarily follow. Society having a direct interest in the condition of children arriving at adult age has the best right to conduct the rearing of them previous to that age; and this becomes specially obvious when it is remembered that, in case parents fail to properly rear and educate their young, there is no recourse upon them for their failure neither by children nor society. But if society fail to do its duty in the premises it suffers the natural and inevitable penalty of being composed of undeveloped, uneducated and unprofitable members. Therefore, it would be more consistent for *The Word* to refute these positions than to continue to charge us with advocating despotism.

We do rebel against the tyranny of any law that in any manner tends to impair the great natural law of individual sovereignty. But we do not rebel against the so-called tyranny of a law that is enacted to provide for any great or little public need. We do not condemn society for abating a public nuisance, nor for providing for the public comfort. We do not condemn public highways, nor the law which provides and maintains them. The people who constitute any community have certain interests in common, and all such should assist to promote those interests, or in the event of not doing so to refrain from making any use of them. If the intense individualism of a member prevents him from paying a tax to maintain a public street, then let him be consistent and not use the street. Let him remove from society into such places as require no streets. If this principle is so intense as to cause him to resist taxation, and he be robbed of his property, let him not invoke the power of the law to recover it. We have no objection to such action. We do not believe there is any power to compel any person to pay any tax; but if a person refuse to pay then let him not make use of anything that the money paid by others maintains.

The Word, in its Free Banking proposition, also seems to object to our views of a proper circulating medium of exchange. It says: "You propose to prohibit—or virtually to prohibit—an individual banking, either of issue or deposit." We are at a loss to conceive how *The Word* or any of its contributors has obtained such an absurd idea. We defy them to produce a sentence either in our speeches or writings that by any, even far-fetched construction, can be made to mean any such thing. Our demand is that government shall issue money to its citizens, without cost, to whatever extent they need and can secure. We never argued that individuals should not do the same, nor that individuals should be prevented from loaning money at whatever interest to whoever desired to borrow, but such borrowers should first have the privilege of obtaining it free from the Government. Therefore, we do not say: "Here is a branch of business into which you shall not enter," and to assert that we do is a despotic use of freedom to which we have a right to object, and to which we do object most heartily and earnestly.

If the advocates of free banking want to do a banking business let them do it freely, but do not ask that free banking shall be protected in any manner by law. If persons desire to patronize free banking let them do so at their own risk, not asking the community to protect their deposits or exchanges. We say let everybody bank who wants to do so, and let everybody make use of such banks who will, but do not ask a law either to limit or protect its functions and call it "Free Banking," since it would be legal banking.

No! Ours is not the "liberty of bondage." It is the freedom of organization. A mass of individuals, unorganized, is not a community but a mob, and this is no less true of society than it is of an army; it is no less true of industry, generally, than it is of the postal service specially. Now this service does not compel any one to commit his letters to the mails to be transported to their destination. Every individual may carry his own letters from Maine to California if he so desires, or he may send them by a messenger, but the postal service offers so great inducements over the individual's means that no one thinks of objecting to it as a despotism. This system could be carried on only as nationally organized. To limit it to states, counties or towns would be to destroy it. So would it be with a currency. We want a national money system, and then let whoever will issue and receive individual currency. If *The Word* can see despotism or any infringement of individual rights lurking in such a proposition it has a sharper perception than we have. If, however, it conflict with its ideas of free banking that is another matter, but not to be set down as despotism, or to be refuted by the charge that it is despotism.

If organization is despotism, then we have studied nature to no effect. Observing its operations we learn that the highest forms of nature are those that are the most thoroughly organized. The action of individualized elements, or simple, is a low order of development. So is an order of society in which each individual is obliged to provide for all his own needs and comforts by his own hands, a low order. A society where each individual raises his own food, builds his own house, mends his own clothes, boots and shoes, fashions his own plows, rakes, machines—his axes, hoes, saws—his pens, ink, paper—his types, presses, paper, and reads the paper after it is printed, alone, is a primitive order. We see nothing desirable in a freedom that would remand us back to such a condition.

In the place of this we want complete organization—organization of the industries—organization in everything in which the interests of individuals are identical, and in which no individual right is forfeited or impaired; but in which every such right is promoted and protected. To class such interests with love, where the interests are purely individual and impossible of general organization, is to play with reason and common sense. To say that love between men and women is similar to currency, which people require to exchange commodities with, is a position at once so ridiculous and so absurd that we are constrained to doubt the sanity of whoever assumes it. Love is something that is not public. It belongs specifically to the individuals who love, and nobody else has any right to interfere, either to dictate or to regulate; but for the people to construct a general currency, illustrating their faith in themselves as a people, with which to conduct their business arrangements, is so entirely an opposite order from love that the two have no possible relation. To say that an individual shall not utter or receive personal money, would be the same as to say that an individual shall not love, except as the law permit; but we have never either conceived or uttered what would be such a clear and such an unwarrantable interference with individual freedom.

For the Nation—not the State—to provide a better currency than a number of individuals can possible provide; a better system of education and nurseries for children than there can be found in the isolated household; better transportation for individuals and merchandise than can be furnished by individuals, and which will prevent the impositions upon justice now so generally true of transportation; a better method of securing the use of land to every one who desires to occupy it and to use it; but yet to permit anybody who will to make their own money, educate themselves (we deny the right to prevent the education of children or to compel them to suffer from an inability on the part of parents to provide for them); to transport their own letters, freight, and to ride in their own or anybody else's conveyance; to do all these is not despotism in any sense that we can understand it, or that anybody else can render it. Nor is it any more despotism in the sight of Mr. Heywood than with us. These opinions we have held consistently, we affirm, ever since we had any opinions at all upon these subjects; and we do not conceive that to hold and advocate them now is to "have been demoralized by some man." If Mr. Heywood does not believe in organization, let him permit us to do so without the imputation, gratuitously bestowed of demoralization; and instead of denominating our position as despotic, let him meet argument with argument. In this field we are ever ready to contend for our views, and to yield them when convinced of their fallacy; but Mr. Heywood will have to reverse the order of nature and establish the fact that primal elements are a higher order of organization than a single system which represents all the primal elements, before he can successfully establish his theory of individual sovereignty. Individual sovereignty doesn't mean that every individual must conquer and maintain an absolute freedom from all other individuals; but true sovereignty means a condition in which the highest interests of all individuals are merged in a common interest and purpose—in which the best interests of each are represented in the brotherhood of all; and not when each person holds every other person at arm's length, saying: "Don't you dare to administer to my comfort or happiness, because by so doing you will interfere with my freedom and make me false to my individual sovereignty."

ANTI-USURY.

The Anti-Usury Reformers, of whom Edward Palmer is President, held their annual meeting at Masonic Hall, N. Y., on May 10th. As the N. E. Labor League recognizes the movement as a component part of Industrial Reform, one of its sessions was set apart to consider the subject of usury. Opposition to the same is not now unrepresented in foreign countries. All educated Catholics are aware that usury or interest is and has been from time immemorial condemned by the papacy as "mortal sin," and in Great Britain a yearly increasing body of Labor Reformers (under the leadership of Mr. James Harvey, of Liverpool, from whom we have just received a work on the subject, for which we tender our thanks) are making rapid headway in converting the members of the Unions and Granges to their anti-usury doctrines. As interest for the use of money is utterly forbidden by Mohammed in the third and thirtieth chapters of the Koran, the money-lending business is monopolized by the Jews and Christians in Turkey, who are the real opponents of the Turkish nation. It is believed that in every civilized country there are some brave people who are trumpeting before the walls of the modern Jericho, the infamous money system, and what is more important there are many indications in all countries that the walls are commencing to crumble and fall that have so long shielded the oppressors from the just indignation of the wealth-producers whom they have so long and so cruelly persecuted.

MAN ON HIS METTLE.

The New York *Herald* is on the war-path. It is after the Fifth avenue butterflies with a sledge hammer. This year the annual meeting of the woman suffragists has effected one thing—it has unmasked the battery of its opponents. There is no fencing in the article we copy from the New York

Herald thereupon. It throws down the gauntlet in behalf of man, admits his tyranny and declares war against the movement for the political equality of woman with man. It is a point gained, henceforth the reign of twaddle on that subject ought to cease, "as the disagreeable fellows who hold the reins of power mean to keep them in spite of Miss Anthony and her noisy legions." Hear it, ye women of the Union, and tremble!

The Apostles of Woman's Rights held their annual meeting yesterday (May 14) at Irving Hall, and it will be seen from an account published in another column that their proceedings were marked by unusual enthusiasm. The tireless Susan still urges on her petticoated legions to struggle against the domination of the brute man, and under the leadership of this female Cæsar the Amazons threaten to become a danger to the State. The cotton umbrella of the oratorical lady shines in the vanguard of the woman's movement like the oriflamme of Navarre, and whenever that awful piece of cotton waves, tyrant man trembles. The most serious part of the business is that the legions are no longer recruited from the female printers and the somewhat repellent ladies with the cropped wigs, but the services of the young and dashing belles of the Fifth Avenue have been enlisted. It will puzzle the male kind to find out the grievances of the latter class, unless, indeed, they may think of executing a change of front and becoming useful as well as ornamental. Perhaps they have taken pity on their husbands and papas, and want to have the right to earn some of the silk dresses they look so well in. If this be part of the programme we do not doubt that it would prove quite acceptable to the tyrants. Indeed, we think a good many reforms of this nature would be necessary before extending the much desired suffrage to the ladies. We have already too many politicians, and patriotic persons are endeavoring to find some means of reducing this class within reasonable limits. Under these circumstances the irruption of the ladies into the political arena would be viewed with alarm by the community, as calculated to turn every household into a miniature Arkansas. Two Governors in one State have proved disturbing enough, but the establishment of divided sovereignty in the home circle would produce universal anarchy. For these good reasons the umbrella of the woman suffragists will be for some time to come waved in vain, as the disagreeable fellows who hold the reins of power mean to keep them in spite of Miss Anthony and her noisy legions.

The WEEKLY can afford to set aside unanswered the low vulgarity and aristocratic assumption which permeates this article. The old copy says "variety is charming," and we would advise our contemporary to remember the same, and lay the "cotton umbrella" aside in its future lucubrations, for it is quite worn out with the double duty it has been compelled to perform in the above paragraph. As to the "female printers and the ladies with cropped wigs" their services in the cause appear to displease quite as much as those of "the dashing belles of Fifth Avenue." The former are insulted because they are poor, and the latter rated because they are rich. There is no consolation for the *Herald*. It winces under the double infliction like the soldier who was flogged by his friend "Sam." Said the flogger, "tell me where to strike and I'll obey you." When undergoing the punishment the sufferer naturally exclaimed "higher! higher!—lower! lower!"—until he exhausted the patience of his friend, who replied angrily, "Confound you, Sam, there's no pleasing you!" The same appears to be the melancholy case of our contemporary.

But there are some unpalatable truths in the above article which merit attention. The financial slavery of the "dashing belles of Fifth Avenue" is one of them. The beggarly money discriminations between the sexes in our industrial institutions, patrons of industry, granges, labor leagues, etc., are the messes of pottage that are offered to woman for her birthright. Robbed and wronged in every way as she is, we hold that it is her duty to utterly repudiate all such distinctions, apparently in her favor but operating to enslave her. True, there are periods in the life of woman, viz.: child-bearing, nursing, etc., when she needs assistance. Were we an enlightened people we should appreciate the fact and pay our debts to her under such circumstances with far greater readiness than we pay the public bondholder, feeling that she conferred and did not receive honor in accepting the assistance of the State. Napoleon the Great appreciated the truth of the above statement. When Madame de Stael asked him who was the worthiest woman in France, he answered: "She, madame, who has given to her country the largest number of children!" The conclusion is obvious that she also ought to be the best rewarded and the most honored.

But the gist of the article lies in its conclusion. There the fact is fully revealed that fools and twaddlers so long have striven to hide. There the admission and assertion of the power of man over woman is declared and paraded. If the bible be correct the position is justifiable. Women have far greater rights now than were granted to them under the laws of Moses, and they, we are told, are emanations from an unchangeable God. We disbelieve the statement and advise all women who are dissatisfied with their present positions to shut their bibles and keep them shut before they ask for more freedom than they at present possess. The positions that women hold under Christianity and Mohammedanism may be legitimately traced to the rulings of the Jewish God in the Old Testament. In the New Testament these immaculate (?) laws are somewhat ameliorated it is true, but the apostle Paul, who commanded women "to keep silence in the churches" would not be likely to act as a chairman were he called upon to preside at a meeting for the political enfranchisement of the sex, much less would the bachelor who ordered all wives to "submit themselves to their husbands" be willing to endorse the greater demand for woman's individual and social liberty.

As a human and fallible history of the Jews we do not find fault with the Bible. As a legislator of A. M. 2,250, according to the Mosaic record, we respect Moses. As a singularly democratic community we honor the Jews of his time. But

the world is three thousand years older than it was then, and the condition of woman is the gauge of its advancement in civilization. Among slaves or savages, as the Jews were in the time of Moses, she is under the rule of force. To those women who are satisfied with the position woman holds on earth in the Bible, for she has no representation in Heaven in that book, we would submit that silence and obedience are their manifest duties. Their political and social chains are manufactured out of theological iron, and as Christians, they have no right to demand emancipation. To those who think differently, and they are already very numerous, we extend a hearty welcome, for they are fit to fight the battle for their freedom, in which that of man is also included.

It is thus that the movement for the emancipation of woman enters into the domain of spiritualism. There are reformers who assert that the admission and the exercise the right of suffrage by women would at present be detrimental to the best interests of the nation. Unless the latter are theologically as well as politically free they declare it would simply be conferring a plurality of votes on the clergy. The power of woman backed by the churches, though used illegally, has been exhibited in the west in the temperance or abstinence crusade. What might it effect, when organized, as it would be by the Protestant clergy, at the polls? Already the *New York Witness*, the only religious daily in the city, has run up the flag of "suffrage for Women." It is easy to perceive why it has done so. Nevertheless, the cause is the cause of justice and right, and in it the motto of the WEEKLY is that of the ancient Romans—*fiat justitia, ruat cælum*.

VOX POPULI, VOX DEI.

We rejoice to know that the masses of the people are more merciful than that small section of humanity terming itself "Society;" and, we believe more truthful and more pure also. They are unwilling in the West to condemn a young woman who is charged with sacrificing her child for her character. The WEEKLY does not desire to defend crime, more especially a crime so general among people married and unmarried, as child (or fetus) murder; but, at the same time it honors a judge that gives to such a victim prisoner, the benefit of every doubt, and a community brave enough to applaud so honorable an action.

The trial of Maggie Oleson on charge of infanticide came off in the Circuit Court on Monday. The circumstances which led to her arrest are doubtless fresh in the minds of our readers as full particulars of the affair together with the detailed confession of the girl were published at the time, only a few weeks since. It will be remembered that the infant was found on the railroad track with its head nearly severed from the body. What interest there was manifested in the case was a sort of general feeling of sympathy for the girl under the circumstances. The outspoken condemnation was heaped upon her seducer more than upon the girl herself. H. B. Jackson and C. W. Felker had volunteered to act in the defense. The main witnesses examined were Drs. Gordon and Blodgett who made a *post mortem* examination of the child when found. The main issue turned upon the question whether the child was alive or not when born, and to these conclusions both sides, in their showing to the jury, were obliged, in a great degree, to place their case almost wholly upon medical authority on this point.

The girl having confessed to the cutting of the child's throat, this point was dropped out of the thread of testimony almost entirely. Both these physicians testified that, from the tests made by them, it was their opinion the child was alive when born. Their main authority for this opinion was from the fact that the lungs were fully inflated and floated lightly on water. After these gentlemen had testified, the judge interrupted proceeding by citing the district attorney to voluminous authorities, recording that this was no infallible test, and that children have been known to have been born dead and yet have their lungs fully inflated, stating that, under these circumstances, it was impossible to prove beyond a reasonable doubt that the child was born alive. The judge ordered the jury to enter a verdict of acquittal and the prisoner was discharged. Under the peculiar circumstances the verdict meets with the general approval of the people. The man Hans Jansen, the seducer of the girl, it is believed has gone back to Denmark.—*Daily Northwest, Oshkosh, Wis.*

It is not to be wondered at that our Western brethren and sisters cannot appreciate the justice of condemning a woman to moral death for an act, which in a man, is looked upon rather as a credit than otherwise. It is not to be wondered at that they will weigh the terrible inducement that society forces upon a young woman under such circumstances, to commit so awful a crime, and cover with their sympathy exposed victims who are not worse than thousands, probably hundreds of thousands, of their adult fellow countrymen and countrywomen. It is no use for the public to deny the charge. The proof is extant in the daily advertisements of many of the principal papers of our cities, and Dr. Allen, but a few years ago sanctioned it by asserting that on its account, the native population of Massachusetts had ceased to increase. Coroner Lankester of London, Great Britain, estimated that, in that city, there were twelve thousand such murders per annum, and a correspondent of the *N. Y. World*, surmised that more than double that number, were so slaughtered every year in New York.

Copulation, if it be a crime when willingly entered into, is the lightest of sexual crimes. The WEEKLY does not condemn it, but strikes at the degrading sexual bestialities of the age whose name is legion. It knows why Society, mammon-ruler, has sacrificed woman to man's lust from time immemorial; that she is not immolated at the shrine of chastity, but at the shrine of the dollar. The civil law takes no note of what is termed fornication when the parties committing it are agreed. No priesthood in our country dares to discriminate between male and female guilt (as they might term it) in such cases. Society alone, saturated itself through and through with sexual monstrosities of an infinitely worse character, elevates the finger of [scorn and damns the female

only. It is woman who murders her weaker sister, instead of comforting her. It is even yet with such a victim as Oliver Goldsmith so pithily described it. The trembling and heart-broken Olivia is brought to her home to meet the scorn of female society, and there is no priest now that dares thunder in its ears—"The kindness of heaven is promised to the penitent, and let ours be directed by its example."

This is an argument, however, addressed to those calling themselves Christians. For ourselves, we take higher ground. We deny the claim of the public to sit in judgment over such cases in which it is not directly injured. We assume not to judge another, and will not submit to judgment ourselves until we have injured another. What man asserts for himself we claim for woman. The world says this will introduce anarchy. This is denied. Anarchy in social affairs is rampant now. When a city like New York and a country like France cease to increase matters cannot be much worse than they are without annihilating the race of mankind. But, says Society, it will introduce promiscuity! We answer—do you intend to be promiscuous? No, not us that attend churches, but others. Ah, dear Society, trouble not yourself about others. What little sexual virility and purity there is in the world lies with those others. Do you ask why? Because their labor has defended them from the meaner vices, that's why; and, whether you believe it or not, with them lies the power in the near future.

It is for this latter reason the WEEKLY republishes and rejoices in the above decision. It honors the humanity of the judge who dared interpose his power to shield the defenseless and to limit that Shylock—society—to its exact pound of flesh. We rejoice also to recognize the sound common sense of our Western fellow-citizens, and are glad indeed to re-record the fact that "under the peculiar circumstances the verdict (not guilty) meets with the general approval of the people."

EVANGELICAL DRESS REFORM.

What is majesty deprived of its externals? Every one knows the correct answer to that question is, "a jest." The same reply would probably be equally truthful (though not so humorous) were we to inquire, what is religion deprived of its externals? Verily were our modern priests stripped of their extra trappings they would appear only like ordinary mortals. Silence the music of the churches and stop the chantings of the sweet (opera) singers of Israel, and many of our costly cathedrals would be half depopulated. We do not complain of these things, we like costly dresses; and do not believe that a clergyman can properly give the benediction in a coat. For this reason we take pleasure in laying before our readers the following letter from the *N. Y. Witness*, of May 13th.

"In your issue of the 2d inst. is a short paragraph on 'Dress Reform among Church-going Christians.' I have a suggestion to offer. Let some ladies who stand high in the fashionable world, ladies of education, refinement and taste, contrive a church costume. Let it be elegant, neat, plain—that is, with little trimming—and so artistic that it can never look ugly or *outré*. The shape—the cut—is the important thing. It matters little what the material or color may be. The advantage of such a church costume would be two-fold. First, it would do away in part with that extravagance in dress among the worshippers which makes a plainly-clad Christian feel out of place in our congregations. Second, the costume, continuing ever the same, would be familiar to our eyes, and so would never seem old-fashioned. And ladies who have not the means or the wish to follow all the changes of fashion could adopt it as their usual dress and not attract attention on the score of being odd or antiquated in appearance. Will not the ladies see to this matter?"

There is no doubt that if some "high and fashionable Christian ladies" would start this movement it would prove a success; and, in addition to what the writer says, it would go far to draw a broad line between saints and sinners outside the churches. As regards the precise shape and finish of the garments required that could easily be arranged, but no two denominations ought to permit their peoples to dress alike. We should require, of course, Episcopal milliners, and Presbyterian tailors; also, a depot for the sale of ready-made garments for Methodists. In the case of our Mormon neighbors, propriety would demand that the husbands of that many-wived people should not be permitted by Congress to unduly limit the longitude of their wives' dresses, as they might be tempted from motives of economy. Altogether, we look at the suggestion contained in the above letter as excellent, and hope with the writer that the most pious and devout ladies will take an interest in the matter.

A WORD IN SEASON.

When a newspaper desires to hold forth, it is the easiest thing in the world for it to find a text. Here we have one to hand fairly copied from the "*Day's Doings*"—we would go farther back for its source, but cannot:

"An Iowa Judge has decided that it is more of a sin to steal a horse, than to elope with another man's wife; because there are eight millions of women in the United States, and only three millions of horses."

If our system of political economy be right, the above decision is correct. Measured by their money value babies are the most worthless drugs in our country, and next to them come women; men are more valuable but still not comparable with horses, at least in time of peace. Even in time of war Congress fixed the value of male United States Citizens at three hundred dollars per head. As Mr. Bonner holds Dexter at one hundred thousand dollars, it is evident that that noble animal is worth about three hundred and thirty-three able bodied men with a uppy thrown in! As to woman, who shall assert

that the Long Island farmer was wrong who depreciatingly compared his deceased partner to a cow. "Yes" said he, "my poor wife has gone, and though she was nothing to me but a bill of expense, I would rather have lost the best cow in my yard."

But our readers may say that human beings are not property, and so object to the above comparisons. Then, we ask what is the meaning of "another man's wife," in our text? What is "a wife" in law? A "*femme couverte*," alias, "a covered or hidden woman." What is she if she outlives her husband? "A relict," that is, "a relinquished or broken piece." Does not that word also tinge of property? Come to the grave, what do we find there. Here lies John Smith etc., etc.; then below, also Mary, relict of the above etc., etc. Did Mary die first her case would not be bettered; then the document could run, sacred to Mary, wife of John Smith, etc. But where is the monument that has, under such an inscription, Also John, relict of the above, etc.? Nowhere! John is always, under all circumstances, a round and sound unit, never an addendum to any other individual. What is the just inference but that women are property? Verily the Iowa Judge is right in this instance also.

The WEEKLY would do wrong to palliate the present position of woman. Its duty is to hold up the facts of her case in order to justify the discontent that at present exists in one-half of the people of this great country. As to the "*tu quoque*" argument Society uses in order to shield itself from just exposures, all right-thinking women, and men too, are beginning to sicken at the folly of such a defense. Furthermore, the present position of woman, and the consequent fearful social and sexual conditions of humanity are not chargeable to Social Reformers, but to the tyranny of man operating through priest-hoods and legislatures. Like the soothsayer in Shakespeare's play, the WEEKLY, in its animadversions and warnings,

"Makes not—but foresees!"

and the people are beginning to realize that its statements are public benefits, as its constantly increasing subscription list very satisfactorily proves. Nothing can more painfully prove the necessity for its existence, than the statements in the text above quoted, neither will the work of the WEEKLY be accomplished until a woman, or even a baby, is more valuable than a horse, although there may be in our country, as the Iowa Judge says, "eight millions of women and only three millions of horses."

PAST AND PRESENT CHRISTIANITY.

It would be as well for those who profess to be Christians to conform slightly to the doctrines of the great Nazarene. It is not fitting in a bishop to be butting against the teachings of his God, like the little red bull of New Jersey dashed against the locomotive. Who ever heard of Jesus commending his followers for their acquisition of money? No one! Who, but the bishop of Minnesota, does not know that He condemned wealth and those who possessed it? The only privilege He gave to rich converts was the privilege of transferring their stock, but they had to do it. "Sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven."

"The Bishop of Minnesota, at his late visit to the Indian mission at White Earth, under the Indian clergyman, Enmegahbowk, confirmed twelve Indians. The hospital for the Indians is full of patients. In his address the Bishop said: "When I first came among you, fourteen years ago, there was not in God's universe a more hopeless race than the Chippewas. I see before me now single Indians who own more property than the whole band of Chippewas then possessed." There are four candidates for orders among the Chippewas; one is the son of the Head Chief, one is the son of the Head Medicine Man, and a third is the son of the Indian clergyman, the Rev. J. J. Enmegahbowk."

Verily, the times are wonderfully changed from A. D. 30. As the great dramatist says:

"The whirligig of time has brought in his revenges!"

And nothing proves the truth of that statement more than the present condition of the churches. All the vitality of the faith founded by the great Jewish Medium has departed from them. Like the prodigal son, they seem to have squandered their spiritual heritage, and are now only kept alive by illegal stimulants, and munching the husks of ceremonies. "Sell all, be poor, and follow me," was the order of the day in Judea; but, as the Bishop of Minnesota puts it, the word of command in our country is, "Join the church and get rich!"

MISCELLANEOUS.

THE APOCYNUM CARNÆUM.

[From the N. Y. World.]

DOYLESTOWN, Bucks County, Pa., May 8.

Sir—I have read the very singular and frightfully graphic account of "The Man-eating Tree," published in a recent number of the *World*, with much interest, but, you will excuse me for saying, with some little skepticism. While the disclosures of science are often more strange than the wildest imaginations of the romancer, it is but seldom that they enter into such ghastly regions as that into which your correspondent leads us. Yet no one knows better than the student of science how very far removed is the unlikely or the incredible from the impossible, and how rash it is because a statement seems strange and startling to denounce it as untrue; and certain recent observations of my own (which I had no intention of making public in their present imperfect state until I saw the letter above referred to) give me an especial reason for at least suspending my judgment. The facts to which I allude are as follows:

Rather more than a year ago I received from Dr. Fray-

sinet, of Paris, a small parcel of seed, which had been sent him by the lamented Carne. These seeds were all of known genera of plants (though some unquestionably of new species) and had been collected by that traveler in his journey to Laos and Mekong. To them all Dr. Frayssinet had attached labels, copied from Carne's, except to one small packet containing three seeds to which he said he could find no label. They were of a dark coffee color, oval, flattened, slightly compressed at the edges, with longitudinal black ridges converging at the apex. As there were so few, I did not examine their internal structure.

I planted them in a very light sandy soil in a well-warmed conservatory about the end of April, 1873, but it was not until October that I perceived any signs of germination, when a pale green sprout made its appearance, with two seed-leaves, showing that the plant was a dicotyledon. On my examining the two other seeds I found that they had rotted. The plant grew but slowly, but finally developed a few leaves very like those of *passiflora*, with the difference however, that each lobe terminated in a small green hook or abortive tendril, formed by a prolongation of the midrib. Like *passiflora*, it had a small cup-shaped gland near the base of each leaf, secreting a limpid fluid.

The growth of the plant was so slow, and its whole appearance so sickly, that, remembering that its habitat was probably the hot, seething swamps of Mekong, I determined to increase the heat and moisture, which resulted in a very marked improvement. With the details of its growth I need not trouble you; I finally placed it in a closed case, gave it more heat than any other of my tropical plants would bear, made for it a highly nitrogenized soil—what I might almost call a putrid soil—and allowed the sunlight to which it was exposed to pass through violet glass. The plant was thus at all times surrounded with a warm mist. The result was quite satisfactory. The leaves assumed a dark green, small rough patches like warts began to stud their upper surface, and the hooks at the end of the leaf-lobes lengthened into tendrils like those of the *clematis*. The plant grew so rapidly that I had to add a second story to the case. A ring of filaments or rather processes made its appearance around the stalk about five inches from the ground, grew in from two to three days to about an inch in length, and then dropped off, leaving a zone of triangular scars. But in the meantime another similar ring had been formed just above, which in its turn fell off, so that this curious ruff or fringe kept advancing up the stem. A similar phenomenon on a smaller scale was presented by the larger branches, of which there were three. The leaves, I must mention, showed a marked affinity for the sunlight, always maintaining themselves in a position as nearly as possible at right angles to the solar rays, drooping when the sun was clouded even for a few minutes, and almost immediately after sunset closing by folding themselves up along the midrib of the central lobe, so that the opposed lateral lobes resembled the fingers of two hands placed palm to palm.


As you may suppose, I waited with curiosity for its flowering, but this function it seemed to accomplish with great difficulty, owing, I surmise, to the want of sufficient sunlight. However, after several buds had partly developed and then dropped off, it succeeded in producing, last month, three perfect flowers. These were of what is called the personate type, of which the common snap-dragon is a familiar example; though they did not very closely resemble the snap-dragon, and I could only give a correct idea of it by a drawing. It had the mask-like form from which the name of the type is derived; but the upper part was longer in proportion, more elongated backward, and more like a grotesque head; and the labellum, or jaw, was protruding, but firmly closed. The general color is greenish-yellow, with small, brown, flat warts, something like those on the stem. The mouth, or rather the margin of closure, is set with sharp, white processes that interlock. The labellum, or jaw, does not spring separately from the calyx, nor does it merge into the rest of the corolla; it is attached to the corolla proper as a sort of appendage, in a way which I shall presently explain.

From between the closed lips of the flower hang out seven slender appendages of a dark red color, which I shall venture to call tentacles. These I was at first inclined to consider altered stamens. They are about an inch long and terminate in a blunt end. While observing the flower closely I noticed a slight, apparently spontaneous, movement in one of these, which was presently repeated by another. Having often observed the movements of the stamens of *hedysarum* and *herberis* and the closure of *mimosa* and *dionaea*, I thought that this was something of the same kind, and was about touching one of the tentacles with a needle when, to my great surprise, the tentacle erected itself, a slender filament darted from its point and twined round the needle for about a second, then uncoiled itself and vanished. This experiment I repeated several times, always with the same result, except that in each case a different tentacle came into activity; nor did the first show any irritability until the other six had successively acted. I now rolled a small pellet of paper, fixed it on the point of the needle and presented it to the flower. As before, the tentacle arose, the filament darted out, plucked off the pellet, and, to my inexpressible astonishment, instantly curled itself back and deposited it in the jaws of the flower which opened to receive it and closed upon it, the filament drawing itself back more slowly. I next tried a small living fly, which was disposed of in the same manner.

So remarkable a phenomenon sent me at once to my microscope, and, after considerable difficulty, owing to the irritability of the tentacles, I succeeded in attaching one by a little isinglass to the glass slide without injuring it or detaching it from the flower. I then discovered that the filament was in reality the prolongation of the tentacle, which in repose was introverted like the finger of a glove, darting out when excited like the glove-finger blown into. It was perfectly transparent, and by the use of a higher power I was able to make out something of its structure. Along its under or convex side ran a longitudinal series of long, anastomosing cells, re-

sembling the ordinary spiral vessels, and on the upper or concave side ran an exquisitely fine thread in which I could distinguish no structure. When the filament was protruded there was a violent rush of fluid into these cells, distending and elongating them, while as the upper side remained rigid the filament was thrown into a sudden spiral, thus grasping whatever it touched. When this act had been repeated several times the motion grew weaker and slower, and I was able to distinguish minute corpuscles moving about with great rapidity in the spiral vessels like those seen in the sting of the nettle.

The mode in which the tentacle sprang up from its base I could not discover. To get at their bases I had to remove the labellum or jaw to which they were attached, and this operation seemed to paralyze them. The corolla proper or vexillum contained seven stamens grouped around a pistil, which stood a little above them on an ovary. At the base of each stamen sprang a tentacle and passed down over the labellum to which they were attached for about a quarter of an inch on the interior surface. The cavity was of a pale, dull red, speckled with white, and set with a number of short hairs resembling in structure the sting of a nettle—though knowing what some of the tropical nettles are, I did not venture to test their stinging powers on my own person. Each of the white specks had a central orifice large enough to admit the passage of a fine bristle. The anthers were covered with masses of a viscous pollen like that of the orchids. The fly, I may mention, lay in the cavity covered with pollen and quite dead.

The mechanism of the jaw which I next examined is curious. It depends from the proper corolla by a fine, thin, elastic membrane. It is strengthened and kept in shape by a structure somewhat resembling that of the "keel" of papilionaceous flowers (such as the pea), except that this stiffening rib is bifurcated. Imagine the clavicles (or "merrythought" of a chicken to be curved up much more than they are, and tapering toward the point into fine threads, and it will give some idea of this contrivance, which supports and gives shape to the under and front surface of the jaw. At the point of bifurcation is a little vertical plate resembling that at the end of the merrythought, except that it is quite flat above and cut into a deep notch below. The articulation is effected in this way: From near the base of each side of the proper corolla runs a strong tense fibre, crossing to the base of the other side, the two being united at the point of decussation, making a sort of bridge, like this: . The notch that I have described in the frame of the labellum fits over the centre of this bridge, so as to allow free motion upward and downward to the jaw, to which it serves as a hinge. From the base of the pistil, and just above this, springs a firm tooth-like process, projecting over this hinge; and on the under surface of this process are two prominences, like tiny brown cushions, resting on the hinge, one before the fulcrum and one behind.

Having mastered the simple mechanism of the arrangement so far, I became convinced that in these two cushions must lie the moving power; but my removal of the lip seemed to have paralyzed the flower, and I could not stimulate them to any activity until I bethought myself of electricity. On directing a very slight current to the stigma of the pistil I was gratified to see the front cushion suddenly shrink quite flat, while the other was prodigiously distended, when as suddenly the action was reversed—the front cushion swelled and the rear one shrank. On increasing the strength of the current, this curious systole and diastole was repeated with great rapidity. Now it was clear that, as the cushions rested on the hinge I have described, one before and one behind the fulcrum, these alternate contractions and expansions must throw the jaw up and down. I repeated this experiment on an uninjured flower with perfect success; the jaw opened and shut with quick, strong snaps, and when the current was increased the whole flower was singularly convulsed, presenting a grotesque resemblance to a small writhing face. Unfortunately I carried these experiments too far, and destroyed the vitality of this second flower; so, having but one perfect flower left, I was constrained to postpone further investigation.

It will be seen that the two cushions I have spoken of are a true erectile tissue. Under the microscope they show a spongy mass of compressed hexagonal cells mingled with spiral vessels, and it is evident that the sudden injection of some fluid into one, and its simultaneous withdrawal from the other, produced the mechanical action. It is worth notice that these singular organs are immediately connected with the organs of reproduction—the tentacles with the stamens and the erectile cushions with the pistil; so that there seems to be in this flower only a modification and exaltation (favored by a more highly-organized mechanical apparatus) of the phenomena observed in the barbery and other plants where the period of fructification is accompanied with the development of new and almost animal powers. My surmise at present is that since the viscosity of the pollen and the elevation of the pistil render the flower, like that of the orchids, incapable of self-fertilization, it, like the orchids, has to avail itself of the services of insects to accomplish this function. But the insect, even if attached to this flower, cannot enter the closed mouth. So by the apparatus we have seen the flower catches the insect and imprisons it until in its efforts to escape it has carried the pollen upon the stigma. Whether the death of the insect invariably follows, and if so whether it is due to any poisonous qualities of the pollen, or to the nettle-like hairs of the corolla I cannot now say. I trust that if the buds which the plant now has develop, I shall be able to place seeds in the hands of several distinguished botanists, and that next year we shall have a full account of this singular plant.

It is with diffidence that I attempt to fix the place of this plant in the vegetable kingdom; my opinion is that it belongs to the family of apocynaceae, and most nearly resembles the genus *vahea*. Should it prove to be, as I think, a new genus, I trust that the leaders of science will commemorate it in the name of Carne.

Before closing this too long communication, I will mention

that your correspondent has fallen into the error of many botanists in supposing that the *dionaea muscipula*, or Venus's fly-trap, nourishes itself upon the insects that it catches. Dr. R. Murdock, of Baltimore, has made this plant the object of careful investigation, whose results were embodied in a paper read before the Maryland Academy of Sciences, in which he showed that the death of the fly involved the death of the leaf. From the body of the insect sprang a fungus or mildew which attacked the leaf and caused it to wither and drop from the stem.

It will be seen that the phenomena here described fall very far short of those described by your correspondent—at least they are on a much smaller scale. But if his carnivorous tree be merely the production of a lively imagination, it is certainly a curious coincidence that at the same time certain very real analogous phenomena were in process of study by a modest and prosaic observer of nature.

I am, very respectfully, yours,

W. MERCIER.

HARWICH, Mass., 1874.

EDITORS OF THE WEEKLY:

Well, we are in the midst of revolution—revolution social, and perhaps financially; but as agitation tends to purification, we may expect good to come at last.

Few understand the breadth and scope of this Social question. Those who do must expect to perform pioneer work, and bear the taunts of an unthinking people.

All innovations are jealously suspected, especially by those whose crafts are in danger; but let the probe go deep, for superficialities never will do in times like these.

Man cannot really put together what God has put asunder, nor can he put asunder what God has put together.

Penalties surely follow violation of natural law, as is verified in tens of thousands of instances of ill-advised, unhappy connubialities. Shall we connive at and continue these things? I say, no! a thousand times, no!

About four years ago my wife passed into the realms of spirit life; and, although my nature is eminently social, I am leading a single, lonely life—not daring to venture within the clutches of the law, lest in my weak judgment I might make a mistake, and saddle upon my domestic relationship a scourge instead of a blessing.

The Congregational clergyman who said a few words at the Spiritualists' camp meeting last summer was complained of by some of his Church members therefor; and he is now at loggerheads with the Church, being too liberal for them. They can't get clear of him, however, because the disaffected members are in the minority; and so he continues stirring them up. Last Sunday, in his pulpit, he spoke of Mrs. Woodhull with respect. He has commenced to think, and, being a great lover of nature, he cannot feed longer on husks.

B. F. R.

MAZEPPA, May 9, 1874.

Dear Mrs. Woodhull—"Brave, beloved Victoria, who shall yet be victorious," were the prophetic words uttered by Mrs. Waisbrooker here in her eulogy and championship of the work to which you are both devoted. Yes, the *Age's* energetic editress has been in Mazeppa and given us two lectures, from the effects of which the conservatives and free lusters will not soon recover, and which filled the radicals with a hungering for more from the same fountain. Church members, ministers' widows, and all were out to hear. "Pure" men, who boast of fallen sisters (?) "coming in unto them" through bedroom windows, in the absence of their wives, went home saying they did not want their wives and daughters to hear and read such stuff as *Our Age* contains and its editress speaks. Ah, no, she held a chalice to their lips until they drank to the bitter dregs.

Mrs. Waisbrooker deserves success, by virtue of the right which she advocates, and earnestness of purpose, combined with rare eloquence and oratory. Come again, sister Lois, your kingdom shall be the whole world, and more beyond, if but you can send your voice so far. Mrs. Dr. Lont, who heard her at Lake City tells me she outvalled herself in her masterly eloquence on the evening in which she spoke there. She speaks soul-stirring, conscience-convincing truths. I am going to Red Wing next week, to make it my home. I've been told there is no liberal element there; but I shall carry enough with me to seed the ground; and I pledge myself that the first liberal mind I come across who does not take your paper or the *Age* shall be invited to do so. I join with your friends here in many kind wishes for your success, and am, yours respectfully,

MRS. M. I. WASHBURN.

MAX ADELER ON CREMATION.

I hardly think, upon the whole, that I am in favor of cremation. The process seems to me to be so frightfully wasteful. At the same time, I am ready to admit that the dead might be used much more profitably than they are now. If a man must be buried, let him be planted where he will make something grow. I remember that Casselbeny, of Vineland, N. J., once laid his grandmother near his grapevine, and by carefully watering her twice a day, he secured a crop of fifteen bushels of black Hamburgs. The subject came up in the agricultural society subsequently, and there was a question whether a grandmother was the only female relative that could be efficaciously used, and whether it should be a paternal or a maternal grandmother.

Casselbeny explained that he had known a maiden aunt or a second cousin to do equally well; and he had his stepfather among the roots of his mammoth gooseberry bush, with every prospect of a superb crop. Very particular inquiries were made by several members concerning the availability of mothers-in-law improving the asparagus bed; he took the first prize for asparagus at eight county fairs. Then the meeting suddenly adjourned, and fifteen mothers-in-law in Vineland died during the succeeding week.

And then there is the skeleton. The Esquimaux make skates out of the collar-bones of their departed friends; and I remember Hufnagle, of Mauch Chunk, having lost his leg by a railroad accident, took out the bone, and had it made

up into a clarinet, with which he used to go around serenading a woman who refused to love him. He always played in a minor key, and they say up at Mauch Chunk that he whistled the most heartrending music out of that bone.

When old Mackintosh, of Darby, died, his widow had his framework taken out, and she worked the whole of it up into knife-handles and trouser-buttons, which she gave to her second husband when they were married. The hottest kind of water never hurt those knife-handles, and the suspender that wouldn't stay buttoned on those buttons was admitted to be just no suspender at all.

But I admit that there is something disagreeable about this form of utilization, and therefore I rather incline to favor the plan of turning inanimate remains into illuminating gas by consuming them in a retort. This, I understand, is practicable, and it would be, I should think, inexpressibly consoling to a man to sit and read the paper comfortably every evening by the light of his deceased uncle, and to have the satisfaction of knowing that the said relative had been run through a meter at so much a thousand feet.

It would be beautiful to illuminate the parlor with a departed hired girl, or to turn off your half-brother before going to bed. And think what splendid gas a Congressman would make. We might have a law appropriating dead Congressmen to the Light-House Board for use on the coast. This class of persons then would have the consolation of knowing that they would be much more useful after death than they are during life.

JESUS CHRIST ON MARRIAGE AND DIVORCE.

BY W. E. JAMIESON.

According to the New Testament, Jesus Christ repudiated marriage. "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

In that passage reference is made to two classes—the marrying class and anti-marrying. Those who marry and are given in marriage are, by implication, unworthy. Bachelors and maids only will be admitted to kingdom come!

Jesus had no expectation of converting mankind to celibacy, for he said "All men cannot receive this saying, save they to whom it is given." This was in answer to a question from his disciples, after he had spoken about the infelicities of married life. They sagely (as the Shakers would say) remarked, "If the case of the man be so with his wife, it is not good to marry."

Jesus replied to them thus: "There are some eunuchs, which were so born from their mother's womb—[Begging Mr. Comstock's pardon for quoting this passage]—and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Now, my Christian brethren, here is a chance for you! Jesus coldly adds, "He that is able to receive it, let him receive it." As there has been, considerable confession through the WEEKLY, I am now ready to "fess" that I am inadequate to the heavenly situation! I am in favor of marriage. If I must miss either heaven or marriage, let heaven go! But the disciples let their wives go for heaven's sake. Heaven has made many cowards.

The teachings of Jesus Christ on the question of divorce are nonsensical. According to him if a divorced woman marries she is guilty of adultery, be she ever so pure:

"And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark x: 12.

He said a husband who puts away his wife and marries another is guilty of adultery:

"Whosoever shall put away his wife, and marry another committeth adultery against her."—Mark x: 11.

He says that the man who marries the divorced woman commits adultery! No allowance is made if the man should be ignorant of the fact that she had been divorced:

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

Whew! Is not that a beautiful law! There it is, without exception or qualification. "Go to," ye ministers, build a spiritual signification. It is odious as it stands, and will probably smell badly when embalmed with allegorical spices.

In the time of Moses, "God's" law was in favor of "easy divorce," more easy than divorce in the State of Indiana or the city of Chicago. All a man had to do was to write his wife a bill of divorcement, give it in her hand, and send her out of his house if she found no favor in his eyes, *i. e.*, if he had found some uncleanness in her. But notwithstanding her uncleanness the law declares, "she may go and be another man's wife." If the latter husband hate her he is allowed to serve her as her former husband did—send her tramping! The former husband, however, is forbidden to take her again, even if the latter one dies. The plan evidently was to pass her around, on condition that she must have a new "affinity" at each change. If the woman under the old code had had an equal chance to rid herself of a husband in whom she had found "some uncleanness" (a drunken sot, for instance), on which account it could scarcely be expected that he would find "favor" in the eyes of a refined, pure-hearted woman, the law would have been just to all parties. As it is, it proves to be one-sided, unfair to the woman.

Jesus Christ disavowed any intention of destroying the Mosaic law, yet he proposed one which he manifestly intended for soft-hearted people. "For the hardness of your hearts he (Moses) wrote you this precept."

According to Jesus Christ's law of divorce, a man and woman who enter into the marriage state must remain in it during life. If a blunder is made at the start, there is no remedy for it unless one of the parties commits adultery or fornication. Such a law would compel a woman to suffer any amount of brutal treatment from a husband. He may make a slave of her, physically and mentally, and there is no

redress, according to the stringent and unjust law of divorce as laid down in the New Testament. No release for her; no hope save when her body is wrapped in the quiet grave and her spirit is freed from her merciless tormentor.

And what shall we say of some men who are legally bound to termagants? The marriage law of Jesus Christ compel them to live together and hate it out on that line if it takes lifetime.

This is the glorious law which the ministers profess to be so anxious to have carried out to the very letter!

It does appear as if Jesus Christ was determined to do what he could to abolish the marriage institution by making it burdensome; in the meantime holding up before the people the advantages of celibacy, wishing them to become eunuchs for the sake of gaining heaven. This idea is incorporated, too, in what is called the "Lord's Prayer." After death "they neither marry nor are given in marriage; but are as the angels which are in heaven." "Our Father which art in heaven * * * thy will be done in earth, as it is in heaven." In heaven there is no marrying; and if that prayer had been answered there would have been no marriages on earth; and, unless children were born out of wedlock, where would we have been. The beautiful earth depopulated ages ago, and nothing but a wilderness, in place of villages and cities, would have been the practical result of the "Nazarene's" teaching about marriage. Christians for generations repeating the "Lord's Prayer," "as in heaven so in earth," have not realized that they were petitioning against marriage. Fortunate for the race that there is no efficacy in prayer!

THE DEGENERACY OF THE PRESS.—We have heard much said about the degeneracy of the press, and we have strenuously scouted the infatuation; but yesterday our eyes fell upon the *San Francisco News Letter*, and we took off our armor and resolved to battle no more for the sanctity of the profession to which we have devoted our life. Since Saturday night a lonely and unprotected female has been in our city, quietly attending to her own business, seeking subscriptions for WOODHULL AND CLAFLIN'S WEEKLY, a paper that boasts not so much of literature as of a general interest to mankind, and a paper which professes to speak the truth. Miss Tennie C. Clafin, the lady in question, is modest and retiring, presses no one to open his pocket-book, but when subscriptions are offered she, as in duty bound, accepts them. Yet with all this modesty of manner, illustrated by a beauty that is proverbial, we want our readers to look at the horrors of a man who knows not the blessings in store for him. Here are the terrible apprehensions of the *San Francisco* editor:

"Although the name of the Clafin woman among the overland passengers was a false alarm, yet it is threatened that this fearful female contemplates a descent upon California. In what have we offended, that heaven should choose a set of wicked women to be our especial scourge? We have had a long line of them, ranging from the wickedness of our pet hyenas to the stupidity of the breeched Clark. And now the Clafin comes to cap the climax. O, Lord! keep her off, if she is not too much for thee. Are we not a city of churches, parsons and prayers? Do we not use thy name long, loud and frequently? Have we not done away with the City Hall Commission, and are we not going to shut up the whisky shops at twelve? Are we not fighting the devil and all his works during all of our leisure hours? and wilt thou therefore persecute us with a Clafin? Send us rather a defaulting treasurer, a thieving Congressman, or any other one whose ways are not altogether past finding out, but not another woman. O, Lord! if thou lovest us, not another woman! We have several batches of the article which we are ready to deliver into thy hands, whenever it shall please thee to call for them; but we can't recommend them. O, Lord! we have not yet sunk so low. We scorn a lie."

One smile from the serene countenance of Miss Clafin ought to wither that dreadful infidel. We would prefer to be any one rather than the editor of the *News Letter* when the frail form of the fair Tennie appears in his sanctorium. Cremation would be as the balm of Gilead compared to what he will have to undergo. Won't Tennie scorch him, though!—*Salt Lake Paper*.

AN INCREDULOUS READER.

EDITORS OF THE WEEKLY:

I see you have published a tree story from the *World*. Now, the *World* for the last two or three years has at periods of three to six months apart published hoaxes one, two and three columns long, and that tree story bears the same earmarks.

I am glad it was given in your paper, if it should be the means of calling forth a warm rebuke from you. To write a hoax or literary joke so elaborately without giving some clue whereby ordinary readers may detect the falsity of the story is to my mind very reprehensible.

JASPER.

[We do not arrogate to ourselves any greater powers of discernment than our "ordinary readers" possess. We admire a well told story, and are willing to submit such to our readers, confident of their ability to detect any "hoax" hidden in the well-rounded periods. If our correspondent has discovered an imposture, we think it "reprehensible" to "hide his light under a bushel," and we request for our readers that he let it shine through our columns for their benefit.—Eds.]

NOT IMPOSSIBLE.—The question was put some time since to a candidate for installation in —, Conn., by an excellent brother, "Could not God have changed Pharaoh's heart?" The answer was shrewd but evasive. "I insist upon an unequivocal answer," cried the questioner; "Could not God have changed Pharaoh's heart?" After thinking a moment, the answer came: "If he had neglected everything else and given his whole attention to it, I don't know but he might!"—*Boston Index*.

NECESSARY IMMORTALITY.

BY ROBERT G. ECCLES.

Our leading paradox—man is at once mortal and immortal—now comes in for investigation. No subject has stood the battle for so many ages, and to-day it is waged with as much vigor as one hundred generations ago. If either side is wrong it has stood the test most bravely, and still stands forth undaunted. Materialism has always intrenched itself in crude realism, while the bulwarks of Spiritualism have been wild idealism. The former has held up as its data indisputable facts, while the latter has attempted to dive into and explain by the inscrutable. Every Immortalist, from Socrates and Plato down to Berkley and Butler, in following the line of argument they chose, has attempted the impossible. Bridging the hiatus of the unknowable with a *petitio principii* they succeeded in leading themselves and dupes through the mazy intricacies of the most specious sophisms. Bewilderment instead of conviction was the result. Beginning with an assumption of immortality and passing around their metaphysical circle, we cannot wonder that they always landed safely on the same rock. Cato, after having perused "Plato on Immortality," is made by Shakespeare to say:

"It must be so,
Plato thou reasonest well.
(Laying his hand on his sword.)
Thus am I doubly armed;
My death and life,
My bane and antidote."

The copy read by Cato must have been entirely different from that now extant, or he could not have arisen from its reading so confident of a hereafter. No more glaring or transparent a begging of the question was ever written. It is well calculated to make a believer in immortality who reads it arise doubting the doctrine.

After a most thorough and elaborate search through our whole Spiritual literature for evidence of necessary immortality, we find it as barren as that of Antiquity, Paganism or Christianity. Indeed they have given us but a re-hash of the gray-headed, hackneyed sophisms of theologians and crazy metaphysicians. True, we find amid a mountain of trash a few grains of analytic evidence through mediumship. Where the pneumatic hypothesis is the only *vera causa* assignable, this will do. No better evidence, of its kind, could be given. As long, however, as the hereafter stands forth unexplainable, mysterious or miraculous, how can we expect man's attention to be diverted that way? How do we gain an existence hereafter? This is a perfectly legitimate question to ask. Until answered satisfactorily we need not hope to have men follow very far what to them is a mere "Will-o'-the-wisp." Once or twice being humbugged, as John Tyndall was, will settle them for life on the question of mediumship.

Tell a man that Baron Munchausen threw his hatchet up to the moon, and if he will take pains to go to Cambridge Observatory and look through the telescope at that body he may see it. Failing the first, or fiftieth time, you tell him to look on or go to Amherst and try there, as you are sure he will see it, if patient, for you did. Could you expect him to take your advice, or persist for any length of time in following your directions when feeling conscious all the time that he was making a fool of himself. This is exactly the idea Materialists have of a future life. If the hatchet really was there some necessary mechanical means, generally unknown, carried it up. Convince this man of the existence of such means and he will improve every opportunity to try and gain a synthetic evidence. What can we do for men who look upon our belief as a mere Munchausen story? What have we done for them? So far we have evaded their interrogations, or treated them to fine-spun sophisms. "Show us," they say, "that immortality is a logical necessity—that we must live—and we shall then take pains to gain a verification by mediumship."

Future life must be the result of necessity. It can no more be a miracle than the motion of the tides. It must stand forth a purely physical fact—an effect of pre-directing causes. This being the case, what is there to hinder us in discovering such causes and following them through their sequence to the goal? Once discovered, it will stand forth impregnable to every assault of the foe. At first it may scarcely convince—only surprise—and afterward become triumphant. This is the history of new truths.

We tell our opponents that the next world is as real and purely objective as this. Where is our proof? An *ipse dixit* will only satisfy those who, like young robins, with open mouth, gulp everything put therein and cry for more. Give men the unbroken chain of successive causation that must exist if you would convince. Enter the field of science and prove a spirit world inhabited by entities as real, as tangible as we are, and then our Columboes will be followed by a race prepared for such a truth. It will do more to convert the world to Spiritualism than all the mediums that ever lived. Mediumship too will be prized at its true worth, for there will grow up an army of Crookes, Higginses and Wallaces in the ranks of science, glad to investigate, though failing nine hundred and ninety-nine times out of every thousand. But who shall lead the way in this discovery? The task will be a perilous one, for he must stand alone. Never yet has it been accomplished, although the names of those who have attempted it are legion. One thing he can do—steer clear of the rocks and shoals on which his predecessors and contemporaries were stranded or wrecked; and if by the chart of their failures he is fortunate enough to pilot safely through, though he enter a harbor without dock or proper mooring, let him cry "Eureka." Seeing the other shore and pointing the way, he has done his work. Those that follow after will do the remainder.

The following are some of the most common sophisms of Immortalists:

1. "Man must be immortal because matter is." Where is the

connection in this between premise and conclusion? Is the soul a primate atom of inert matter?

2. "I am, therefore I must continue to be." An apple is, therefore as such it must continue to be.

3. "The eye cannot see, the optic nerves cannot see, the brain cannot see, therefore the soul, behind all these, must see." This is Butler's argument from subjective consciousness, and is applied to all five of our senses. Suppose we run it back to the soul. How does it change ether waves to sight? Is there something behind this again that sees instead of the soul? Run it back, thus, infinitely, and you will find as much reason for believing that sight is an inexplicable function of the brain as of the soul. This is the region of the unknowable, the most fruitful field of metaphysical sophistry.

4. "We desire immortality, therefore we have a capacity to enjoy it." Yes; we sometimes desire a good dinner, but do not always get it. Our desire of immortality is to live with the change called death, a desire we know cannot be gratified.

5. "All progression cannot be for nothing. Minds like Newton, Mill or Euler could not have been designed but for a day." How do you know nature has any design? If she has, how do you know that the very thing you dislike so is not her design? She does not ask you what she pleases to do. You must assume a miracle-working God, with hopes and desires like your own, to make an evidence of this. Cold, stern fate spurns such logic.

6. "Intuition tells me I am immortal." Intuition has not been so kind by others, since it has left them with the gravest doubts. May not this thing you call intuition be merely an hereditary instinct, the outgrowth of superstition among your progenitors, photographed upon you by generations of blind faith? Indeed, upon psychological considerations, it must be so.

7. "If false it could not have been universally believed by every nation, and in every age." It has not been believed by every nation in every age. Some nations have never dreamed of it. Others, superficially noting the wonders of Atavism, have taught the doctrine of progressive metaphysichism or re-incarnation, followed at last by annihilation. This is but a compromise with pure materialism. Indeed, had it been as universally believed as claimed, instead of sustaining it we would have an *a priori* presumption of its being false. All discovery, all increase of knowledge goes to show that the early ideas of the race are, as a rule, untrue—especially if universally accepted. Growing adaptations and growing powers of mind ever demand continuous modifications of the beliefs of our savage forefathers. The history of every science furnishes evidence of this. Their interpretations of meteorological, biological and psychological facts were all wrong. It was a universal belief with them that the earth was flat and stationary, but who would now dare to bring this forward to oppose the doctrine that the earth is a globe. Nothing but sophism heaped on sophism has obtained in this field of thought. It is a wonder the whole human family is not steeped in the blindest kind of Materialism. That wonder will increase when we find the Materialist in his crude realism has fortified himself with facts, while his opponents have met him with fancies. The Materialist, so far, has been logical according to his data, while the Spiritualist lacks every fact in logic when you move from denied phenomena. But for the occasional evidence of angel ministrations, the ship of Spiritualism would have foundered long ago, being most unseaworthy.

There is but one convincing channel of proof to this as all other sciences. That channel is evolution. This is the key to every fact in the universe man can ever gain. If evolution does not open wide the gates of Heaven for man to enter mentally and really, nothing ever can. Destiny has closed the door against everything else in the shape of knowledge. As evolution is incessant change of every factor, immortality will be found the same. The soul, the mind, the consciousness itself must change, be metamorphosed, by the hand of Time, at every movement of her turning dial. Never twice alike, as through insensible modifications it must pass, will be its formula. No other immortality can exist. But in this let us see what we have to prove before we can sustain ourselves. We must show that a perfect correspondence between ourselves and the ever-changing balance of our environment obtains. Show that we have an efficient power of change within to balance every change without. Show that everything without that can effect it has an answering change within. When this is done the most skeptical must bend. To accomplish it we need not, like so many before us, attempt the impossible by calling up the inscrutable. We must deal only with evidences from relationships subsisting between the subjective and objective, the only real fount of knowledge from which we can draw. Metaphysical speculation is of two kinds—that which reasons from the data of relationship, through successive parts of the same to the unseen parts of a like kind, and that which ignores relationship as untrustworthy objectivity, dealing exclusively, or nearly so, with subjective idealism. The former is the scientific process of to-day, the latter the wild vagaries of a man trying to lift himself to the roof of the house by his bootstraps—the useless reasoning process of crazy monks of a few centuries ago, and, we are sorry to say, still practiced by some otherwise balanced minds among our contemporaries.

Although at first sight every evidence in the objective world seems to be against us, pointing, as our senses seem to tell us, to changes in our environment to which we have no answering internal action, and hence resulting in death or complete dissolution. But here we begin by confronting our opponents with the fact that all the evidence of our crude senses are as much against this world's being a globe as against the possibility of a balance in this. All facts of relationship which we have to arrive at by induction are illusory in their character; and since this is a fact of that type, it, too, must be illusory, as we will find by the sequel.

We propose, then, in a series of lectures such as we have already delivered in many towns of Missouri, Kansas, Iowa, Ohio and Pennsylvania, to present to the readers of the

WEEKLY the evidence that immortality is a necessity; or, in other words, that our conscious existence cannot cease. We have wandered into a field hitherto unexplored, and become the pioneers of the thought. So far as we know, it is entirely new to the world, but the facts upon which it is based are the discoveries of such men as Spencer, Tyndall, Helmholtz, Secchi, Darwin, Wallace, Thompson, Joule, Fresnel, Young, Bouchepour, Senarmont, Regnault, Franhauser, etc. Were the readers of the WEEKLY all familiar with the works of these men, I might state the facts without evidence, and so go immediately to my task; but as this is not the case, we must give evidence of their generalizations as well as our own. In our next we will briefly indicate the direction we shall travel, and respectfully solicit the earnest attention of all thinkers interested in the subject to follow us carefully and withhold judgment till the whole matter is laid before them.

The following lines were suggested by reading an anonymous letter addressed to Father Beeson, in which the writer refused to give notice in his church of a lecture in behalf of the Indians, unless he could have a satisfactory reason why the Indians who had received a Christian education, neglected Christianity, and why so many of them turned back to Paganism, signed, A PASTOR:

Will ye, Christians, trouble borrow,
Kill the Indians one and all;
Just because they feel no sorrow,
Nor believe in Adam's fall?

Can you rob them of their country,
And their mines and forests claim?
And yet pray for God's great mercy,
Through your Christian Saviour's name?

And because they cannot cherish
Your pet creed or noed schism;
Will you let them starve and perish
As condemned and unforgiven?

Did the Christ of love and beauty
In his life such action take?
Oh, ye hypocritical teachers
Learn to love—or fear and quake.

Leave your flock like the good shepherd,
Seeking for the one lost sheep;
In the wilderness you'll find him.
Drowsy shepherd—wake from sleep,

Leave the ninety and the nine,
Help the one that needs salvation,
Or when e're you leave this clime
You'll get what you have taught—damnation.

LITTLE FRANK.

WOMAN SUFFRAGE IN MICHIGAN.

JOINT RESOLUTION proposing an amendment to section one of article seven of the Constitution, in relation to the qualification of electors.

Resolved by the Senate and House of Representatives of the State of Michigan, That at the election when the amended constitution shall be submitted to the electors of this State for adoption or rejection, there shall be submitted to such electors the following propositions, to be substituted in case of adoption, for so much of section 1 of article 7 as precedes the proviso therein, in the present constitution of this State as it now stands and substituted for section 1, article 7, in said amended constitution, if the latter is adopted, to wit:

Section 1. In all elections, every person of the age of twenty-one years, who shall have resided in this State three months, and in the township or ward in which he or she offers to vote, ten days next preceding an election, belonging to either of the following classes shall be an elector and entitled to vote:

First—Every citizen of the United States;

Second—Every inhabitant of this State who shall have resided in the United States two years and six months, and declared his or her intention to become a citizen of the United States, pursuant to the laws thereof, six months preceding an election;

Third—Every inhabitant residing in this State on the twenty-fourth day of June, one thousand eight hundred and thirty-five.

Said proposition shall be separately submitted to the electors of this State, for their adoption or rejection, in form following, to wit: A separate ballot may be given by every person having the right to vote, to be deposited in a separate box.

Upon the the ballots given for said proposition shall be written or printed, or partly written and partly printed, the words "Woman's Suffrage,—Yes;" and upon the ballots given against the adoption thereof in like manner, the words "Woman Suffrage,—No."

If, at said election, a majority of the votes given upon said proposition shall contain the words "Woman Suffrage,—Yes," then said proposition shall be substituted for so much of section 1 of article 7 as precedes the proviso therein in the present Constitution of this State as it now stands, or substituted for section 1 of article 7 in said amended constitution, if the latter is adopted.—Our Age, Battle Creek, Mich.

Approved March 23, 1874.

BOTH the Port Huron (Mich.) papers have declared emphatically for Woman Suffrage. The Commercial, two weeks ago, took that position, and on Monday the Times followed suit. It says:

"For ourselves, we are obliged, with other voters of Michigan, to choose one side or the other; we must place ourselves in the ranks with those who represent the progress of the age as we read the signs of the times. And, in advocating Woman Suffrage, we do it, first, because we believe it will be of great advantage to the women themselves; second, because we believe it will advance the general political good of the State and Nation.

"Woman's advancement from the position of a menial and slave among barbarous tribes to that of her present posi-

tion among civilized nations, has kept even pace with the advancement of civilization, and it will not stop short of giving her equal political rights and equal responsibilities with man. And with such rights and responsibilities will come a better mental and physical development, more independence of position and character, a wider sphere of opportunity and of usefulness, and a higher standard of living and of virtue. Politics need not take woman out of her particular sphere of duty in domestic life, but political duty and power will make her more independent and better able to support herself under all the circumstances to which fortune or misfortune may bring her."

DAWN.

In a previous article in a March number of the WEEKLY, I gave a brief outline of a plan for a community; and, at this present time, I am able to submit to those who are looking for a practical realization of this movement, some facts that will satisfy them that we mean something more than talk.

Before proceeding with a description of our plans and location, I wish to say a word in reply to an oft-repeated objection raised against the practicability of establishing successful communistic societies. It is said that there are not a sufficient number of individuals divested of selfishness to enable them to surrender up their individual aspirations to the welfare of the community. This I esteem as among the smallest objections. Every incentive in the present order of society contributes to the development of selfishness. He who would make life a success, as society is now organized, must do so by sacrificing true manhood and promoting selfishness. The man who would give you his cloak after you had stolen his coat, is a failure, and such as he would be the poorest possible material with which to commence a communal home.

To provide for the necessities and comforts of life and secure the greatest amount of life's choicest blessings, are among our highest aspirations; and any one who knows anything of the advantages to be derived from a union of effort in communistic life, ought to appreciate the fact that our individual interests would be promoted in such a life. There are two governing principles that surround us and mould our destiny through life; one is in conformity to natural law, the other in obedience to artificial law. If the latter is in conflict with the former—as it inevitably is in the present order of society—we shall encounter great difficulties in establishing a permanent and lasting order of society; in fact it is impossible, since it is only a question of time when natural law will supersede all human expedients. Remove those outward restraints that are at war with natural law, and you have taken the initiatory step toward the establishment of a true order of society. It is always more difficult to reverse the order of nature by the use of artificial expedients, than it is to allow the inherent forces of nature to assert themselves. The human family is, by nature, good, and we are made bad by false surroundings. Remove those surroundings and permit the people to come together in the fraternal relations—brotherhood of the race—nature has decreed, and all seeming objections that have their origin in the unbalanced condition of the mind who raises them will soon pass away. In a community, the incentive that finds expression in this competitive struggle in the building up of selfishness by sacrificing the sacred rights of those around us will express itself in the performance of noble deeds that will be productive of the real good of those associated with us. There is no compensating power on earth that is so beautiful and grand as that which comes in response to the performance of noble deeds to others, and as soon as our bodily wants are provided for, as they will readily be in community life, deeds of kindness toward each other will become the ruling incentives of our lives. In a true order of society each individual will be placed upon his honor, and competition will only find expression in noble deeds that alone make men and women beautiful and grand. It at once overthrows the present incentive to greatness that rests entirely upon a special basis, and admits of the free development of the human soul to a position of grandeur and beauty to which humanity has never attained on earth. There are but two or three fundamental principles that must be kept inviolate in order to insure success in a movement of this character. First, absolute freedom must be recognized to the extent that it pertains to individual rights, without infringing in any way upon the superior welfare of the community; second, equal rights and privileges, with perfect industrial equality, must be kept inviolate, except in cases of physical inability.

To secure a practical realization of these fundamental principles, the angel world, at whose instance this movement has been inaugurated, will call together those principally who have had sufficient experience in the follies and inconsistencies of the present order of society to secure the triumph of the above principles under all circumstances. We do not intend to urge any one to join us. Those who are best fitted to enter into this movement will be induced to make application.

The required number (forty families) will make application in a few weeks. Already we have a number of good families pledged. I am not permitted to give the exact location that we have fixed upon for the work. We have secured 1,000 acres of the very best land in the most genial climate and location in New England, part of which is under cultivation with orchards and nursery. It is on one of the greatest commercial thoroughfares, centrally situated between the great Eastern markets. Apples, pears and plums, together with all the small fruits, grow to the greatest perfection. The land contains a large amount of valuable timber which can be used for manufacturing purposes. The whole property is estimated to be worth \$75,000; and the present owner offers to contribute about \$45,000 to the enterprise, and join us with his family.

The territory is amply sufficient to furnish industrial employment for one hundred families, yet we only wish forty families, or a sufficient number to organize five groups, to begin with, and the amount of means that we desire to ob-

tain through those who join us is \$100,000, as this amount is thought to be sufficient to construct five commodious residences for the groups, and aid in carrying us through the two first years that will be mostly occupied in laying the foundation for future operations.

In my next communication I will give particulars in regard to our location, and all who wish to join us can correspond with me, as I hold myself ready to answer questions and receive applications for membership. Observe the following suggestions in writing us: Give the number of members of the family and the amount that you can subscribe for the movement. Send photographs, and do not omit stamps to secure an answer. Read our previous article so as to get a definite understanding of the nature of our mode of organization; and if your knowledge of the true relations that we sustain toward each other and the duty we owe to the generation that is to follow us is sufficiently advanced I have no doubt that you will not only feel it a duty but a privilege to be among the first to aid in establishing a true order of society on earth. Address, Omro, Wis.

JOHN WILLCOX.

SAINTS.

The Church, of all stripes or sects, has its saints—men and women who are supposed to outrank ordinary mortals; but with the majority of them I am not satisfied. The Catholics have a long list, the Protestants a shorter one—a few common to both—but Catholic or Protestant I care not to adopt them. When I scan the characters of the Old Testament worthies, so honored by the Church, there is nothing to commend them to my sense of right, morals or religion. Most of them, if living now and conducting themselves as they are recorded to have done, would find themselves in States prisons without any hope of a pardon. Take David and Solomon, for instance, the two great lights; I need not review their records, for they are familiar to all, but leave the same as recorded in "Holy Writ," as the sampler of that religion which calls one the wisest man, and the other the man after God's own heart. Comment is unnecessary. If I am to have saints I want them made of better stuff. Then there are the New Testament saints. Of most of them it can safely be said they have no record of any special account, or one which should cause us of this generation to exalt them into patterns to imitate and follow. Most of them were a hum-drum set of fellows, except Peter and Paul. Peter lied most lustily and swore most sturdily, nevertheless the Catholic Church makes him the basic rock of its foundation. His moral obliquities pass as nothing. Paul, another saint, whose philosophy is the very essence of Christianity, as embodied in the major creeds of Christendom, has been a stumbling-stone for near nineteen centuries. His dogmas, which superseded the pure teachings of Christ, have been a pall, enveloping all Christian nations, and to-day are an incubus on the world's progress, the buttresses of a theological system behind which the sectarists and creedists are entrenched to withstand the onslaughts of those who would uplift humanity and welcome the democracy of souls.

So I might go on, analyzing the roll of saints, and find but precious little wheat in the sifting. I recollect reading some forty years ago, a small work entitled, "The Forty Christians," a work which ought to be reprinted and circulated in these days. It was a succinct sketch of forty Christians selected from history, twenty of whom fell under the ban of the Church, were anathematized, some even being put to death. Noble souls all, who believed a little more than the creed, or not quite so much, and were therefore cast out. The other twenty stood well in the Church, and do now; if not exalted to a saintly niche they are well up toward it. They were persecutors and monsters of iniquity, yet are shining lights among Christians, the kind of stock from which saints are made.

This being so, is it any wonder that morals are at a low ebb? that corruption has worm-eaten the public service? that moral delinquencies are so common in places of fiduciary trust? With such a roll of saints what better can be expected? It is a patent fact that nearly all the great rascals of this era of the War of the Rebellion have been great Christians; many, pillars in the Young Men's Christian Association, who, if it had not been for their cloth and piety, would now be looking through prison bars.

When I make up my roll of saints I shall not go back to that semi-barbaric, nomadic people, the Jews, nor to Judea, nor to Christian Rome, nor the period anterior to that eclipse of the human intellect, known as the Dark Ages—an eclipse generically Christian, and only passing off when new forces and agencies came into play. When Christian Europe was under a cloud, enveloped in a darkness so thick that it could be felt, the Mohammedan nation shone resplendent. There the intellect was stimulated and the arts and sciences were cultivated. Most important elements of civilization were brought from the Mohammedans when the Crusaders returned from their fanatical forays to rescue Jerusalem from the Moslem infidels. An infusion of these new elements, coupled with the influence of the printing press, broke the spell of ignorance and superstition, the outcome of the Church. The press became a mighty factor of civilization in spite of ecclesiasticism, for that, at the outset, as with all great movements and inventions, met with opposition from the dominant religion. It cannot be said that this opposition has come from Catholics exclusively. Protestantism has always vainly striven against the innovating new, whatever it might be. The world has advanced in spite of the Church, and those who have contributed to this result are the real saints—those men and women who have promulgated the evangel of progress. Civilization is a many-hued stream, whose waters, blending to give it an impetus, have steadily flowed on, diffusing themselves over the world, causing a vigorous growth of the germinal principles of liberty and rationalism. Honor to the brave souls who have defied obloquy and reproach, and at the peril of life even in numerous cases maintained the unequal contest and came off conquerors.

Space will not permit me to attempt to give a list of the

Saints of Progress. I will mention a few, however, who impressed themselves on their age, and "left foot-prints on the sands of time," which have been waymarks to guide nations and peoples in their grand march to a higher and better life. There was Mary Woolstoncraft, whose "Rights of Women" was a Gospel which is now beginning to be appreciated, and is yet to bless her sex and the world. There was Thomas Paine, whose "Age of Reason" and "Rights of Man" made priestcraft and kingcraft tremble in their ancestral halls, whose influences are still unspent, and will not cease to be felt until the victory be won. There was Abner Kneeland, who struck valiant blows for freedom, and manfully plead for the enthronement of reason. The church sought to break him down and check the progress of free thought he had provoked by consigning him to a dungeon. Vain attempt. Rationalism only marched more valiantly forward. There was Frances Wright, too, whose brave words forty years ago summoned Church and State to judgment, and bade the people to rise into the region of reason and mental independence; who proclaimed with fervid eloquence the great truth of the equality of the sexes, and in her person demonstrated the falsity of the prevailing philosophy—Christian all through—which subordinated woman and practically made her a cipher in the activities of life. There was the Fox family, who first heard and translated the evangel from the spirit world, and became John the Baptists to the new dispensation in which we are living, when the human mind is stirred and human aspirations rise as never before. These, and such as these, are the Saints of Progress. One of these days the world will appreciate them; and those other Saints, which Christianity has exalted, will fade out into forgetfulness, or be remembered only as warnings.

WILLIAM FOSTER, JR.

PROVIDENCE, May 12, 1874.

VICTORIA C. WOODHULL IN WAUKEGAN, ILL.

Dear Victoria—The sage nor the prophet would be competent to perform the task of reporting the effect of your labors at Waukegan. But when the glorious future crowns thee the savior of humanity, not through whose blood souls are to be born again, but by whose grand mission human beings will be rightly born, then may be told the effect of thy brave and faithful work. In your lecture here you said: "Mothers, go tell your children that Victoria loves them, and wants them to grow up pure-minded men and women;" and so my little ones and their mother have wreathed your photograph in evergreens and flowers; they are better children for gazing upon your radiant face; and when I am weary one look at thy spirit-lit eyes refreshes and gladdens my heart and bids me toil on for truth's sake.

Here, as elsewhere, those who attended your lecture to curse came away to bless you; and your opposers acknowledge your audience to be composed of the best people of the place. Your lecture is the topic of conversation on the street, in places of business, and at the fireside; those who attended speaking respectfully of Victoria C. Woodhull, and defending her against the opposition.

One gentleman of influential mind, who has considered it his duty to oppose your theories, honestly acknowledged himself converted. He, like your friends, is rejoiced that in your lecture, "The True and False Socially," you so plainly show that your object is to bring men and women into a condition in which love shall be the only consideration in conjugal relations, and the proper generation of children the noble aim of father and motherhood.

How much longer will it be denied that freedom, the only natural element for the unfoldment of any department of being, is necessary to insure this result?

Who does not know that the "naked truth" must be fearlessly spoken to arouse slaves to a sense of freedom?

In closing my hasty letter, allow me to say that our brave sister Wadsworth sends her love, and that she and the noble Wadsworth brothers, who so lately were leading minds in the Methodist Church, are glorified more than my feeble pen can portray, and have earned our lasting gratitude in their zeal and persevering efforts to procure your services in the beautiful little city of Waukegan.

Thine in love,

SADA BAILEY.

CLIPPINGS.

"WIFE, wife! what has become of the grapes?" "I suppose my dear, the hens picked them off," was the reply. "Hens! some two-legged hens, I guess," said the husband, with some impetuosity; to which she calmly replied, "My dear, did you ever see any other kind?"

At a weekly meeting, a most exemplary deacon submitted a report of the destitute widows who stood in need of assistance from the congregation. "Are you sure, deacon," said, another brother, "that you have embraced all the widows?" He said he believed he had.

"You never saw such a happy lot of people as we had here yesterday," said a landlady in Indiana to a newly-arrived guest; "there were thirteen couples of them." What! thirteen couples just married?" "Oh, no, sir; thirteen couples just divorced."

"Oh, Mary, my heart is breaking," said an Aberdeen lover to his Highland Mary. "Is it, indeed? So much the better for you," was her quiet reply. "Why, my idol?" "Because, Mr. McSmith, when it's broken out and out, you can sell the pieces for gun-flints."

"MA, has auntie got bees in her mouth?" Ma—"Why do you ask such a question?" "'Cause that leetle man with a heap o' hair on his face coted hold of her and said he was going to take the honey from her lips, and she said, 'Well, make haste.'"

THE Evangelical clergy of the Church of England do not seem to have heard, or, if they have heard, to appreciate the shrewdness and wit of Dr. John Ritchie's reply to one who disapproved of his going up and down the country and resorting to agitation. "Agitation!" said John; "what good in the world was ever done without agitation? We cannot make butter even without it!"

AH SAM says the rights of property are not duly regarded in Sacramento. He paid \$300 for a countrywoman. Ah Lin coveted her, and, not having coin to purchase, meanly married her "American fashion." Ah Sam consequently raised the devil—jerking six-shooters and things on Ah Lin. The case was taken before the Police Court, when the Judge of that iniquitous institution basely and fraudulently decided that Ah Lin had the best right to the Celestial damsel. Ah Sam is out \$300, hence his poor opinion of American law.

The lawyers of Indianapolis are torturing their brains over an extraordinary problem. Some years ago a lady of that city was married, and four months thereafter separated from her husband, was divorced and re-married in a month, and four months thereafter gave birth to a child by her first husband. Quite recently the second husband procured a divorce, and the custody of the child was awarded to him. Now comes the first husband and claims the child. Who is entitled to its possession?

Mrs. VAN COTT says that at one of her prayer meetings a negro brother prayed: "Oh Lord, send dy angel to pin de wings on Sister Bancot's heels, dat she may fly troo de world preachin' de everlastin' Gospel." And one added, "Lord! give wings on her shoulders, too, or the preaching will not have effect, for she'll fly upside down."

The Tennessee negroes in convention assembled have resolved that "it is their duty as men to arrange for the perfect development of posterity."

COMMENT.

Good for the negro; white folks know how to develop everything—except their own people, at present, like Topsey "they're growed." And the WEEKLY is condemned by the unthinking for intimating that they might easily be "growed" better.

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, Jennie 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.

The book is printed from beautiful new type and upon superior paper, in one large octavo volume of about 400 pages. No expense or pains have been spared to make this book one of real merit and value, creditable alike to the author, artist and publishers. It is bound in fine English muslin, library style, with gilt back and sides.

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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."

Price of the "Proceedings" and the "Elixir of Life" 50 cents; or the "Elixir of Life" alone 25 cents. Orders for the same addressed to Woodhull & Claflin, P. O. box 3,791, will be promptly filled.

The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 18½ Boylston street. First-class lectures every Sunday afternoon and evening. Seats free.

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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DR. L. K. COONLEY is speaking and healing in Newark, N. J., the present month, and can be addressed at 277 Mulberry street, that city.

W. F. JAMIESON

Will speak at Lynn, Mass., the Sundays of May; at Salem, Mass., Friday evenings of May. Will receive a few more week-evening engagements for April and May. Address, care of *Banner of Light*, Boston, Mass.

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.

In consequence of bad health, D. W. Hull is compelled to give up his room for the treatment of patients in Chicago. He will again take the lecture-field, and is ready to answer calls to any part of the country. Address 148 West Washington street, Chicago, Ill.

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AUSTIN KENT.

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WARREN CHASE lectures in Cambridge, Illinois, May 24th in Des Moines, Iowa, during June. Address, Colfax, Jasper county, Iowa. He will receive subscriptions for the WEEKLY.

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 germane to Spiritualism, in their proper order. Free accommodations as far as possible.

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Will speak during the Sundays of May in Springfield, Mass. Address 896 Main street, Cambridge, Mass.

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

Criticism and objections specially invited.

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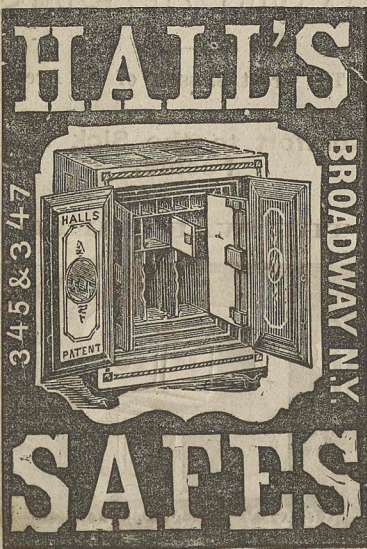
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| STATIONS. | Express. | Express Mail. | STATIONS. | Express. |
|-----------------------|-------------|---------------|-----------------------|-------------|
| Lv 23d Street, N. Y. | 8.30 A. M. | 10.45 A. M. | Lv 23d Street, N. Y. | 6.45 P. M. |
| " Chambers street. | 8.40 " | 10.45 " | " Chambers street. | 7.00 " |
| " Jersey City. | 9.15 " | 11.15 " | " Jersey City. | 7.20 " |
| " Susquehanna. | 3.40 P. M. | 8.12 P. M. | " Susquehanna. | 2.43 A. M. |
| " Binghampton. | 4.40 " | 8.20 " | " Binghampton. | 3.35 " |
| " Elmira. | 6.30 " | 12.16 A. M. | " Elmira. | 5.35 " |
| " Hornellsville. | 7.30 " | 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. | 3.55 " | 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. | 10.21 " | 10.10 " | Lv Detroit. | 10.10 " |
| Ar Wayne. | 10.45 " | 11.25 P. M. | Ar Wayne. | 11.25 " |
| " Ypsilanti. | 11.00 " | 11.43 " | " Ypsilanti. | 11.43 " |
| " Ann Arbor. | 12.15 P. M. | 1.00 A. M. | " Ann Arbor. | 1.00 A. M. |
| " Jackson. | 1.15 " | 1.25 " | " Jackson. | 1.25 " |
| " Marshall. | 2.03 " | AIR LINE. | " Marshall. | 2.03 " |
| " Battle Creek. | 2.55 " | 4.40 A. M. | " Battle Creek. | 2.55 " |
| " Kalamazoo. | 4.32 P. M. | 4.40 A. M. | " Kalamazoo. | 4.40 A. M. |
| " Niles. | 5.25 " | 5.45 " | " Niles. | 5.45 " |
| " New Buffalo. | 5.45 " | 7.47 " | " New Buffalo. | 5.45 " |
| " Michigan City. | 7.13 " | 8.00 " | " Michigan City. | 7.13 " |
| " Calumet. | 8.00 " | 8.00 " | " Calumet. | 8.00 " |
| " Chicago. | 8.00 " | 8.00 " | " Chicago. | 8.00 " |
| Ar Milwaukee. | 11.50 A. M. | 11.50 A. M. | Ar Milwaukee. | 11.50 A. M. |
| Ar Prairie du Chein. | 8.55 P. M. | 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. | 7.00 A. M. | Ar St. Paul. | 7.00 A. M. |
| Ar St. Louis. | 8.15 A. M. | 8.15 P. M. | Ar St. Louis. | 8.15 P. M. |
| Ar Sedalia. | 5.40 P. M. | 5.40 P. M. | Ar Sedalia. | 5.40 P. M. |
| " Denison. | 8.00 " | 8.00 " | " Denison. | 8.00 " |
| " Galveston. | 10.45 " | 10.45 " | " Galveston. | 10.45 " |
| Ar Bismarck. | 11.00 P. M. | 11.00 P. M. | Ar Bismarck. | 11.00 P. M. |
| " Columbus. | 5.00 A. M. | 5.00 A. M. | " Columbus. | 5.00 A. M. |
| " Little Rock. | 7.30 P. M. | 7.30 P. M. | " Little Rock. | 7.30 P. M. |
| Ar Burlington. | 8.50 A. M. | 8.50 A. M. | Ar Burlington. | 8.50 A. M. |
| " Omaha. | 11.00 P. M. | 11.00 P. M. | " Omaha. | 11.00 P. M. |
| " Cheyenne. | 11.00 " | 11.00 " | " Cheyenne. | 11.00 " |
| " Ogden. | 12.10 " | 12.10 " | " Ogden. | 12.10 " |
| " San Francisco. | 6.40 A. M. | 6.40 A. M. | " San Francisco. | 6.40 A. M. |
| Ar Galesburg. | 11.15 " | 11.15 " | Ar Galesburg. | 11.15 " |
| " Quincy. | 10.40 " | 10.40 " | " Quincy. | 10.40 " |
| " St. Joseph. | 10.40 P. M. | 10.40 P. M. | " St. Joseph. | 10.40 P. M. |
| " Kansas City. | 11.00 " | 11.00 " | " Kansas City. | 11.00 " |
| " Atchison. | 12.10 " | 12.10 " | " Atchison. | 12.10 " |
| " Leavenworth. | 12.10 " | 12.10 " | " Leavenworth. | 12.10 " |
| " Denver. | 7.00 A. M. | 7.00 A. M. | " Denver. | 7.00 A. M. |

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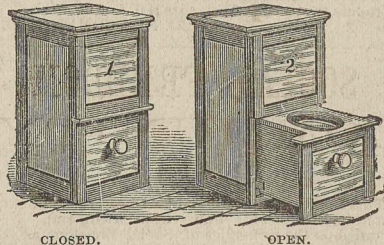
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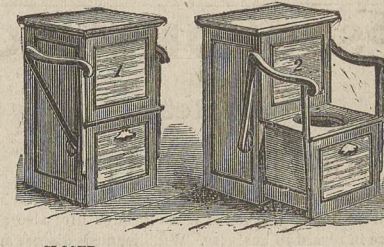
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