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THE SECRET VICES OF CHILDREN.

What is to be done with the children of the republic the better to promote their health, and their habits of life for them remain as they are, is not readily discerned. That they are not as vigorous in physique, that they have more sickness and proportionally greater numbers of them die than did of the children of former generations, is historically true.

This ought not to be, because their advantages for improved health are greatly superior to those of the children of bygone days. A larger measure of knowledge in respect to the laws of life and health obtains now than formerly. As our country advances in age, and better relations to life growing out of improved conditions of its surface conduce to the health of its inhabitants, very many diseases incidental to sparsely settled districts of country cease to exist. Higher degrees of intelligence, growing out of better opportunities for scholastic culture, prevail, and these are, or should be, decidedly promotive of better health for children.

It is a very mistaken notion that to cultivate the intellect of a child tends to impair its bodily health. Study is just what the child needs, only the mental application should be directed to objects which involve the action of the perceptive rather than the reflective faculties. Such study necessarily would demand bodily training and the inducement of bodily vigor. It is one thing for the child to be out of doors, walking from place to place, making himself acquainted with the nature, quality and uses of objects which everywhere meet his eye, and quite another and a very different thing to be shut up in a school-house undertaking to master the abstract or abstruse sciences.

Nevertheless, with all our superior facilities for better physical culture, the health of children is not so good as it was forty, sixty, or one hundred years ago. I attribute this to several very obvious causes, and would most earnestly direct the attention of parents thereto.

Foremost as a predisposing cause of ill-health with children is that of secret vice, or, in other words, of the habit established amongst them when quite young of exciting to preternatural action the organs of sex. With boys this habit of masturbation has come to be well nigh universal. With girls it is very much on the increase. I do not think the truth is exaggerated when it is said that very few boys, except those who are the children of parents who have come to be psychologically in their philosophy of life, reach the age of twelve years without becoming more or less addicted to masturbation. The practice is generally prevalent in all our schools of learning. It is common with boys whose homes are quite secluded or rural, and uniformly prevalent with boys whose parents live in villages or cities.

Now, but little reflection is needed, it seems to me, to convince any one that so delicate, highly sensitive and importantly useful a structure as the reproductive organs, cannot be urged forward and subjected to extraordinary activity until preternatural excitement of them becomes a habit, without very ruinous consequences ensue. Some of these consequences are worth noting.

First, a defective development of the bony structure takes place. This is not only observable in respect to the size of bone, but also in the quality of the material which goes to make it up; and if there be any bone or set of bones which is more injuriously affected than any other in the body, the back-bone and the bones of the leg below the knee, are these. Many boys, by reason of this vicious habit, are dwarfed, both in height and breadth of build. They cease to grow tall and to grow broad. They are diminutive, therefore, in height and breadth, and in thickness of chest and pelvis.

Another injury very much to be deplored, which results from too early and unnatural exercise of the genital structure, is impairment of the organic nervous system. If notice is taken on a large scale of the relations practically existing between the development of the cerebellum or little back brain and the organic nervous system, or that class of nerves known to preside largely over the organs of nutrition, it will be seen that where children have naturally small cerebellum they have enfeebled digestive organs; or where they have very weak and delicate nutritive organs they have small back brains. Show me a boy or a girl who cannot eat very heartily, even of simple food, without finding it difficult to digest and appropriate it, and I will guarantee that such child has small back brain; and where there is a large, full and bulging cerebellum, other things being equal, the digestive organs are uniformly strong and available.

Now, between the cerebellum and the organic nerves on the one hand, and the genitals on the other, there exists a very great sympathy. So true is this that, with adults, it is not unfrequently the case that a meal of food eaten by a man or woman immediately after a sexual orgasm, cannot be well digested. The stomach seems for a time being to be enervated; the gastric juice is not secreted, the organic action of the stomach is temporarily enfeebled, and the food lies therein for a while as if it were a foreign body placed in an inactive sack.

This goes to show how great is the sympathy between the use of the nervous force which the sexual system demands for its highest manifestation of power, and that force which the stomach depends upon for the exhibition of vitality. Let the sexual structure use up a quantum of this vital force and the stomach is deprived of its necessary vitality, and the food cannot immediately then and thereafter be placed within its walls and have the processes of disintegration and decomposition of it healthfully go on.

When in children this excitement of the sexual system is frequently induced, until it becomes a

habit or fixed condition, the result is seen in the enfeeblement of the organic powers of the stomach and the organs of assimilation. These cannot work up to their best state for want of power, this having been appropriated by another set of organs, and by reason of their abnormal, preternatural and unnatural excitement. Dyspepsia is a natural consequence and a legitimate result of masturbation.

A third ill effect, and a very serious one, is the precocious sensibility and activity of the large brain. Children who indulge in masturbation are very sensitive to all external impressions dependent for their existence on the exercise of their special senses and their organs of intuition. I never knew a boy or a girl who was addicted to this vice who had not extraordinary sense of sight, hearing, touch, smell and taste, unless the health of such victim had become greatly impaired.

Of course a child may become ruined by this vice. Loss of power to notice one of the symptoms of extreme disease. Thus insensibility, in some instances total and complete, is, in the direction of the use of certain structures, observable. Where this is so, the child has become more or less paralyzed. I have known complete paralysis of the lower portion of the body, in consequence of masturbation. A good many cases have I seen where the right leg had become paralyzed and had shrunk quite away. Quite a number of cases have I known where the mammary glands or breasts of girls have not been developed at all. Nature being deprived of the means of their evolution by reason of the masturbatory excitement to which such girls had been addicted. But where the disease has not progressed to this extreme point a large-brained child takes on intense sensibility, and what is unhappy, peculiarly unhappy about it, is, as the perceptive faculties become quickened so that the special senses are constantly on the alert, the reflective faculties remain undeveloped, and no progress in the child's conception of moral truth and of spiritual things takes place.

What is to be known by observation and proper contact with it, the child acquires with extraordinary ease, but what is to be found out and rightly understood, and valued by the exercise of thought pure and simple, or by a proper exercise of the affections, in and through the department of the feelings, the child fails to learn. If, then, I were desirous to deaden, in a boy or girl, the spiritual sensibilities, I know of nothing which would prove so effective in this regard—except the habitual administration of diffusible stimulants or narcotic drugs—as to set at work quite frequently an activity of the sexual organs.

It would seem as if during human childhood God had made such intimate connection and natural sympathy to exist between the spiritual sensibilities and the sexual passion as to render it impossible that the latter can be unduly and unhealthfully gratified without ruinous results ensuing to the former.

If I am right in my estimate of this whole subject, it lifts itself up into new and commanding importance and challenges attention. It matters not how much of delicacy hangs about it, and how difficult it is properly to discuss it, the danger of neglecting it is extreme, and no fanciful or factitious considerations will justify refusing to look at it and meet its great necessities.

Now what can be done? The question divides itself naturally into two departments—that which is preventive and that which is curative.

In the way of prevention, the first suggestion I offer is, that during the earlier years of a child's life, whether a boy or a girl, particularly however if a boy, the parents should be very careful in respect to associates, especially hired men and hired women. These often are persons corrupt in their own personal manners and ways of life, impure in their ideas and immoral in their associations, and their influence both by speech and example is directly calculated to awaken prurient impressions in a child's mind if these are not neutralized by the good influence of the parents.

I think I may say at a venture, that during my professional life not less than five hundred parents, either fathers or mothers, have consulted me with reference to the masturbatory habits of their children. A good many of these informed me that their children were taught the practice as early as from eighteen months to two years of age. A great many were taught it as early as four, five and six years of age, and in these instances the condition was imposed upon them by grown up men or women. I regard it, therefore, as a very unsafe course to allow young children, either boys or girls, to associate with, and particularly to be left alone with, and especially to sleep with men or women who are in the employment of their parents, unless such persons are known to be of correct habits and morals.

Second—Instruction on the part of the parents in regard to the nature and use as well as the abuse of the sexual structures should be communicated to the children as soon as they are sufficiently intelligent in general terms to understand the subject. Scientific explanation is not needed. What is wanted is a moral impression in respect to the impure and injurious effects of the habit of self-indulgence; and this can be readily done, as parents can see for themselves, by making the attempt much earlier in the child's life than is usually supposed.

If, however, parents have neglected such instruction until their children have reached a period of development when not only a knowledge of the sexual structures and functions can be conveyed, but a curiosity exists to know how these structures are related in their mutual functions, then it becomes the parents of such boys and girls to make them fully acquainted with the whole matter as far as physiological information can enable them to comprehend it. An ungratified and unsatisfied curiosity oftentimes lies at the root of immorality. If boys at ten or twelve years of age were made acquainted with the physiological dif-

ferences which exist between their own physical organisms and those of the opposite sex, there would be very much less liability to deviation from the strict line of conduct than otherwise is likely to be the case.

In respect to the instruction of girls in this matter, I am firm in the conviction that early to make them intelligent in the legitimate uses of their own sexual organisms, is to subvert the purposes of personal morality and chastity in the highest degree. So far as I have had opportunity to form proper judgment in this respect—and few men have had greater—I am convinced that seven-eighths of all the cases of seduction of girls are in the main founded upon an ignorance of the laws or proper uses of their sexual systems. They do not know what constitutes morality in this respect, except so far as arbitrary injunction has instructed them.

They are told that if, outside of marriage, persons gratify their passions it is wicked, but they are not at all competent to decide what an improper gratification is; and when passion rises up in them under the force and pressure of social surroundings, their moral sense—which has no well-founded intelligence or reason to support it—gives way, and they yield, from the same considerations that any mere animal would under the same conditions. Were they properly educated in respect to the formation and appropriate use of their sexual structures, they would be perpetually fortified against the approach of the seducer.

Third—Connected with the giving of proper instruction to children, there should be a decided reform in their dietetic habits. The feeding of stimulating foods to boys and girls is directly calculated to develop sexual procreancy. Parents do not seem to understand this. It is nevertheless physiologically and philosophically true. The use of flesh meats by children is from this view strongly contraindicated. The material of which such food is made, when turned into blood, establishes what may be called the inflammatory or excitable diathesis of body; and with this, under conditions unfavorable to health, fever ensues.

It is not difficult to conceive that the human body may be, under certain set of circumstances, so related to abnormal manifestation as to take on the condition known as that of fever, more readily than if another and quite a different set of circumstances and conditions of it existed. This fact is to be seen everywhere, that a man who had no fever yesterday, nor had not had any for a year, to-day has one, and that he has it now instead of at some anterior time is to be accounted for on the ground not only that his external conditions are more unfavorable, but that his conditions of body are more strongly predisposed to take it on than at any time before.

When you take a child and feed him meat as a staple article of food, and along with it let him have plenty of spices and tea or coffee to drink, you create such a condition of his blood as to make his whole system feverish, or what may be termed excitable or irritable.

In watching what way this excitability or irritability will show itself, if he be at or about the age of puberty, it is morally certain that his parents will find that his sexual structure will be a focal point of exhibition. Right there, at that time, nature is enforcing constitutional changes, and if his blood-conditions are irritable or inflammatory the fire breaks out at that point. If he has been left in moral darkness, receiving no instruction from his parents or anybody else in regard to the appropriate restraint under which he should keep himself, there is no reason to expect that he will show self-control. Give him opportunity and he is as sure to bring that organism into activity as water is to run down hill.

To prevent such prurient excitement and to keep the boy within the range of safety, not only is proper instruction needed, but proper bodily habits are very important; and in order that these may exist in full force, his blood should be free from every irritating constituent, and his whole organization should be dependent for its activity on the power of his assimilative organs to furnish the vigor which he needs from blood made out of unstimulating but nutritious foods.

There is a great moral, in this respect, in diet. Foods made of grains, with no other form of animal food than cow's milk, and an entire absence of flesh meats and spices, are as much better than animal foods can be as one can imagine. Because, under the circumstances, the sexual organs will feel the force of the heating materials which such foods furnish to the blood.

Keep your boy's blood cool, then, if you want to keep him morally correct in the department of sexuality. Of course, whatever argument applies to boys, applies equally well to girls.

Fourth—With proper instruction given to children and proper dietetic habits established, an additional security may be found in mutual association. Never was there a more mistaken notion than this—that the way to keep a boy pure, or to prevent a girl from becoming impure, is to make each associate exclusively with those of their own sex.

Boys are much more apt to be pure—so are girls—when they associate with the opposite sex than when they are forbidden all such intercourse. If they are left in ignorance of their own and the other's organization, they will, while under the upheaval of passion, traverse all right laws when opportunity presents. But if they are intelligent throughout, they never will give way to passion unless they choose to do so deliberately; and when, in order to the gratification of passion, time, calculation and the creation of appropriate opportunities have to be taken into the account before indulgence can be had, it is quite difficult for them to accomplish the object. The moral sense, in such instances, is quite likely to be roused up, the knowledge that what they intend to do is wrong, the influence of the public sentiment surrounding them, the force of Christian instruction, all the native powers that make their appeal to the high-

er nature, are on the alert; and however powerful the impulse of passion may be, it is more than likely to be held in check.

Bring the sexes together in childhood, educate them together, prolong their powers of development into adult age, and they are so much better related to the virtue of chastity and to the quality of personal purity than when left in ignorance and kept apart, as, in my judgment, to make the argument altogether in favor of social education.

SPRIT MUSINGS.

BY E. D. J. SWEET.

The daylight lingers, with spectral fingers;
Fold after fold of shadowy gold,
Is falling around the summit cold,
Of the snowy mountain ranges bold,
As they slowly fade, in the deepening shade,
While the whispering breeze steals through the glade.

I am here to-night, in the falling light,
In the "marble city," gleaming white,
And muffled sounds float o'er the mounds
Of the solemn, ghastly burial grounds,
And I question each, with a mental speech,
As it floats within my spirit's reach.

I am standing now above the brow
Of the mound so low, where the flowers grow,
And I ask the sign that is floating by,
Why, oh why, did my loved ones die?
But the sign goes on—it is passed and gone,
And I gaze again on the cold, white stone.

There's nothing here! and the gathering tear
Falls from the moonlight glistening clear,
And I question every soul again,
But I ask of each and all in vain.
Yet hark! I hear, or seem to hear,
Audible thoughts in the atmosphere.

Vaguely as embers they glow in the chambers
Of the half-conscious brain when one dimly remembers,
But they seem to emerge, like the foam on the surge,
Or the ship from the mist, when the mad billows urge,
And in tangible form they are calming the storm,
As they bring me a vision all glowing and warm.

They ask me if spirit has only the merit
Of living a moment, and cannot inherit
That immortal life which pertains to the giver,
Who tempests space, and shall live on forever!
Yes, the stars as they fly through the infinite sky,
Forebode this lesson, that MAN shall not die.

FALL LEAF LAKE.

BY EMMA L. GILLIS.

It was my good fortune to spend a month in "Lake Valley," one summer, and while there to visit several places of note. It is of one of those excursions that I wish to tell you. I had heard this lake spoken of quite frequently for its remarkable beauty, and had a great desire to visit it and ascertain for myself the truth of the statements. A friend generously volunteered to escort me to the place, and so one bright September morning we mounted our "ferry steels," and with our luncheon in our pockets, proceeded on our way "rejoicing." A merry ride of ten miles brought us to our destination. Dismounting and securing our ponies to some evergreens, we walked down to the lake shore. From what I derived its curious cognomen, I have been unable to ascertain, but it is truly a little gem. The lake is one mile and a half in length, and three-quarters of a mile in width. It is entirely surrounded by high, craggy mountains, upon which several large patches of snow were clearly discernible. The water is as clear as crystal, but the beach, entirely unlike that of Lake Tahoe, is exceedingly rocky. Not a particle of soil is visible, but from between the rocks spring grasses and various kinds of weeds.

After clambering over the rocks for some distance, and partaking of an excellent and bountiful luncheon, prepared by our friend Mrs. Mc—, we again mounted our ponies, and turning their heads homeward, we followed a grassy, winding road the distance of about three miles, when we left it abruptly, and commenced the ascent of a precipitous mountain, my companion thinking that by so doing we should be enabled to gain a complete view of "Lake Tahoe." His surmise was correct, for upon reaching the summit a most beautiful panorama burst upon our view.

Before us lay lovely "Lake Tahoe," the green valley and surrounding foothills, and stretching far away in the distance, a range of the "Sierras," with a light line of fleecy clouds resting on their snowy crowns, and over all perfect silence enveloping it as a mantle. It was sublimely beautiful. I never felt so near to the angels; and an involuntary prayer escaped my lips for all beautiful things in Nature, charming and truthful.

Back of us lay the lovely little valley through which we had just passed, and through which we could easily trace the various windings of the road, and could also, with the eye, follow it far up the mountain side.

When we left, the setting sun was flooding the mountain and surrounding scenery with his last golden beams, thereby enhancing its beauty, and so indelibly impressing it upon my mind that old Time, with all its cares and sorrows, can never efface it; and in my memory's "picture gallery" there shall ever be one hallowed niche, wherein this scene shall be sacredly kept, and I shall ever remember the beautiful "Fall Leaf" and grand old "Lake Tahoe" of "Lake Valley," California.

GOOD ADVICE.—Stop grumbling, mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Smoke your cigars through an air stove. Eat with moderation and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfill your promises. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

Original Essays.

SIMILARITY OF OLD THINGS AND NEW.

BY F. V. POWERS.

It is no new thing in the world, as we are informed by history, both sacred and profane, that there are persons all over the wide world, of clear brains and intellectual attainments, that, on various subjects, will not be candid either with themselves or others. To us, this plainly evinces that there largely exists in such minds an element of opposition for the mere sake of opposition, and because they have not first found out the mysteries of creation. Such persons are apt to be vindictive in disposition, and persecuting in their actions. Opponents to Spiritualism, and those who labor uncharitably to injure the cause, would do well to search history and see if they cannot find cases parallel with their own. These uncandid persons say Spiritualism is a humbug, and all that engage in it are fanatical, and ought to be subjected to public charitable asylums. Many of this class would to-day start an Inquisition, and practice ancient persecutions and horrors, did not an enlightened public sentiment and the laws of the land forbid such things.

We read in history how Socrates was persecuted for advocating new ideas in mental and moral philosophy, and which were in advance of the age. Socrates taught in Athens 400 years B. C., and even at that early time he believed he was always attended by a guardian spirit. He was regarded as a fanatic by many, and was persecuted because they could not understand the truths he taught. How beautiful were his last words—"I go to the society of the blessed." We have Socrateses now, who often have to drink the fatal hemlock of Church castigation and intolerance, but who are thrusting back truth for error, enlightenment for ignorance, love for hatred.

Jesus Christ, one of the most perfect of human beings, whose character was lovely beyond comparison, gave to the world new religious principles—a religious dispensation far superior to any promulgated before him, and which was sincerely urged to be made practical by all men, suffered martyrdom at the hands of ignorance and intolerance. He labored, suffered in spirit, received the sneers of the multitude, and was finally savagely nailed upon a cross, for trying to teach men the truths of the immortality of the human soul, and the powers of the Invisible God. His teachings were so much at variance with their ancient mythologies, their hereditary education, and everything they had ever seen, or heard of before, that they determined he was a base impostor. But they neither understood him nor the works which he did. The Herods and the Pilates and the Judases crucified him out of spite, jealousy and ignorance. But they did not kill him! His spirit rose and went to the Father, after which he appeared to his friends, who were both astonished and glad. Some doubted, but their doubts were soon overcome by positive evidence. And there are to-day persons all over the land, not only in the religious, but in the political and scientific world, who are undergoing a moral crucifixion for daring to advance the interests of humanity.

John Wickliffe, the great English reformer, received persecution because he dared to speak openly and boldly of the corruptions of the Romish Church. Though he died of disease, yet so bitter and intolerant-spirited were his enemies, for instituting wholesome and much needed reformation, that they exhumed his remains, and burned them with malice and revenge. And to-day we have many noble John Wickliffes, whose bones are not exactly burned, but whose works and whose memories are rudely and wantonly assailed by the wicked spirit of intolerance. Of this class is the late and the lamented Governor, John A. Andrew, of Massachusetts, whose noble public and private deeds were exhumed and raked over, and finally burned by the fires of an intolerant clergyman of Boston, and all because the noble Governor differed somewhat from this priest in some matters of public policy! John Huss, the great Bohemian reformer and follower of Wickliffe, suffered martyrdom at the stake for proclaiming new ideas of religion. Jerome, of Prague, suffered the same fate for preaching the same things. But their ideas lived, in spite of burning stakes, writhing victims, Romish edicts, or "Papal Bulls." The same may be said to-day of all great reformatory movements, of whatever distinction or class, they are born in anguish, and for a long time have to suffer from the fires of intolerance and bitter persecution.

Christopher Columbus suffered a mental martyrdom before he gave the world a new continent. People believed him to be chimerical and insane; but he could see into the mysteries of science with a clearer vision than all his opposers. And notwithstanding his enemies tried to break him down, and to bring disrepute upon his fair-earned name, he lives to-day in honorable and impartial history, and the world blesses his noble memory. We have many Columbuses to-day, of whom Capt. Ericsson is one, who labored with untiring assiduity for the welfare of his country, and who, after repeated trials and failures, succeeded at last in being recognized as a public benefactor.

Here is Martin Luther, the great German reformer, who defied persecution and death to dampen his ardor for a righteous cause. Being threatened with death, which any man who met him was at liberty to execute, he fearlessly did his duty amid the howls of priests, popes and monarchs! The people did not suppose it was possible for the old order of things to become changed for the better, hence, the entire religious world writhed in mental agony at what Luther did; but who really helped the mind of man up several rounds on the ladder of religious en-

lightenment. There are to-day noble men and women who are doing the same things for the welfare of humanity, but they are most bitterly opposed by religious bigots and sectarists, who suppose the onward march of civilization can be checked, and they are enabled to hold the reins of moral power, so they can guide the world to their own selfish satisfaction.

Dr. William Harvey, who discovered the circulation of the blood, was considered with suspicion for advocating a wild scheme. Many physicians of his day, his equals, some his superiors, had not discovered such a thing, because, forsooth, they could not see it coursing through the veins. So Harvey was mentally persecuted for blessing mankind with a knowledge that upon further scientific research and experiment proved true, and which now every medical student in the land acknowledges, and every boy at school has learned from history. And still there are many medical men of to-day that hate to acknowledge some new ideas advanced in the healing art, such as spirit influences, magnetic treatment, etc., because, forsooth, these new declarations have not been issued by the "regular" profession. But there are tens of thousands of persons, both in this country and in Europe, who are well educated and stand high in the moral, intellectual, and social scale, that know that these things are done, and that they are increasing with marvelous celerity.

Galileo, the great astronomer, taught that the earth revolved upon its axis once in twenty-four hours; but the populace, because they could not see it move, nor hold the earth in the hollow of their hands as they would an apple and look at it upon all sides, said it was a humbug; and because Galileo could not at that moment prove it to them as one would a simple proposition in mathematics, they thrust him into prison and loaded him with chains. And so it is, when a great truth is given to the world it will receive immense opposition, but will, sooner or later, phoenix-like, rise out of the fires of persecution, burnished, and ready to bless mankind.

George Washington, and the heroes of the American Revolution, fought on the battle-field and in the halls of legislation for a principle, and in the face and teeth of aristocratic usurpation and some of the worst passions of men. England, the proudest nation on the globe, said we needed no other nor better government than hers, and she did her best to prove the assertion to us. Some of her wisest men thought we were fanatical rebels, and did not realize when we were well off. And she herself did not fully realize until 1773 that "Westward the Star of Empire takes its way." She did not realize that nations, as well as individuals, were subjects of change, until she was compelled by force of arms. But the great fact she did finally learn, and the world has taken longer strides toward personal and national liberty ever since.

When phrenology first began to be advocated, men scouted and ridiculed the idea that human character could be revealed by an examination of the head and face, and for a long time it was a subject of amusement as well as instruction. But now, we seldom hear any objections made in regard to it, but the most intelligent classes everywhere recognize it as a distinct and demonstrable science.

The same can be said of the mechanic arts. New labor-saving machines and improved implements of husbandry are constantly taking the place of old and inferior inventions. But how much talking it has taken, time and money spent in introducing them to a cautious and conservative public. Many farmers would not have believed, five years ago, that they could have used mowing machines upon their farms among the stumps and the rocks. But progressive ideas triumphed, and now one can hear the click and the hum of these machines in almost every neighborhood in the land. What at first seemed to the farmer impossible, soon seemed tolerable, and finally, indispensably necessary.

When the idea was first mentioned that a telegraphic cable could be laid across the Atlantic Ocean, men shook their heads ominously. But by great expense, many experiments, disastrous failures, and much time spent, the great plan became a success.

And so it was with our late civil war. Before our government could be said to be free, and perfect liberty established, there were thousands of lives sacrificed, millions of treasure expended, and homes made desolate and hearts broken, and the entire people kept in agitation, turmoil and grief. The good and the true had not only labored through the war for liberty, but had for years argued, pleaded, planned, and contrived both by night and by day for the common cause of Freedom, and the welfare of humanity at large. And still, there was a large section of our country composed of strong, intellectual men, who fought against liberty and human advancement. They called the liberty of all the people a sham, which ought not to be tolerated. They would have preferred the feudal ages in which to live, where they could have been entire masters of the country, and the souls and bodies of the living population.

But notwithstanding all this, that the bright, able, representative men of the South wished to impede the onward course of the car of progress, that interior, virtuous element of humanity came uppermost, as it ever must, and freedom triumphed over anarchy, liberty over slavery, right over wrong. That inward, spiritual strength of man, unerring and constantly elevating, manifested itself in this late civil struggle, above and far beyond the keenest perceptions of the wisest men.

Similar thoughts, and feelings, and transactions, to the examples above mentioned, are to-day being manifested toward Spiritualism. There seems to be an undercurrent of God's own direction running into and through all things in all ages of the world. All great and soul-elevating causes, from time immemorial, have been conceived in silence and mystery; they have been borne, and born, in anguish and great tribulation, but have, sooner or later, ALL gone forth to bless the great family of man. And not only will the old things, but still never ones be continually coming forth to bless humanity at large, and millions of human beings yet unborn. And it will be well for the liberalist to ever stand ready to investigate new causes—not reversing himself into the old channels of bigotry, supposing he has learned all that is worth knowing, here or hereafter. There is a similarity between the liberalist and the bigot in some respects. The liberalist becomes bigoted when he feels he has found out everything, and looks with contempt upon everything which is new. We sincerely wish Spiritualists would take especial note of this. Like all great causes before it, Spiritualism is to-day going through the fires of trial and investigation. We for one are glad of it. We believe in a healthy opposition, for it sooner and more perfectly develops a true, spiritual manhood. The enemies to Spiritualism only show their ignorance and self-conceit, if they suppose the cause stands any different to-day from all the noble ones that preceded it. It stands in the same light, no better nor worse, as regards its opposition and its advancement. "It was not born yesterday, neither will it die to-morrow."

THE SCIENCES.

Messrs. Editors—I noticed in one of your papers, some time since, an article upon "Mr. Bunsen's Egypt," and in reference was made to the theory advocated by Monsieur Adhemar a few years since, and recently supported by the researches of Mr. Croll and others, viz: that there was an alternate elevation and depression of the poles of the earth every twenty-one thousand years, that being the time required for the precession of the equinoxes to make one entire revolution; that the movement of the earth that causes the apparent precession of the equinoxes really turns that part of the earth which is above the plane of its orbit down below it, and lifts the lower part above it every ten thousand five hundred years. This is said to be caused by a change in the centre of gravity of the earth, occasioned by, and corresponding to, a change of temperature between the northern and southern hemispheres.

Now, Messrs. Editors, I would like to ask a few questions, for the information of myself and others, concerning this theory and another one related to it. If I understand it rightly, this change of temperature is caused, primarily, by the northern hemisphere having eight days longer summer than the southern one. But as the earth's orbit is an ellipse, and the sun is in one of the foci, and as the earth passes over equal spaces in equal times, would not the earth receive enough more heat, in the six months in which it was nearest the sun, to compensate for the extra eight days when it was at a greater distance?

If Egyptian history can be traced back authentically fifteen thousand, and probably twenty thousand years, would not their records have given some indications, both as to the astronomical and geographical changes which they must have been cognizant of—as their early life, as a nation, would witness first the elevation of the North Pole, later, at about the zenith of their prosperity, the South Pole would have gained the ascendancy, which, at a comparatively recent date, would again give place to the upper tendencies of the North. But Mr. Bunsen mentions the perfect absence of any such indications, not only in Egyptian, but also, in Chinese ancient records, which, by some, are considered even older than the Egyptian. And Egypt, from its locality, being at comparatively so slight an elevation above sea-level, would hardly escape the rush of waters dependent upon the elevation of either pole.

There seems to be but one of two ways to overcome these difficulties: either to make Egyptian and Chinese history much more modern, or to allow a longer period for the polar revolutions, which last would take them from the causes upon which they are now predicated, and place them upon a different basis. There are other circumstances besides national records that are much more worthy of credence, being Nature's testimony to support the latter theory. For instance, Mr. C. Lyell, in his "Principles of Geology," estimates that the Mississippi River has been at least one hundred thousand years in depositing its delta, and probably much longer; and that the Ganges must have been at least from fourteen to fifteen thousand years in forming its delta, and some other geologists place the estimate much higher, in point of time. If these estimates are correct or only approximately so, it would prove that the North Pole had had an uninterrupted elevation for a longer period than the half of twenty-one thousand years required for the precession of the equinoxes, would it not?

Astronomy now teaches that our sun is governed by the same general laws that control its planetary system, having an inclination of its axis, a diurnal motion, and also a yearly one, revolving around a vast central sun which is located in the direction of Alcyone in the Pleiades, and that the sun's orbit is so extensive that it requires some millions of years to perform a revolution. Now have we not good reason to believe that an influence so great as to control the movements of the sun, at so vast a distance, would necessarily have an influence upon the planets, corresponding to their size, distance and density? If, as is generally conceded, the planets are children of the sun, thrown from it in a fire-mist condition, when they commence motion on their own account they would naturally have the plane of the equator coinciding with the parent sun's equator, subject of course to the comparatively slight aberrations occasioned by the influence of sister planets, unless there was some counteracting attraction. That such an attraction exists we have reason to believe, and also, that it varies in its relative position toward our system, from the different degrees of the inclination of the axis, manifested by different planets. It may possibly be one of the principal causes that determines the elliptical form of the planet's orbits.

This great attractive power, outside our system and in great measure controlling the centre of it, would be only secondary to our sun in giving position and character to the new-born planets.

For instance, if a planet should become detached, when the sun was at an equinox, the plane of its equator coinciding with that of the central sun, the planet would be impelled to take a corresponding position, as seems to have been the case with Jupiter. And if the sun was at a solstice, there would be the greatest possible inclination of the planet's axis. And the intermediate points would give intermediate degrees of inclination. The normal condition of a planet would be the one in which it first commenced its career as a separate body, and the influences that would determine its position might be called hereditary bias.

Astronomers inform us that the sun is a solid body surrounded by a luminous atmosphere. That this atmosphere is variable, is proved by the dark spots sometimes seen upon its disc, and also from their fluctuations. And it has been noticed that when these spots are unusually numerous and extensive, there is an increase of cold weather, thereby showing that any cause that would disturb the uniformity of the sun's atmosphere would also lessen its power for radiating heat.

A European chemist, it is said, has succeeded in detecting earthly substances in rays of sunlight and in sufficient quantities to determine the particular classes to which they belong. This radiation of solid substance in all directions would in time exhaust the exchequer, unless there was a source from which to draw supplies. By analogy that source is easily found. As the earth is fed by the luminary around which it revolves, so also the sun receives supplies from its central sun. Upon the principle that the nearer an object is placed to the source of heat, the greater will be the amount received, would not the sun at its perihelion, being so many millions of miles nearer to the central sun than at its aphelion, receive a correspondingly greater amount of heat, or rather of the material out of which heat is evolved by the action of the sun's rays upon our atmosphere, and consequently radiate more to its immediate dependents?

When the sun was in that part of its orbit that owing to the inclination of its axis the central sun was north of the equinoctial line, would it not have a tendency to elevate the northern hemisphere of the planets by its oblique attraction,

just as a magnet would attract the needle of a compass, by being held one side of the point? And when the sun was at the opposite side of its orbit, the southern hemisphere would be subject to the same influence. This attraction might not be powerful enough of itself to cause the elevation of the poles, but its influence would be in that direction. If the earth is inclined by birth-right to the elevation of the North Pole, that is its natural position, although it may inherit but a very few degrees of inclination, and its present altitude be the result of these other influences, just as Jupiter may naturally have a southern elevation and its present equilibrium be the result of the same.

And when the sun was in the perihelion part of its orbit, from its comparative nearness to the central sun, and for so long a time, would it not indirectly through our sun and perhaps directly from itself, so increase the temperature of the earth as to melt the ice around both poles, and give to the corals in the water, and to the fauna and flora upon land, an opportunity to develop themselves in high northern latitudes, as is evident they do at some time have done? On the other hand, when the sun was in the aphelion part of its orbit, receiving less than his average amount of fuel for some millions of years, the amount of heat radiated would gradually grow less, till a glacial period of long continuance would be the result. Circumstantial evidence from various sources might be brought forward to corroborate the above theory, which if substantiated would throw some light on several questions that are now in a mist.

IOWA.

INTERIOR DEVELOPMENT.

Interior development! What is it? Who can fathom its depths? Is it not the Divine principle seeking to develop itself through organized matter? This principle in man is yearning to manifest itself in all its purity; but there are so many obstructions to retard its progress, its advancement is but dimly seen, if seen at all.

Man's ignorance of the laws that govern him is one great impediment in the way of his progression. The continual transgression of those laws are constantly shrouding him in almost impenetrable darkness, and he seems for a time to be straying away from everything grand and noble, from everything that expands or exalts the soul. But severe discipline attending transgression enriches his experience of divine things; his susceptible faculties are awakened; his aspirations are enlarged until he perceives the light of truth. Intuition asserts its rights; then he goes forth to scatter the darkness of error and ignorance by the brightness of his own inner being.

We have reason to rejoice that there are so many, even in the nineteenth century, who are thus prepared to proclaim the glad tidings of great joy to the children of our common Father. They are often misunderstood in their teachings, and their name is often defamed, their well meant deeds set at naught by those who have not their spiritual perceptions developed to understand spiritual things; yet they are sustained by the divine principle within, and the angel-world around them, to go on in their labors of love, healing the maladies of the bodies and minds of men, enlightening the weak and erring to perceive their inner spiritual nature, which are striving to elevate and refine them on the outer, by living a life of purity in obedience to the known laws of their being.

The progressive mind of man cannot remain long stationary after he has had a glimpse of his spiritual unfolding. The things of earth have lost their hold upon his affections, for he now basks in the sunlight of heavenly truths. The pleasures that once delighted are regarded as mere toys in comparison with his spiritual development. Earthly fame and worldly applause, which once so pleased his ear, have now lost their charm. He will seek the honors or distinctions of men no further than he can make them subservient to the one great object that lies near his heart, namely, their spiritual development.

The spiritual-minded man has outgrown that narrow contractedness that he once possessed before he drank deeply at the fountain of living truth. In his expansive benevolence he embraces the whole family of man, whatever nation, kindred, or color, as member of one common brotherhood.

He looks upon the countless masses of human beings threading their way through the mists of ignorance and superstition, weak, trembling, uncertain of the right way, yet pursuing various paths, regardless of consequences, until their frail bark is wrecked upon life's tempestuous ocean. Then they utter the cry, "Who will show us any good?" His listening ear catches the sound wafted upon the gentle breeze, and obedient to the call he spreads out his own experiences, which may serve as a chart with way-marks dotted here and there to warn the weary pilgrim of the quicksands into which many a sorrowful child has fallen, to remain for a time without one pitying look or a glimpse of compassion from those placed in more favorable conditions, beholding their wretchedness from their high elevation, yet scorning the thought to reach out the loving hand of relief.

One who is interiorly developed "is like a city set upon a hill that cannot be hid," but the light radiates from every point, enlightening all around. Persecution or affliction cannot extinguish it, but cause it to shine with greater brightness, and many are astonished at his words and works. Is not this attitude of mind worth seeking? Is not within the reach of all? Should it not be impressed upon the children of earth that within them lies deeply buried a divine principle that will work out their own salvation?

Love M. Willis's Stories for Children.

EDS. BANNER—Permit us to express our grateful thanks to Mrs. Love M. Willis for the excellent and beautiful stories which she contributes weekly to your columns. We read them frequently to our pupils at our opening exercises in the morning, and find they are always well received and have a most happy and elevating influence on the young minds under our care.

So much do we feel our indebtedness to her, on account of these healthful, moral lessons which she is giving so constantly, that anything less than a public acknowledgment like this, would, we feel, not be rendering her justice.

Could she see, as we have often seen, the delight pictured on the young faces of our pupils when we have announced to them that we had another story of Uncle Oliver's or Aunt Mary's to read them, she would feel that her labors were appreciated, and be encouraged (if one to whom such beautiful inspirations come needs encouragement from mortal lips), to pursue with still greater ardor her labor of love.

We hope some day to see all her beautiful stories—from which grown people can well learn lessons of truth and trust—collected and published in book form, that we may number them among the treasures of our library for the use of all our dear pupils.

Trusting this acknowledgment will not be considered in any degree improper, we would close by wishing the worthy recipient of our gratitude and praise a most fervent God-speed in his noble work.

Yours truly,
MISSES BYRN.
Belvidere Seminary, N. J.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address, No. 16 West 24th street, New York City.

"We think not that we daily see
About our hearths, angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy life."
(LIONEL HUNT.)

MINNIE'S CORRESPONDENCE.

How I did wish, my dear auntie, you could have been at the grand wedding in Mr. Thorpe's church. Mrs. Van Nyke had cards of invitation, which are just like tickets to the theatre. You have to show them to be admitted, though some get in that are not invited. I never saw anything so elegant. It seemed to me that the bride must be an angel and the bridesmaids beautiful spirits, that bring all sorts of loveliness to earth, and I fancied that we were just peeping into heaven.

The bride had a white satin that trailed a yard, and the bridesmaids had such an abundance of flowers that the whole church was as fragrant as the air that comes into your window that opens on to the garden, when the sweet peas and mignonette are in bloom.

Oh, I thought it was so lovely to get married, and it seemed to me that everybody must be happy that could have such dresses and flowers. I sat just as if I was in a dream, never thinking of anything but the beautiful things, till everything began to move, and I saw that it was all over, and the bride was going home. Mrs. Van Nyke said that the wedding cost five thousand dollars. That is as much as Squire Smith is worth, and I thought he was almost a prince, he was so rich.

Did it not seem strange, auntie, that just as we came out we should jostle upon a poor old bent woman, whose face was all worn and sad, just as if she had never known anything but trouble. She stood shivering on the sidewalk; her clothes looked so thin—for it was a real cold day, and I had on my thick dress and sack—I could not think any more of the satin dress, and white veil, that was just like the mist that rolls off the valley after the sun was up. I was so out of patience that I had not a penny with me, but I was sure some one would give her something, though she did not beg, only with her asking eyes.

But none seemed to think her of the least consequence, for they were all looking at the great row of carriages, and Mrs. Van Nyke hurried me into hers, and I saw the poor sad thing no more. I could not help wondering if she was ever married, and if she ever thought she was in heaven with a white dress on, and friends all about her.

I was so glad when I got home that Mr. Ames was there, and asked me to take short walk with him, for I took no pleasure in hearing Mrs. Van Nyke talk about the veil that cost in Paris three hundred dollars, and the dress that would stand alone, it was so rich and heavy. I don't understand at all, auntie, why all these things must be.

I am afraid I was almost wicked, but I wished I had not seen the old woman, when I was having such a nice time looking at the beautiful things. Oh I did not tell you that as we were coming out, a woman, not quite so well dressed as others, happened to push against one of the bridesmaids, in the crowd. She scowled her face in a dreadful way, and lifted up her shoulders till she looked like anything but an angel, and then I saw that it was Agnes, and I remembered the ribbon; but I suppose she felt cross because she expected to have been married just so, in the very same place, but she had only herself to blame. Do you think being rich makes people disagreeable? for almost all the people I see are not half so agreeable and don't seem so happy as the poor people down at Holmes Hollow.

Well Mr. Ames and I went to walk, and he took me into the sweetest, dearest little place you ever did see, and I must tell you the history of it, just as near as I can, as he told me: "There was an old woman, rather cross and rather selfish, that lived in a shabby, mean room, and smoked a pipe, and drank beer. She had come over from Germany, a good many years before, and had buried her husband and grown poorer and poorer every year, and more and more selfish, because she did not try to love anybody, or let anybody love her.

She had left a daughter in Germany, who had a little girl by the name of Gretta. Gretta's mother died, and they sent the little orphan over to her grandmother. She had a brown, healthy face, and a strong body, and a very good heart and she came into old Mrs. Krun's life, just as a clover blossom comes into some little corner beside the stone pavement. She was all gladness and sunshine, and she hugged and kissed her grandmother over and over again, just as if she was her own mother, and she did not seem to mind that she was not kissed in return.

The first thing Gretta had to do was to fix her grandmother up. She had learned how to do all sorts of useful things before she came over, so she hunted her grandmother's old trunks and drawers, and found her high-crowned caps and white handkerchiefs. These she whitened in a glass jar in the sunshine, and then she coaxed her grandmother to help her in her old-fashioned nice way of clear-starching, and after a little she had her dressed in her snowy caps and handkerchiefs. And then she drew forth her old silk, and told how her mother used to brush them up and make them shine, and she coaxed in her sweet way, till old Mrs. Krun had ironed the wrinkles out of the dress that she used to call her Sunday one, and Gretta insisted on her wearing it every afternoon.

The old lady had a little money that came to her every month, and this Gretta took into her hands to make go as far as she could. She borrowed a brush and whitened the dingy room. She put some curtains around the old bed, and then she took every cent she could spare and bought some plants. And oh! how they did grow. It must be that plants know who loves them, for they will spread out their tender leaves to some people, while for others they will only wither and die.

I forgot all about the splendid wedding when I saw Gretta's room. There were pinks and roses and heliotropes and gilly-flowers, all in blossom, with rows of all sorts of flowers waiting for the time to bloom, and there were baskets of hanging flowers and ivy twined in the more shaded places, and little vases with such hard names that I can't remember them.

And Gretta looked like a blooming flower herself, as she pushed out the leaves here and there, and nipped with her scissors some of the prettiest flowers for Mr. Ames and for me. I can't tell you, auntie, how sweet everything seemed there. The old lady even looked like a part of that little heaven, her hair was so smooth and her dress so neat.

When we came out, Mr. Ames said: "Such a place proves that we are all intended to live in the midst of beauty, and that those only half live, who have no beautiful things about them."

"But I was thinking only to-day," said I, "that

everybody must have lots of money to be happy, and if we were all rich we could make the world almost like heaven."

"There is nothing so cheap as beauty," said he, "because it is natural. Beauty springs up everywhere. You have noticed in the country how every little knoll and stump has some fresh moss on it, and how the pretty red sorrel covers places that are too barren for the green grass. And in soil that is only half covered with grass the pretty coral moss often grows, and on ledges the brown and white moss.

All this beauty comes without money and without price, and it is almost as cheap anywhere. The old, dingy room that Mrs. Krun sat in cost just as much by the month as that little Eden that we have just left.

There was a wedding to-day that cost five thousand dollars, but the beauty there was so dear because the people did not know how to find the cheaper and more lovely kind; but I believe it was better to have it at that price than not at all. But there is our little Gretta with the beauty all in her heart, and so it costs little or nothing to bring it out. It comes out just as sunshine does. That proves to us the great Father's love, who means that we shall all be his children, and all be alike in this: that all real beauty shall be in the heart, and so the poor shall be as the rich and the rich as the poor."

Now, auntie, I could not help thinking of old Mr. Prussy's scarlet beans and hops that run on their long poles up to the top of his house. He told me they cost him ten cents and two hours' labor. I wish you'd tell him that I thought of them, and also please tell him about Gretta's room, for he wanted I should see something besides Mr. Thorpe's church and Mrs. Van Nyke's fashionable house.

I shall never forget Gretta, and I feel so glad to know that poor people can see God in beautiful things as well as the rich. There was one thing I noticed: in Gretta's beauty I felt just as if I was close to the Father in Heaven, and could talk to him about roses and heliotropes; but in the great, grand beauty of the church wedding I felt as if I was looking way off to something I could never touch or handle. I read a story the other day that I would like to copy for you. It is called

THE LITTLE PICTURE.

There was once a ruler who wished to make everybody happy, but he was not wise enough to know how; but he tried many ways. He gave people gold and silver and gifts of fine linen, and he invited them to rich banquets. But his subjects only wrangled over his gifts and talked ill of his motives, and at last he said he would try no more to make people happy.

At last there came a wise man who went about among the rich and the poor, and before any one had thought that he had influence and power he was making the whole kingdom like another country. The quarrelsome loving, and a general spirit of good will and harmony prevailed.

Then the Prince sent for the wise man, and said: "Pray tell me by what power you have wrought such changes. You are greater than a king, for the king only rules the will of his subjects, but you rule their virtues."

"I show each man a little picture," he said, "and from that time he becomes wise, and good and happy."

"A picture?" said the Prince. "I do not believe in jugglery, nor in sacred relics."

"Neither do I; yet what I say is true. But let me explain. I find a man very unhappy, very unwise, and very much out of sorts with himself and the world. Then I begin to show him a little picture of the beautiful that lies within himself. I make him look with admiration upon those hidden virtues that make him a child of God. It is an easy picture to show, for everybody has so much hidden beauty that a skillful hand can unveil, that I never find a picture wanting.

For instance, there was Dorego, the terror of all the boys, the dread of all peaceable people, who lived the life of a savage, almost. I showed him a little picture of a tender spot in his nature, his love of flowers, and now he has a garden in full bloom, and he has no time for his coarser sports.

Then there was Mareca. She liked nothing better than tormenting her old father and mother, and carrying tales from ear to ear till she set a whole neighborhood buzzing.

Now I got up close to her and showed her a little picture, her love of pets. It was a pretty little tender spot in her heart, and made a very sweet picture; and now she has a yard full of chickens, a fold of pet lambs, a house for swallows, a dove-cote, besides a hive for bees, and she is thinking of getting a herd of cattle. She is one of the most useful of your people."

"But," said the Prince, "not every one can see this little picture of inner beauty, for surely there are some that have none."

"There you mistake," said the wise man; "if one were without the love of the beautiful in some form, then that one would have no spark of the All-Beautiful within him, and be no more a man. God is all good, and so he makes all men like himself in some part of their being. He hides a little light somewhere within every bosom."

"But why could I do nothing by my gifts to make my people good and wise?"

"Gifts alone make people more selfish; but the gift that calls out the inner life, and helps reveal the hidden beauty, is the true one. Give men the means of helping themselves, let them find the kingdom over which they can rule, and they will all feel like Princes."

"Ah," said the Prince, "that little picture—I should call it God's mirror—it shows ever His image in the human heart."

Is it not a pretty story, auntie? I thought of it when I saw Gretta's room.

I wish you'd give Milly Jones a slip of my geranium, and a root of my English pink. Perhaps she would make them grow, and love to see them. I've been thinking if I was rich I'd build a great house and put everything beautiful in it, and then let everybody come and rest there; perhaps that would be like a little bit of God's mirror, and show them their hidden beauty.

With ever so much love, your

MINNIE.

"WIFE."

The halo of joy! Oh, could I express it. That soars from my soul to its author divine Who to me gave this treasure, so pure and so holy, This angelic spirit, so nearly divine. For no arid pleasure—this for beauty I prize her, That beauty, her gentleness, justice, and truth! Oh could I have learned, in years past, this sweet pleasure, How rich would have been those years of my youth. Dear angels, I thank thee, I love thee, I bless thee, For certain thou this treasure did bring. Oh! help me to prize it, to love and protect it, And surround all her life with the flowers of spring. And as onward we walk through life's pathway together, Each helping the other to rich daily food. Oh help us to feel, with pure soul devotion, More love for the Father, who is always so good.

A correspondent of the Springfield Republican says: "The first prize at Harvard College was taken by a colored youth, Richard Theodore Greener, of the junior class; the son of a poor woman in Boston, who attended college at Oberlin and Andover, and who, like so many others of his race, is a natural scholar. His features were as graceful as Edward Everett's, his voice musical and flexible, and his whole bearing admirable."

ADVERTISEMENTS.

N. B. Will give delineations of character; also accurate information on business, &c. Office, No. 43 Essex street Boston. Hours from 9 A. M. to 5 P. M. 1wth-Aug.

Western Department.

J. M. PIERCE, EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 135 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for the August issue will reach the printer, Venango Co., Pa., August 1st.

The Transfer of Forces.

The universe knows no loss. Wood burned up, is only changed into different forms of substance. Dewdrops hanging pearl-like from million plants in morning time, are kissed away by the rising sun into upper, cloudier regions, to return again in copious showers. Stars that fade from our vision go to illumine the remotest spaces of the sidereal heavens. All that was is—all that goes comes again, forms alone changing.

We see a singular illustration of circuitous motion in the oil-wells of Pennsylvania. From the depths of these wells, seven and eight hundred feet, there issue continuous streams of highly inflammable gas. This directed into reservoirs, and from thence through pipes into the furnace creates an intense heat, propelling the engine, which engine, through appropriate machinery, pumps the oil from the wells. In one sense, therefore, these wells are samples of self-propulsion—that is, they generate much of the force that works them.

The theory underlying the conservation of forces, is that power, like matter, is never destroyed, but rather conserved. The general principle involved in the correlation of forces, is that all the various forces manifest are mutually convertible, or may be transformed one into another. When forces disappear and seem to be literally destroyed, they only change form; the impulse lives on by the law of transfer, undiminished and indestructible through endless transmutations. A moving body comes to rest, and the mechanical force employed seems to be annihilated; a given body at rest put in motion, and force appears to be created. These appearances are deceptive in both cases. Critical scrutiny in connection with the finer measurements of scientists, show that no movement or impulse, however slight, can disappear without being traceable in other forms.

Perpetual motion must ever remain a dream unrealized, because no force can arise except at the expense of some preëxisting force; nor can it disappear without producing an equivalent, dynamical result. No machine can create its own power. There is no creation, only formation, correlation, and a perpetual transference of forces.

Whenever mechanical motion is arrested, whether gradually by friction, or suddenly by collision, heat is produced. When one body strikes another it is warmed. An apple falling in autumn time from a tree, has its temperature but slightly raised, while an aerolite falling from the heavens has its rapid motion so arrested by impinging or by impact against the atmosphere, that it is ignited or perhaps fused ere it reaches the earth. Accordingly all mechanical motion, when brought to rest, increases the store-house of heat in Nature. Heat, on the other hand, produces mechanical force, as we see in the illustration of the steam-engine, and is consumed in its production. Therefore all mechanical movements are at the expense of the store-house of heat in the universe. Finally the "whole circle of forces, electric, chemical and vital, as well as thermal and mechanical, are thus mutually convertible; and while the total amount of power, like that of matter, remains unaltered, all the effects and changes which we behold in nature or experience in ourselves are the results of those mutations of energy which take place under inexorable numerical laws." And all force, motion, life, are, doubtless, reducible, in their last analysis, back to God, *source* of all things.

Horace Greeley on Subjugation.

Conscious that politics is not our forte, and that the leaders of neither party are fit for canonization, we shall take a deeper interest in national affairs when women are permitted to vote, transact business, and sit the equals of men in legislative halls. As governmental matters are now administered by the different partisans, it is selfishness in competition with selfishness—the battle of "Gog and Magog."

Glancing at the *New York Tribune* the other day, our eye caught the following sentence from the editor relating to Seymour, of Utica: "He declared that we could never subdue what he called the South; but we did." The *Tribune* editor may be a very good statistical politician, but he is certainly a sufficiently sorry theologian not to discern the radical difference between the import of the terms "subdue and conquer."

The North conquered the South as Napoleon conquered a large part of Europe; as Russia conquered Poland; as England conquered Ireland; but neither an Irish nor Polish heart was subdued. The North in conquering the South did not "subdue" it. There is the same difference between "subdue" and "conquer," that there is between moral power and blind war-like force.

The navy, cannon and sword may conquer, but they cannot subdue. Love and sympathy are the only great subduing and redemptive powers. God and angels resort to no other means. The apostle said, "Jesus must reign till he subdues all things unto himself"—that is, the principles of love and justice that characterize his peaceful reign must ultimately overcome all war, discord and selfishness—glorious consummation.

Topeka, Kansas.

F. L. Crane, writing from this comparatively young, yet flourishing State, says:

Miss S. A. Nutt introduced the Spiritual Philosophy into our place something like a year and a half since; since which we have had courses of lectures from P. Sprague, Mrs. A. Wilhelm, M. D., and E. V. Wilson, the latter making the Orthodox witness. We went the Old Fellows hall for Sunday meetings, and have sent for a good organ, intending to make our organization permanent. There is a great call among us for a good text medium.

Berlin, Wisconsin.

J. F. Hamilton, writing from this stirring, western locality, after speaking of the growing interest in Spiritualism in all the regions "round about," informs us that the North-western Association of Spiritualists holds its next quarterly meeting in Berlin, the second Saturday and Sunday in September. If we can possibly so arrange, we will be present.

Apply for their Churches.

Spiritualists, when you have material interests in the church edifices of "Liberal Christians," or if none, ask for their use when standing idle for trance mediums and Spiritualist lecturers. If they refuse them for such purposes, post us, as in the future there is a history to be written relating, among other things, to the illiberality of professedly "liberal Christians."

More than \$40,000,000 have been expended on the Suez Canal.

Test of Spirit Power.

Having been a deeply interested reader of your able journal, I beg leave to record my testimony on its bright pages in defence of the immortality of the soul.

Hoping that you will open the columns of your paper to one who has never appeared there, I will state briefly my ideas relative to man's present and future state of existence, gathered from experience and observation. I wish to say at the commencement, however, that I am not going to defend any *ism* that has been set up for man's worship, but simply to put on record the results of my own experience and observation, choosing rather that my life shall be the true index of my religion or religious belief. I have been a deeply interested observer of the phenomena called Spiritualism from the time of the first rap at Rochester, down to the present. The question, "If a man die shall he live again?" has been one that I have sought in vain for an answer to, until the fact has been demonstrated beyond any reasonable doubt of my own that the spirit still lives after the dissolution of the body, in a conscious state, and returns to comfort and console the aching hearts that are left to mourn the sudden change. It is a most beautiful and soul-inspiring thought to me to know that our dear loved ones are not robbed of their active consciousness and earnest solicitude for our welfare, but are ever watching, with the deepest interest, our footsteps on the shores of time. I have labored earnestly and prayerfully for twenty long years for the evidence of this fact, and have had it pictured to me in theory which looked very plausible, and, in fact, so clear was it I could not gainsay it; but yet I could not believe, for theories are very deceiving. My soul demanded demonstrated facts; something tangible; something that was soul-satisfying; and nothing short of a genuine message from a world of spirits, and from a dearly loved companion, and coming through a channel that I could not question, could satisfy me. And thanks be to God, I believe I have received a message that could not emanate from any other mind than my own dear spirit wife. The identity, the language, the affection, the love, the devotion, the facts which it reveals to me, all speak nothing but the truth, and breathe a degree of love which is only limited by finite capacity, and disarms us of all the arguments and logic which my feeble brain can bring against it. Then how can I, in view of all this evidence, but believe?

If there are such beings as angels, they must have dwelt on earth in the form of men, clothed in human flesh, for we have no history of their creation. Consequently I must believe, in the absence of any evidence to the contrary, whether from the Bible or any other authority, that the order of beings called angels are nothing more nor less than those who once inhabited the earth like ourselves, and only become angels, or "ministering spirits," by the shutting off of this mortality and standing forth the immortal spirit. As it seems to me, experience is the only infallible teacher, and, as Sir John Herschel once said, the true character of a philosopher is "to hope all things not impossible and believe all things not unreasonable." Now why should I be called upon to suffer so intensely away down deep in my immortality, if it be not for a legitimate object and a holy purpose? Has our Creator created us for no other purpose than to see us become victims to our own folly and short-sightedness, and then because we do, cast us into outer darkness, there to remain forever, never to look again upon the sweet faces of "loved ones gone before?" But I hear some Orthodox brother or friend say: "He does not leave us without hope or a remedy in this world. He has given his only begotten Son as a ransom for us, that if we believe on Him we shall have eternal life." But, my dear friend, if I ask you what it is to believe on Jesus Christ, you will answer, "I must believe that he was conceived of the Holy Ghost, born of the Virgin Mary, and was crucified, and buried, and rose again the third day, and ascended to the right hand of God, there to intercede for us," for what? Why, to save us poor finite creatures, erring children, from being eternally damned.

Now, to leave the theoretical and deal as much as I can with the practical things of this world, for I cannot believe as my Orthodox friend does, that God has instituted any such means of salvation, although I believe that the life of Christ is worthy the imitation of us all, and is one of the essential conditions of our happiness, both here and hereafter. But there is another view to be taken of this question, which seems to me nearer the practical. God is represented as being more merciful and more willing to forgive his erring children than earthly parents are to forgive their children. Now I will ask my Methodist or Baptist friend to put his finger on that point in human nature where he would be willing to give up his child (if he has any love for it) and cease to have any further sympathy, or affection, or regard for his future welfare. Can you be indifferent toward that unfortunate boy or girl of yours who has yielded to temptation, perchance by the force of passion or appetite which he or she has inherited from you or their grandparents, and say to them, "Now suffer; I don't care." Or rather is there not a feeling within your bosom of the intensest sympathy and pity, which no power on earth can crush out? And would not your charity cover that multitude of sins which your child has through temptation committed? It seems to me that if your charity is measured by the degree of love you have for your child, that that place called Hell would find no lodgment in the mind of any intelligent man or woman.

Now, looking at this in the light of human nature, it seems to me that all will admit that this fact is established, viz: that human sympathy extends even beyond the grave, and can never cease as long as memory lasts. Now, if such is human nature, unwilling to yield even after death, what must be the nature of God's judgments? Is there any virtue in hate? Is there any wisdom in revenge? Can there be any justice in the penalty of a life of never ending despair as a reward or punishment for the few years of a mispent life by us short-sighted and finite creatures of earth? It seems to me there can be but one answer to this question, and that is, that God cannot inflict any punishment that is not reformatory in its nature and tendency, and at the same time be just.

Now, to come directly to the question, "Is man immortal?" Is there anything in man which survives this tenement of clay, and if so, what are the evidences of his immortality? This question has been asked times without number, and few have been able to answer it philosophically. In answering this question I shall produce what to me is the most tangible, and yet the most philosophical evidence, and not to enter into any metaphysical analysis of man's powers and possibilities. I can only judge of form by the sense of sight. I can only judge of sound by the sense of hearing. I can only judge of odors by the sense of smell. I can only judge of the palatableness of food by the sense of taste. And I can only judge of feeling by the sense of touch. Now, as an eminent philosopher has very truthfully said,

Perception and consciousness are both original and legitimate sources of belief. We cannot philosophically deny the existence of either. The world without us and the world within us, the *me* and the *not me*, are both given to us by the principles of our constitution as ultimate facts, which, whatever may be his theory, every man, from the necessity of his constitution, practically admits. Now if this be an established fact, viz: that I think no sane or reasonable man will deny, viz: that we do not come in possession of any knowledge whatever except through one or more of our senses, does it not logically follow that whatever is determined by our intuitive perception and consciousness is final so far as finite human judgment can determine it? It seems to me this is so. Now if I write and send a letter to a person a thousand miles away, and that person I never saw, believing that person to be a good medium, asking of her to give me undisputed evidence of the immortality of the soul, and as a test to allow my spirit wife to communicate through her to me, and I receive a communication revealing such information or evidence as could not by any possibility come from any other mind, and that person my wife nor myself ever saw, and that communication or evidence proves to be literally true, as I can with positive knowledge testify, what other conclusion can I come to than that my wife still lives and has actually demonstrated the fact to me by giving me such evidence as she only could give? You may say that this medium read my mind. I deny it for this reason: that from the circumstances and nature of the case it was utterly impossible, for the evidence which she gave was such as was least expected, and such as I did not dream or even hope to receive; and that is what makes it more real and tangible to me. My whole being is filled with immortal gratitude for this revelation to me; and could I be permitted to see her, as others have seen their friends, and have so testified on their death beds, and do now as well as in olden times, I could not express the ecstatic joy that would fill my heart.

Why should I doubt the thousands of living witnesses to-day, if I can believe similar instances recorded in the Bible by men whom I never saw? The same law holds good to-day that existed then. If spirits could return and bring messages to the Jews and Gentiles of old, as recorded in the Bible, what law in God's whole universe to-day prevents the immortals from accomplishing the selfsame result? Is not human sympathy to-day just as keen, and our affections just as strong, and human needs just as apparent? Then why should advanced humanity at this enlightened age be deprived of that most blessed privilege of conversing and communicating with the angel world? I am sure our claims are just as good, if the degree of intelligence has any weight in the matter, for no one will deny our superiority in point of intelligence over our ancestors, especially those of Bible times. And I believe and claim that the same degree of morals, I mean strict virtue, has kept pace with the advancing civilization and increased intelligence, and that the world is growing wiser and better by virtue of this increased intelligence, and is in perfect harmony with the laws of God and of our nature.

Oh, transcendent thought this, when I contemplate this beautiful provision in God's good providence, whereby we may still hold sweet converse with the loved ones gone before, by learning the laws which govern mental action, and placing ourselves in a condition of spiritual receptivity, and not allow the bigoted superstitions of the dark ages to prevent a just and impartial investigation into the claims which the ten thousand living witnesses of to-day are prepared to demonstrate, viz: the nearness of the angel world, which I believe to be the fathers, the mothers, the brothers, the sisters, the relatives and friends of us who are left behind and soon will follow, and with whom we can hold converse by complying with the laws and conditions which govern communicative thought. What has been, *now* is, and ever will be, relative to man's powers and possibilities to grasp and unravel the mysteries of the Great Beyond, and learn of the immortals the condition of the life which they have entered upon, and which we all must sooner or later realize. This I cannot deny, that which is revealed to me through my consciousness; neither can I deny that which the intuitive perception of my soul takes cognizance of, for it at once becomes a part of my very life, and can no more be ignored than the fact of my individuality.

The fact of my wife revealing to me that she now has a conscious existence, although absent from the body, is as strongly impressed upon my mind as the existence of, or that there is such a person as Andrew Johnson, President of the United States, although I never saw him.

I cannot accept the Bible as containing the sum total of all that the capacities of man can grasp, or that has been revealed. Furthermore, it is becoming more and more evident to minds that are disposed to investigate the claims of science and of intellectual philosophy, untrammelled by the theological mysteries that surround and envelope the minds of those who bow at the shrine of a wrathful God, that the great scheme of salvation to which we must all of necessity bow, is not written on paper or tablets of stone, but is stamped upon man's very nature, the soul's inherent consciousness.

I could not remain long silent upon this all-important subject, for it is one the solution of which has elicited the best efforts I could put forth. And I can now say that I have been well rewarded for my patient study and untiring perseverance.

Oh, what a mighty power there is in that "unspoken language" which comes welling up from my inmost soul, and which language is inadequate to express, of that immortal gratitude which thrills my whole being and lifts my heart up to God with reverential awe. Could there be any more soul-satisfying consolation given to mortal man than to be unmistakably assured of the fact that he can communicate with those who were once the object of his best affections while here on earth, and learn of them the conditions of that life which they now experience, and we all must sooner or later realize? As virtue brings its own reward and vice its own punishment, so let us labor that we may discriminate between good and evil, good spirits and lying spirits, and try them to know whether they be of God, or in other words, truthful and reliable. Apply the same tests to them that we do to our fellowmen on earth. The rule is simple and reliable when judiciously applied.

In conclusion, I will say to my friends that may chance to read this testimony of mine, that I am prepared to prove the assertions I have made and position taken, if called upon, and will not invite any criticisms that they may see fit to make through the *Banner of Light*. As I feel conscious that I am right in my conclusions, and am perfectly willing to risk my salvation upon it, I would deem it a pleasure to reply to any one who may feel disposed to question the position I have taken, for only by the comparison of different views are we able to judge rightly.

Chicago, Ill.

THOS. BENTON LOOMIS.

Report of the Indiana State Agent.

To L. D. Wilson, Secretary of Indiana Spiritualist Association.

DEAR BROTHER—Agreeably to the advice of your Executive Board, I commenced my missionary labors on the first of July, in the northern part of the State. I find here a large field where much more practical work might be accomplished, than the limited time I can spend with the friends will admit of. The places I have visited are all off the railway routes, where but few spiritual meetings have been enjoyed, and notwithstanding the busy season, my Sunday lectures have been well attended. At week-evening meetings, during this extreme hot weather, the attendance has been small.

During the month of July, I have lectured in the following places, giving in all fifteen lectures: Brusha Prairie, Turkey Creek, Angola, Jamestown, Clear Lake, Orland, Lagrange and Middlebury. I met with some noble workers in each of these places, and always a kind, cheerful welcome.

I organized a small Society with twelve members at Angola, and they will soon take steps to organize at Middlebury. At Orland and Elkhart I expect to effect an organization next month.

In most of the towns I have visited in this State, the majority of Spiritualists, though willing and often anxious to hear lectures, are unwilling to incur any responsibility, or even accept any office that involves labor. One or two individuals usually assume the thankless task of engaging, boarding, and paying speakers. With such general feeling of indifference, it is difficult to make an organization effective and efficient, to operate a Lyceum successfully. Much preliminary labor needs to be done to bring our scattered forces into unitary cooperation, and yet the field looks very promising.

I shall visit Orland and Elkhart the first two Sundays in August; Fairmount, Grant County, the third Sunday.

I received during the month the following contributions:

Brusha Prairie	.....	\$ 9.00
Angola	.....	4.75
Jamestown	.....	4.00
Orland	.....	1.00
Clear Lake	.....	1.00
Middlebury	.....	6.00

As the weather becomes cooler, I hope to be able to report more effective labor in the Missionary cause.

With unwavering faith in the triumph of our principles, I remain,

Very truly yours, E. WHIPPLE.

A Suggestion.

Spiritualists, when sectarists of the old school, or "Liberal Christians," politely plead of you to support their preachers, tell them yes; most certainly; you will subscribe and pay as much for the support of their clergy as they will to support spiritual lecturers. Ask them then to specify the amount—this would be square work, and in perfect consonance with the golden rule.

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings every Sunday, at 10 o'clock, at the corner of South and State streets. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The children's Progressive Lyceum meets at 10 o'clock, at the corner of South and State streets. Mrs. M. A. Sanborn, Guardian. All letters should be addressed to Mrs. Susan M. Fitz, Secretary.

THE SOUTH END LYCEUM meets every Sunday at 10 o'clock, at Springfield Hall, 60 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Chase, 72 Springfield street. Address all communications to Mrs. M. A. Chase, 72 Springfield street.

CINCINNATI.—The Children's Progressive Lyceum meets every Sunday evening at 7 o'clock, at Washington street, opposite Essex. Mrs. M. E. Beal, Conductor.

SPRINGFIELD.—The Children's Progressive Lyceum meets every Sunday at 10 o'clock, at the corner of Washington and Madison streets. Mrs. M. A. Sanborn, Guardian.

CHARLESTON.—The Children's Progressive Lyceum meets every Sunday at 10 o'clock, at Central Hall, No. 25 Exchange street. Mrs. M. A. Sanborn, Guardian.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 10 o'clock, in Fremont Hall. L. Dustin, Conductor; Mrs. M. A. Sanborn, Guardian.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian. The public are invited. Seats free. D. J. Ricker, Sec'y.

LYNN.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. J. C. Jones, Conductor. Children's Lyceum meets at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

LOWELL.—The Spiritualist Society hold a general conference every Sunday at 10 o'clock, in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum meets at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

PLYMOUTH, MASS.—The Lyceum Association of Spiritualists hold meetings every Sunday in each month. Children's Progressive Lyceum meets at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressives meet at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

STOXBOROUGH, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

Worcester, Mass.—The Spiritualist Society hold meetings every Sunday at 10 o'clock, at 7 P. M. Mrs. M. A. Sanborn, Guardian.

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