

THE SPIRITUALIST AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY. PROGRESSION HERE AND HEREAFTER.

Vol. 1. No. 2.

{ D. M. BENNETT, }
335 BROADWAY, N. Y.

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{ E. V. WILSON, }
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The Spiritualist at Work.

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D. M. BENNETT,
335 Broadway, N. Y.

Brevities and Comments.

ACCORDING to the Earl of Shaftsbury, Bismarck is of Jewish extraction.

It requires sixty love letters to influence a breach of promise suit jury in Iowa.

BOSTON sent 1,000 books to Iceland by Dr. Hayes as a gift at her thousandth celebration.

THE St. Louis papers satirize the metropolis of the Northwest by spelling its name Shecaw-go.

A YOUNG lady is soon to sail for Europe from Boston, who does not expect to marry a Count.

JOSH Billings says "there is two things in this life for which we are never prepared, and that is twins."

JAMES T. Field says that whenever he hears of a "pretty good scholar," he is reminded of a pretty good egg!

"THERE," said a little girl while rumaging a bureau; "there now, grandpa has gone to heaven and left his spectacles."

ROMAN Catholics of Wisconsin are leaving the Granges, the Bishop of Milwaukee having issued a pastoral against them.

It costs the people of America \$5,000,000 yearly to keep their teeth in order, and several hundred millions of dollars to keep them employed.

THE comet in the northern heavens, it is said, is about to brush us with the long tail he carries with him. It may be, however, he can't "com-et."

SAM Collyer, the prize fighter, has become a dramatic star for the lower class of Western theatres. And who is going to recklessly criticize his performance?

A COTEEMPORARY says, "Lot's wife would not have looked back, but a woman with a new dress passed her, and she wanted to see if the back breadth was ruffled."

MOSBY, the ex-guerilla, is preparing to prove his fitness for Congress. He tried to convince Mr. Bixby of Farquier, with a cane, and Bixby retaliated with a carriage whip.

Two St. Louis women were refused places as drivers on street cars ostensibly because they could't manage mules. This was frivolous. They had both been married for years.

"WELL, grandmother I've come it over the hens this time," said a mischeviols boy. "I threw them your gold beads, one by one, and they thought they were corn, and gobbled them down quick."

BENDIGO, formerly a noted pugilist is now a Methodist preacher. He is preaching this summer in the midland counties of England, and devotes much time to religious work among the poorer class.

"It costs less to take a weekly paper," argues the Cape Ann *Advertiser*, "than a diligent hen can earn in a year at the market price of eggs." But what does a hen want a newspaper for, anyway?

TURKISH women now wear their veils so thin that their features are distinctly visible through them. This is a great improvement on the thick wrappings behind which they used to hide their faces.

AMONG the arguments in favor of cremation is the alleged fact that magnets lose their entire power in the vicinity of grave yards. Electrical machines are said to be similarly affected when near cemeteries.

A MODEST lad accompanied his mother to a bookstore, and selecting the youngest of the clerks said to him in a very confidential manner, "Say, have you any little books suitable for boys that have no religion in them?"

SEVENTY-SIX Michigan journals are in favor of woman's suffrage, and the State is being thoroughly agitated from lake to lake. We look for an emphatic verdict from that quarter upon this important question at the approaching election.

Epitaph on a tombstone in the north of England:

Here lies the body of Martha Gwynn,
Who was so pure and white within,
She cracked the outer shell of sin,
And hatched herself a cherubim."

THE largest room in the world under a single roof, unbroken by pillars or other obstructions is at St. Petersburg, in Russia, and is 650 feet long and 150 feet wide. It is used for military displays in rough weather, and can be converted into a ballroom at night.

"Do you understand the English language?" said a McLean county man the other day, addressing a lightning-rod agent. "I do," replied the agent. "Then I'll be — if I want any of your rods." The lightning-rod man, somewhat electrified, drove off.

A COMPANY has been formed in England with a capital of \$250,000, to establish conservative newspapers throughout the land. The reason for this, according to the published programme of the company, is that "the Conservative party has been placed at a serious disadvantage through the weakness of its press."

MR. W. H. DALL has found on Amaknak Island in Onalaska, a cave containing human skeletons of great age, with many implements of bone, ivory, stone and carved wood. There were several layers of these remains formerly belonging to distinct periods of time, each layer being covered by a separate mass of gravel.

DR. TYNG, in his "Christian Pastor," rebukes the disgusting habits in which some ministers indulge, saying he has seen a clergyman in a highly finished pulpit take a large piece of tobacco out of his mouth when he began to pray; and after the amen pick it up from the marble slab and put it in his capacious cheek again.

THE following is a simple mode of rendering water almost as cold as ice: "Let the jar, pitcher, or vessel used for water be surrounded with one or more folds of coarse cotton kept constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it nearly to a freezing point. In India and other tropical regions where ice cannot be procured this is common.

PLUTARCH says, "The eyes of the hog are so formed and disposed of in the head, that it is always looking upon the lowest objects and can in no manner contemplate things elevated and lofty. It cannot look upward unless thrown back with its feet upward. Although this animal is addicted to the most discordant grunting and squealing; yet as soon as it is laid on its back it is immediately silent, so great is its astonishment at the heavens, to the sight of which it is unaccustomed and which causes such fear that it is unable to cry."

SEVEN young women graduated from the Michigan University at the recent commencement and it is said very creditably too. This is just as it should be, give men and women an equal chance, in all fields and avocations. If women prove themselves the equals of men in literature, science, and intellect, there is no good reason why they should not stand perfectly equal with them.

THE Brazil Government seems to be very much in earnest in the contest with the Roman Catholic Church. Beside the conviction of the Bishop of Pernambuco, the Bishop of Olinds has been arrested, and the Archbishop of Bahia has formally protested against the act. The bitter warfare between Church and State appears to have its origin in the efforts of the clergy to suppress and put under ban the order of Free Masons.

If additional testimony be wanting to prove that the English language is rapidly becoming the universal tongue, the card of a hotel proprietor at Havana is herewith offered to supply the lack: "The Both Wold Hotel, Num San Ignatco Street, Plaza Vieja. In this establishment set as the European style, receives lodgers which will find a splendid assistance so in eating as in habitation, therefore the master count with the elements necessary."

SOME of the quotations from Jonathan Edward's sermons are almost too bad to be repeated viz: "The God who holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire; abhors you, and is dreadfully provoked. You are ten times as abominable in His eyes as the most venomous serpent in ours. It would be no wonder if some persons who sit here now quiet and secure in the meeting house, should be in hell before to-morrow morning!"

SCENE in a graveyard. Wife—"Ah husband do you see this beautiful capping? How delicately cut is the pure white stone!" "Yes, very pretty." Wife—"But, William, have you no taste for art? you don't enjoy these things as I do. Just notice this slender column of marble, with the touching question so beautifully carved, 'do they miss me at home?'" "Yes, I see; and here is her name on the foot stone, 'G. A. B.' Yes, I guess they miss her if that was her name." Silence for a moment.

COMMODORE Vanderbilt wears a white tie, and looks like a minister. The correspondent of the Chicago *Inter-Ocean* says he was coming down town on a street car, when two young men entered, both being intoxicated. Perceiving the venerable gentleman, one of the young men addressed him with, "I spose yer think I'm going straight down to h(hic)ell, don't yer?" "Why—no," said the Commodore "I hope not." The young man nudged his companion, and noddin toward Vanderbilt said: "He's a (hic) Univers'list."

A FEW evenings ago a colored preacher and doctor in Memphis, Tenn., was approached by a darkey of the commoner sort. The fellow asked the doctor to go with him and he would show him where he could get a trunk full of money. The doctor went, and near the Orphan Asylum the guide halted and explained that the reverend gentleman was to take off his boots and stockings and go barefooted to the point named, while his new-found friend carried the boots around to the place by a circuitous route. The doctor has given up the search for the trunk and is looking for his boots.

THE author of a recent book about Africa tells of a forest of acacia trees he passed through. They are called by the natives "soffer," a word signifying a flute. The name is given because the acacia trees are pierced with circular holes by a small insect, and the wind as it plays upon the openings, produces flutelike sounds. In the winter, when the trees are stripped of their leaves, and boughs

white as chalk stretched out like a ghost, the wind, sighing through the insect-made flutes, fills the whole air with soft, melancholy sounds.

A TRAVELLER writes that nothing remains of the American colony which went to the Holy Land several years ago to reform the Turks and rebuild the Temple but the site of their settlement. The German colony from Wurttemberg, which followed the American, was more practical and successful. They number sixty families, and have converted the waste lands near Joppa into a garden, having hundreds of orange and lemon trees. The Americans, it may be remembered, were brought home at the expense of the Government.

THE Domesday Book of Scotland, just presented to Parliament, shows that, within a fraction, half the whole extent of Scotland is held by 106 landowners, every one of whom owns more than 20,000 acres. There are 52 persons among these who own more than 50,000 acres each. The Duke of Sutherland stands at the head of the list, having a domain of 1,176,343, acres in addition to which his wife, the Countess of Cromartie, is the owner of 149,879 acres. The area of their combined property is greater than that of any county in England, except Yorkshire and Lincolnshire.

It is not certain the people and papers of this country will ever stop talking and making comments about Brother HENRY WARD BEECHER. Some go so far even as to insinuate that he has been no better than he should be, and that he has done what no one who sets himself up as a teacher, pattern and guide should do. Well we know how it is. Henry, after all his brilliant talents, his big salary, and his many excellencies, is only mortal, he has been grievously beset with temptation, and if he has erred on the right hand and on the left he is not alone. When a boy or "any other man" is overtaken in a fault it is the best way to honestly own up and not pretend extra innocence. But Henry is sorry and so are we all. It is a pity.

MR. Gardner Knapp and Miss La Mira P. Hobbs married themselves at New Albany very recently in the following very sensible fashion. "We Gardner Knapp and La Mira P. Hobbs, believing that our hearts and souls are already matrimonially united appear before you now thus publicly to celebrate the consummation of our union, and now in the presence of these witnesses and our invisible Spirit friends, here assembled, we proclaim, publish and declare ourselves husband and wife and may God and the angel world add their blessing." We cannot see why this is not quite as good a way to tie the knot, as to employ a priest to do it. Marriage is simply a contract and the parties to it can arrange it themselves just as well as to employ another to do it.

A FRENCH physician, DR. BUISSON of Lyons, claims that he has discovered a remedy for hydrophobia. When a person has been bitten by a mad dog, he should successive days take a Russian vapor bath of 134 to 144 degrees Fahrenheit. This bath may be quickly prepared by putting three or four red-hot bricks into a tub of water, over which the patient must sit in a cane-bottomed or willow chair for fifteen or twenty minutes. After the disease has declared itself, one vapor bath is sufficient, but the patient must be strictly confined to his room until the cure is complete. Dr. Buisson says that he has applied this method to more than eighty persons bitten by mad animals, and that he never lost a single case. He discovered the remedy when taking a vapor bath himself for the purpose of killing himself by suffocation after he had caught the hydrophobia from the saliva of a patient. When the bath was at about 94 Fahrenheit all the symptoms disappeared as if by magic and never returned.

The Spiritualist at Work.

Home Department.

D. M. BENNETT, Editor,

335 BROADWAY, New York.

UNAVOIDABLE delays have prevented the issue of No. 2 of THE SPIRITUALIST AT WORK quite as promptly as desired. When once we get our machinery in complete running order we hope to be regular and always on time. Until then we trust our friends will bear with us. In the meantime we wish to assure our friends they will ultimately get the number of papers they subscribe for, and we trust due patience will bring everything "all right."

For several reasons among which may be mentioned "hard times," "shortness of money," the general wish for a cheap paper together with the heavy expense of publishing a paper of this size we have decided for the present—and perhaps for the present year—to issue THE SPIRITUALIST AT WORK fortnightly, at \$1.75 per year, \$1.00 for six months or 50 cents for three months. When the general demand calls for a Weekly we will be prompt to issue it.

THE TRUTH SEEKER, will probably be issued in the same way, size and price. They will be published alternately, one each week. Both papers will be furnished to the same subscriber for \$3.00 per year or \$1.50 for six months or 75 cents for three months. We trust the change of issuing our paper fortnightly will please those who subscribed for an eight page paper at \$2.00; by this arrangement they get the same amount of reading matter at \$1.75. We hope none who gave in their names will "go back" on us in this business. The same matter will not appear in both papers and we trust many will see fit to send for both journals. We promise quite as much choice reading matter as can anywhere else be obtained for the same money. We ask the free, liberal people of the United States to give us a helping hand. We know the times are hard and money scarce but in proportion to what we render, our demands are light. We will cheerfully take subscriptions for three or six months, and there are very few but what can spare fifty or seventy-five cents. Friends of truth, friends of Humanity we appeal to you to not let THE SPIRITUALIST AT WORK famish or die for the want of your support. Patronize us yourselves and induce your neighbors and acquaintances to do the same if possible.

We will be glad to have at least one active agent in every town and community to act for us. We will furnish one copy extra for every ten subscribers sent us.

Let it not be always said "a Spiritualistic paper cannot be sustained in New York city." There is no good reason why such a paper should not succeed here and it will, if the friends of light and truth through the country will give us a fair support.

THOSE who have subscribed, and have not paid in the money due us, are respectfully requested to send in the amounts without waiting to be called upon. We are needing the money to get up the paper with, and it is unpleasant to ask for it.

SUCH subscribers as have paid the yearly price of a Weekly, will receive the Fortnightly until the amount is used; or, if they prefer, we will send them THE TRUTH SEEKER also for a year.

THOSE to whose notice this paper is brought, and are not already subscribers, are earnestly requested to become so, if only for the short term of three months. The enterprise of publishing a paper like this is a heavy one, and we need the aid of every sympathetic friend who wishes to see the cause of truth flourish. May we ask you to allow us to add your names to our list, and to send us as many others as possible. Please attend to it without delay, and not defer it to be forgotten.

LECTURERS and Mediums who travel from place to place are requested to act as agents for us. Any favors in this line they may do us, will be gladly reciprocated.

BROTHER J. M. PEEBLES during the present month is speaking before the Spiritual Society of this city at Robinson Hall on 16th street. In his eloquent, discursive, descriptive, elevating and instructive discourses he blends much of interesting information; he enlightens us in regard to the religions, customs, and characteristics of eastern nations where he has recently traveled; he fills us with ardor and devotion to the beautiful and divine, he inspires us with free thought, he increases our love of humanity and stimulates the good qualities of our entire natures. All are highly pleased with his most interesting lectures.

During August he speaks at Canaan, Vermont. In September at Baltimore and in October again in this city. His services are bespoken for many months to come and most fortunate are those who have the opportunity of listening to him.

We are pleased to announce to our readers that Brother Peebles has consented to contribute an article for each number of THE SPIRITUALIST AT WORK and we are more than sure every reader will be interested in what he has to say. The interesting article on another page from his pen is a fair sample of his style.

THE SPIRITUALIST AT WORK is printed from stereotype plates, so back numbers can be furnished at any time. We would suggest to our patrons, that they preserve their numbers and have them bound at the end of the volume. It will contain a great amount of valuable reading matter well worth preserving.

The Spiritual Outlook.

It is well, as we pass along the current of time, that we take frequent observations, and note the changes in the scenery and conditions around us, and realize the new elements and phenomena that present themselves on our voyage.

It is only about a quarter of a century since modern Spiritualism began to attract much attention in the world. Its incipency was enshrouded in no little mysticism, and the Christian portion of the community doubted its truths, spoke slightly of its phenomena, and stigmatized its adherents. It was not a popular thing to believe in Spiritualism; its manifestations were called cheats and delusions, and its followers styled fanatics and simpletons. The clergy and laity of the various churches have conspired to cry down the new philosophy, its facts have been discredited and denied, and when they could no longer be gainsayed or refuted they have been pronounced "the work of the devil."

To such an extent was this carried that it became positively discreditable for a person to be an avowed Spiritualist, and to be a believer in spirit communion was regarded as a proof of unsoundness of mind. It really took a brave spirit to withstand the amount of public odium entailed upon an honest avowal of belief in spiritual manifestations; and though by the thoughtless masses Spiritualists were pronounced crazy and fit only for the insane asylum, its honest devotees stood firmly by the light and truth they had received, and their numbers have constantly augmented.

At first the believers in spirit manifestations only numbered a few scores, and but few persons of note had the moral courage to espouse the new philosophy—but the numbers have so rapidly increased that now they are estimated to be ten or twelve millions in this country alone, while in the countries of Europe there are many millions more, to say nothing of the hundreds of millions of devout believers in spirit communion, existing to-day in the various Asiatic nations.

We have seen Judges, Members of Congress, Governors of States, Editors, Doctors, Lawyers, and men of sound thought in all the various avocations of life, one by one "fall into line," and acknowledge themselves converts to the doctrines of Spiritualism. This has been continued to such an extent that is no longer thought to be discreditable to be a believer in Spirit communion—that our departed friends still remain near us, watch over us and frequently make themselves known to us, until, as

we said, there are almost countless numbers of intelligent thinking people acknowledged converts to this consolatory belief.

Scientists, skeptics and inquirers have turned their attention to the phenomena which Spiritualism presents, and they have found them to be incontrovertible truths. and they have cheerfully added their testimony to the accumulating evidences in its favor.

Thousands and hundred of thousands have been comforted in the happinessing doctrine that their departed friends and relations still live and frequently are present with them. They find the belief connected with life beyond the grave, so much more congenial, cheerful and rational than the old cheerless and repulsive doctrines of Christianity—that thousands of millions of the human family are inevitably doomed to endless torment and suffering, while a moiety—a mere fraction—are admitted into the joys of Paradise, that they rejoice in their escape from this horrible old belief, and acknowledge, with gratitude, the superior happiness and peacefulness brought by the new.

As Spiritualism has increased, the confidence in old orthodoxy has given back. Indeed, Spiritualism has infused itself so thoroughly into the belief of thousands and millions of Church members, that they no longer tenaciously hold to the old creeds as possessing the potency and truth they once credited them with. In truth, Spiritualism has been the greatest leveler, the most effective innovator among the darkening views of Christian orthodoxy of any other element under the sun. It has truly been the hand-maid of Reason and Free-thought. Much as has been accomplished by the sturdy Freethinkers of the past one hundred and fifty years, toward breaking down the barriers opposed to mental freedom; as much as these clear-minded skeptics and reasoners have put to flight the sophistries, the errors and absurdities of the Dark Ages, more, vastly more, has been accomplished in this direction by Spiritualism. Where there was, fifty years ago, one skeptic, one doubter, one unbeliever, there are now hundreds, and the world is rejoicing in this mental freedom, this exemption from the blinding, darkening creeds handed down from the paganism of past ages.

We have much also, to hope for in the future. Much as Spiritualism has accomplished in removing error and superstition—much as it has done in lifting the veil which has hidden from our vision the bright world beyond the "dark river," we can reasonably expect more from it in the near future. The manifestations are becoming more and more striking; the proofs are accumulating; the attention of scientific minds in the old world and new, is more and more being turned to this vital subject, and converts are steadily joining our ranks. Our philosophy is spreading in all directions, and almost imperceptibly infusing itself into other creeds and organizations, until the world is absolutely becoming Spiritualized.

Then let Spiritualists, Liberals, Radicals, Free-Religionists and Freethinkers of every grade and description, drop their petty differences, and work together in accord and harmony in opposing the giant errors of the past. If we cannot all accept the same class of evidence; if we cannot all become equally convinced of certain truths and opinions, we can assuredly harmonize on the important grounds, and can consistently unite our efforts in enlightening and freeing our less fortunate fellow-beings—in elevating, advancing and benefiting humanity.

Recent Manifestations.

A profound interest has lately been aroused by a series of remarkable demonstrations in England, and which through a rigid course of scientific and critical examination by such men as Mr. Crookes, Editor of the London Quarterly Journal of Science and Alfred R. Wallace, Fellow of the Royal Society and member of a score or more of scientific societies, by which these gentlemen and large numbers of others have become firm believers in, and advocates of the New Philosophy.

Many of these developments have been of such an extraordinary description, that were it not for the high, moral character, and the distinguished ability of the witnesses, the skeptic and the incredulous might well be staggered at the recital, and pronounce it all the result of excited imaginations.

Among the phenomena which have taken place, has been the suspension of heavy bodies in the air without visible support, the elongation and contraction of human bodies, the instantaneous dissolving and unloosening of metal bands and fetters, the materialization of spirits who have been many years in the unseen world, to such extent they could be seen, conversed with, touched and handled, as really as persons in the body, as evidenced in the case of Katie King, the spirit who recently bid farewell to her medium, Miss Cook, and her London friends. We have the statement of Mr. Crookes, that so thoroughly was she materialized that her garments were as firm and real as any texture of which clothing is made, that pieces were cut from her garments, and they not only retained their reality, but the places or holes whence they were taken soon grew up again, and were as perfect as though no cutting had been done.

Mr. Crookes informs us that by means of electric light, and a photographic apparatus he took numerous negatives of the Spirit Katie, and that while some of them were imperfect others were very good.

While it will be nearly impossible for many skeptical persons to believe statements to them so utterly impossible, others having witnessed the phenomena of a similar character and almost as wonderful, and in view of the unimpeachable character of the witnesses that their assent is easily won.

It is, of course very easy for those who are unbelievers in manifestations of this class, and have not taken the time and trouble to investigate them, to cry out "deception," "delusion." The number and magnitude, however, of these demonstrations have arrived to that point, and the witnesses so numerous and are so reliable in character, that the facts cannot be "pooh-poohed" into oblivion. They stand visibly and boldly before us and we are compelled to accept them.

We have not the slightest doubt many false claims have been made by professed advocates of spirit communion—that numerous failures have occurred and credulous persons deceived, but the mass of facts and positive proofs have reached such mammoth proportions that they cannot be ignored. That there is an individual existence, an intelligence and a conscious power outside of, and disconnected with, mortal bodies, can no longer be successfully gainsayed.

Unproved Charges.

IN THE MEDICAL MIRROR for the current month Frederick P. Marvin, M. D., in an article on suicide, after considering the subject at some length without fully arriving at a conclusion whether it is wrong or not, takes occasion in more than one instance to accuse Spiritualism of being a prominent source of suicide.

Upon re-iterating the charge he uses this language:

"Spiritualism has been a fruitful source of suicide in this country. * * * The writings of such men as Andrew Jackson Davis, Robert Dale Owen, and Judge Edmonds, are productive of much mischief. By dethroning the reason and enthroning superstition they unsettle the intellect and leave it open to the caprices of insanity."

The medical gentleman in other writings of his, has sufficiently demonstrated the fact that he bears no friendly feeling to the philosophy of Spiritualism without making such wholly unfounded assertions as the above.

If it is true that believers in Spiritualism are running into insanity, and consequently to suicide, it would be very easy for the gentleman to show it by giving statistics. If the writings of Davis, Owen, and Edmonds have had the tendency to "dethrone reason and enthrone superstition," can it not be shown by facts and figures without relying on assertions and assumption?

It has not been uncommon for orthodox clergymen and sectarians for the last quarter of a century to bring this charge against Spiritualists and other grades of Liberals, but when pressed for the proofs they have failed to present them. As the Doctor claims to be an advanced Radical we regret to see him follow in the wake of bigoted sectarians in this matter and fear he has allowed prejudice to occupy the place of fairness and truth.

In opposition to the Doctor's unfriendly assumptions, we assert there has at no time in the world been a belief entertained that has exerted such a peaceful, placid, tranquilizing influence as a belief in the Spiritual philosophy. The terror of death and the fear of future torments have been removed by this belief. Terror and fear are the immediate causes of insanity, and insanity the direct precursor of suicide. If Spiritualism has accomplished this it is more than unjust to charge it with producing the very conditions it prevents. There is not a class of people in the world who can contemplate death and the after life more calmly and dispassionately than the Spiritualist. He is terrified with no maddening fears and no agonizing apprehensions. He serenely believes the "life beyond" is simply a continuation of this existence in another state. There is nothing in the thought to drive him crazy any more than for an inhabitant of New York to contemplate a removal into New England or Pennsylvania.

There are to-day several millions of people in the United States who are believers in Spiritualism, and if it is a prolific source of insanity and suicide, as Dr. Marvin would have people believe, it would seem the suicide mania ought to be really more prevalent than it is. That a believer in Spiritualism may have a natural tendency to insanity in his constitution of course is very possible, but that Spiritualists, as a class, are rushing into insanity and committing suicide more than those of other forms of opinion and belief is entirely untrue—an assumption not susceptible of proof.

As to the authors named, we feel that the Doctor has done them injustice. Their productions have done much to educate and enlighten their fellow-beings, by preparing them the better for the trials and conflicts of life and enabling them to calmly contemplate the future. The authors designated are neither insane themselves nor have they made others so.

We hope the gentleman's charges have arisen more from error than prejudice; and not from a desire to misrepresent his fellow men.

We would say nought to detract from his reputation as a professional man, nor from the honesty of his motives; and, though he may entertain a very unfavorable opinion of Spiritualists and their belief, in view of the fact we have in our ranks men of such acknowledged scientific and literary attainments as Crookes, Wallace, Harrison, Sexton, Gunning, Powers, Hall, Howitt, Ashburner, Massey, Trollope, Denton, Emetrius, Pierpont and scores of others—distinguished and brilliant minds—we shall try and feel reconciled to the loss of Dr. Marvin.

The Beecher Scandal.

There are but few papers in the country, secular or religious, that have not had their "say" upon this theme. So much has been said, pro and con, that it has really become "public property," and there certainly can be no impropriety in our also making a few remarks. Wishing not to be scandal-mongers or peddlers, we will aim to treat the subject candidly and truthfully, in reviewing the points in the case.

For near a quarter of a century Mr. Beecher has filled one of the first American pulpits, and occupied an important position in the public estimation. His popularity and influence have been increasing from year to year until near two years ago, Mrs. Woodhull published very serious charges against him, virtually accusing him of the crime of adultery with a certain lady of his church. The country was stirred from centre to circumference in reference

to the matter—some believing and some disbelieving the charges.

Mr. Beecher, during all this excitement, kept silent on the subject, neither denying nor admitting. Mrs. Woodhull came to grief, arising from the publication of a charge against another individual. She was indicted, imprisoned, tried and acquitted.

For some reason she became silent in regard to Mr. Beecher and certain letters of his, which she threatened to publish, never came to the light; and for months she was principally absent from the city, and now in her public utterances, she speaks in the very highest terms of Mr. Beecher and his "free love" conduct.

The excitement in reference to Mr. Beecher gradually subsided, and he held forth regularly to his congregation, none asking for an examination into the charges, until a few months ago, his brother clergymen, Storrs and Buddington, procured the session of a council of the denomination to try Plymouth church for irregularities, but virtually trying its pastor. Mr. Beecher and his church adroitly kept aloof from the trial, which partially condemned him and partially exonerated him. This done, everybody hoped the scandal would permanently subside, but not so. Rev. L. Bacon, presiding officer in the late trial, has had considerable to say in the *Independent* touching the matter, until Mr. Tilton, in vindication of himself, felt it incumbent upon him to make a statement, which seemed quite damaging to Mr. Beecher, and which has again re-kindled the embers of excitement, that cannot now be extinguished until the whole business is fully and fairly investigated.

The daily papers inform us, Mr. Beecher has at length called for an investigation, and has selected six of his friends as a committee of investigation, and their names are as follows:

HENRY W. SAGE, H. B. CLAFLIN,
AUGUSTUS STORRS, JOHN WINSLOW,
HENRY W. CLEVELAND, S. V. WHITE.

These gentlemen are honorable men, well known in this community, but it is questioned by some, whether this committee of Mr. Beecher's personal friends will allow damaging testimony against him to come to light. We will here put a few questions:

Was not the first gentleman of the Committee the partner of Mr. Beecher's oldest son? and has he not for years sat next to Mr. Beecher's family in church?

Is not gentleman No. 2 one of the Trustees or "Deacons" of Plymouth church?

Is not gentleman No. 3 the man Mr. Carpenter says Mr. Beecher referred him to, when it was talked of sending Mr. Tilton and his family for a term of years to Europe? and is he not the ex-publisher of *The Christian Union*—Mr. Beecher's paper?

Is not gentleman No. 4 one of Mr. Beecher's private friends? and was he not one of the original parties to the contract signed by Beecher, Bowen and Tilton? and was he not the person who negotiated the arrangement between Mr. Beecher and Mrs. Woodhull, by which she gave up letters and promised silence?

Is it not desirable that gentleman No. 5 will be more successful in this investigation than in the late Ring trials he has been prosecuting in Brooklyn?

Is not gentleman No. 6 a Wall street broker, who has made several failures, and is, withal, a prominent man in the church?

Are the public entirely positive that this Committee of six notables are just such a committee as should be selected to impartially bring Mr. Beecher to the light?

Is there really not some danger that some "white-washing" will be done? Can this Committee, and can Plymouth church, which entertains such distinguished partiality for its pastor, really afford to have Mr. Beecher's secret actions fully exposed to public gaze?

The city Press is just now assuring us that Mrs. Tilton, the lady connected with Mr. Beecher in this delicate business, has appeared before this Committee of six, and testified that Mr. Beecher never made any improper advances to her, and never committed an improper act in reference to her;

and that all and the only thing he did do, was to advise her to leave her husband when she was satisfied he was imbibing "Free Love" doctrines and opinions.

Right here we will submit a few questions which to us seem pertinent. Is it not barely possible the lady might be induced to screen her pastor and herself in this unpleasant business? If they were guilty, as charged, is it positively certain she would admit it to the six gentlemen? Have not ladies before this been known to deny similar occurrences and mishaps?

If Mr. Beecher did nothing more than to conscientiously advise Mrs. Tilton to leave her husband for good and sufficient provocation, why did he in a letter to Mr. Tilton use such language as this:

"I ask Theodore Tilton's forgiveness and humble myself before him as I do before my God. He would have been a better man in my circumstances than I have been. I can ask nothing, except that he will remember all the other breasts that would ache, I will not plead for myself, I even wish I were dead."—H. W. Beecher.

Is that just the language a clergyman would use, who had only done his duty in giving counsel to one of his flock?

If Mr. Beecher is an innocent man, why has he been so silent in relation to the charges, when his friends and the entire public have been calling upon him for the facts? If he was guiltless was it not perfectly easy and proper for him to say so?

Again, why if he is innocent, has he been so anxious to have Mr. Tilton, sent to Europe, and why have his friends and advisers proffered money for this purpose? And why was Mrs. Woodhull won to silence and absence by his friends?

It is certainly desirable the "whole truth" should appear.

Although Mr. Beecher has been one of the most popular men in the country, he is probably no better than a majority of his fellowmen, and it is due to him, due to Mr. and Mrs. Tilton and due to the people of the entire community, that the unvarnished facts in the case should be brought to light.

LATER.—Since the above was written some further developments have been made in this unpleasant affair.

Mr. Tilton has written a letter to the Committee, saying inasmuch as Mr. Beecher calls for an investigation, he will make out a full statement of the facts, the same to be sworn to before a magistrate and presented in a few days to the Committee. It is also published that Mrs. Tilton has left her husband, the disagreement growing out of this painful affair.

Mr. Moulton has been summoned by the Committee, but he declined to enter into the facts at length at present. He said both Beecher and Tilton, were personal friends of his in whose behalf he had endeavored to act as umpire for the last four years. He suggested that the principals first be heard and then if necessary, he would again come before them and state the entire truth. He further gave it as his opinion that an apology was due from Beecher to Tilton. He closed with this noble sentiment, that he "loved Mr. Beecher, but he would not see Mr. Tilton crucified." Thus "the plot thickens." "We shall see what we shall see."

MATRIMONIAL.—We notice in *The Banner of Light* of the 11th instant, a brief account of an interesting wedding, which took place July 1st, on Boston Common, under the shade of one of its venerable elms, between our townsman Fisher M. Clark and Mrs. Helen M. Tripp.

The tree under which the interesting ceremony took place is the veritable one upon which a Quakeress was hung for opinion's sake less than two centuries ago. The bride, being quite mediumistic, was made conscious of the presence of the spirit of the Quakeress referred to, who informed her it was on that tree she was hung.

We congratulate the nineteenth century upon the progress made since the seventeenth; and wish the newly married couple a happy long life.

WE HAVE RECEIVED interesting Reports of the Iowa Convention of Spiritualists which was held at Ft. Dodge, June 27th and 28th, at which everything passed off pleasantly and harmoniously, and of the Northern Wisconsin Spiritualist Convention, held at Oakfield, June 26th, 27th, and 28th, at which were many good speakers, and plenty of good cheer. We regret our space will not allow us to give in this issue the Reports in full. We hope to give them in a future number.

The Spiritualist at Work.

BY HATTIE E. CARR.

The Spiritualist at Work, brave craft,
Launched boldly on the trade,
Thy motto truth and "progress here,"
Thy mission, far and wide.
Thou'nt manned by true and loyal hearts,
Each part is neat and trim,
And in thy onward course so true,
Opinion's tide thou'lt stem.
Thy Captain's kindly words of cheer,
At every port is heard,
And souls responsive to his own,
Give back a friendly word.
The pilot ever at the helm,
With steady hand will guide,
And over opposition waves,
In safety thou shalt ride.
And then thou shalt carry to each heart,
That hail thee as a friend,
Glad tidings from the other shore,
That loving hearts shall send.
And with the aid of spirit-friends,
The souls who've "gone before,"
Thou'lt help uplift the erring ones,
That they may doubt no more.
Speed on, brave craft, thy sails all set,
Thy pennon floating free,
Thy course is in the path of right,
And angels are with thee.
Thy compass straight, move steady on.
There's friends at every port.
To welcome thee, and breathe God-speed
The Spiritualist at Work,
Providence, R. I.

[For the Spiritualist at Work.]

THE RELATIONS EXISTING BETWEEN THE VISIBLE AND INVISIBLE OR MATERIAL AND SPIRIT WORLDS.

Nothing so intimately connected with the welfare of the human family has been so little understood, or so vaguely defined, as the relations existing between the visible and the invisible, or the so-called material and spirit worlds. The effect has been to divide mankind into two factions, materialists and spiritualists, and these subdivided into numerous sects and isms, each sure they are right and all others wrong. While materialists deny the existence of the spirit world and deem a conscious existence beyond the grave as the idle dream of a distempered imagination. Spiritualists go to the other extreme, and make the spirit world supreme over the visible material. The effect is a constant warfare between the two extremes. Of this fact the history of the world is one continuous record. The problem for the solution of which all are so anxiously looking, is the source, the producing cause of these discordant relations, which seem to threaten not only existing institutions but the extinction of the race. To this question there can be but one reply. The true and only cause the unbalanced conditions produced by belief in the supremacy of the invisible or spiritual over the visible or material, instead of the recognition of the reciprocal relations of the two, and in this, and this only, will ultimately be found the producing cause of all the trouble. That the visible and invisible are constantly changing places is a fact patent to all. That there is any exception to the rule is denied, as it would be a virtual abrogation of all law; hence the double condition represented in the sexes, is common to all forms and conditions of being, whether worlds or their products.

All worlds are dual, male and female; consequently this opaque surface on which we are now located is surrounded by a transparent sphere, the so-called spirit world, which, although invisible to us, is none the less real; and instead of being a world of itself and independent of this, is as much a constituent part of our planet as is the continent of Europe or America; and the production and evolution of higher from lower species, the necessary and natural effect of the interchange between them. I repeat that each material world has a corresponding spirit world; that between the two is a constant interchange by birth, from each to the other, through all grades of existence, from lowest to highest, wherever that may be, instead of for the first time at death, or disintegration, passing from the material to the spiritual, there eternally to remain, as is now taught and believed. It is unnatural, inconsistent, and in direct opposition to organic law as demonstrated in every healthy being or condition of being. Action is balanced by re-action, and all causes by the effects produced, and this may be traced from the motion of the earth in its orbit to its smallest constituent atom. If I am right, all higher beings and conditions of being are combinations of, and derived from, the lowest, and while the higher control the lower, all their powers of action are derived from what they control, and this law applies with equal force to the governing powers of the universe, as to the lowest and most humble individual.

As you say in your introductory article your object is to unite Materialists and Spiritualists, in the foregoing you have my views of the only way it will ever be done. A balance of powers vs. a supreme power, is the coming thought of the age. This unites the two as nothing else can.

Truly yours,
J. TINNEY.

Westfield, N. Y., June 29th, 1874.

Communications.

[For The Spiritualist at Work.]

Spiritualism, as Seen in a Voyage Round the World.

BY J. M. PEEBLES.

The phenomena of Spiritualism exists in some form in all lands, and under all skies. They are traceable back to the pre-historic period. And still, a further hearing in relation to these marvels, is a demand that "will not down" at the bidding of priest or pope. To deny the occurrence of the phenomena, at the present time, is a beggarly confession either of non-investigation or stolid ignorance.

DAWNINGS.

From cells, ultimate organisms, from atoms, worlds. Spiritual truths, like ocean waves, have their seasons of ascension. They move in cycles. The last cycle, dating from the Rochester demonstrations, has already become cosmopolitan, and the genius of the age is looking; thinkers are inquiring, with becoming seriousness, what is to be the final outcome of this tidal movement—this Spiritualism that came so modestly without the sounding of trumpets or beating of drums?

DIVINE AIMS.

The three primal objects of Spiritualism, as I conceive it to have been in the councils and congresses of those angels who initiated it, were to prove, to *positively demonstrate*, a future conscious existence; secondly, to give the world an improved geography of locations and conditions in the Spirit land; and thirdly, to quicken, intensify and unfold the spiritual nature of man, preparatory to the more complete establishment of the "kingdom of heaven" upon earth. Spiritualism has been, and is to-day, God's visible seal of love and immortality to all nations and ages.

THE HISTORIC OUTLOOK.

The scholarly student of history readily traces close existing relations between the Aryan gymnosophist; the Brahminical seer; the Egyptian hierophant; the Buddhist lama; the Grecian thaumaturgist; the Judean baptist; the Asyrian prophet; the Arabian dervis; the Roman sibyl; the British arch-druid, and the *modern medium*. Proffering the key, Spiritualism unlocks ancient and modern mysteries, and reduces them to the basis of a rational naturalism. Law, not miracle, is the method of the Divine government.

From Asia, mother of races, came the first recorded fire-gleams of spirit existence. The Aryan and Semitic book religions are all ablaze with spirit-converse and angel appearances. This spiritual tide for ages swayed westward. Culminating, it is now returning, freighted with the science, culture, and philosophy of the Western civilizations. Spiritual phenomena, vested in various forms, are now common in Asia, Africa and Europe.

SPIRITUALISM IN CHINA.

The Chinese system of government has been pronounced by English statesmen the most perfect scheme of human government ever devised by man; inasmuch that, "for three thousand years, it has answered all the practical purposes of that great empire, numbering four hundred millions of people." And yet China is largely a nation of Spiritualists. Entering their temples, they beat a huge drum, announcing to gods and spirits, *alas* their ancestors, that they are ready for communications. Their writing mediums use a pointed, pen-like bamboo stick and a table sprinkled with fine white sand; their healers heal by pathetism; their seers professedly reveal the future, and their personating mediums give excellent tests. They have quite a large number of books treating upon the subject, the most noted of which is the *Liau-chai-che-i*, a large work of sixteen volumes.

Father Gonzalo, a Catholic missionary, writes: "There is no driving out of them the cursed belief that the spirits of their ancestors are about them, availing themselves of every opportunity to give advice and counsel."

THE PHENOMENA VERY ANCIENT IN CHINA.

Not only did I witness Chinamen receiving their communications, but I questioned Consuls, missionaries and learned Chinese as to the origin of these phenomena. The replies, without an exception, pointed back on time's dial thousands of years. "The practice of spirit-intercourse," writes Sir John Barrows, with many strange methods of summoning the dead to instruct the living and reveal the future, is of very ancient origin, as is proven by Chinese manuscripts ante-dating the revelations of Scripture."

The "diagrams, with directions for divinations, were invented," says the Rev. Mr. Nevins, "by the Emperor Fuh, probably nearly 3,000 years before Christ. About eleven centuries before Christ, *Won Wang*, the literary prince, and his son, *Chow Kung*, further developed the system of communicating with spirits, adding many explanations." The most prominent book treating of Spiritualism in the time of Confucius, was the "Book of Changes."

Naturally egotistic, quiet and secretive, the mandarins seek to conceal their full knowledge of spirit-intercourse from foreigners and the Coolies of their own country, thinking them not sufficiently intellectual to rightly use it.

SPIRITUALISM AMONG THE MALAYS.

This branch of the Asiatics, though a degenerate race at present, are a light olive in complexion, generous in nature, true to their friends, and sufficiently superstitiously inclined to pay great attention to dreams, omens and visions. Those who are not Mohammedans, believe that every person is attended by good and bad angels, the latter frequently leading them into sickness and danger. Though they have no fear of death, they stand greatly in fear of evil spirits. Their principal methods of converse are trance and clairvoyance. Previous to exercising these gifts, they perspire by drinking a sort of herb-tea and fast, something as did the North American Indians. They are shy about relating their experiences to strangers, because missionaries have told them that *all* these phenomena were the work of the Devil.

SPIRITUALISM IN INDIA.

This is the land of the ancient Vedas, and those unparalleled epics abounding in spiritual marvels, the Ramayana and the Mahabharata, with its hundred thousand stanzas. When proud Greece was a panting babe, overshadowed by Egyptian grandeur, the Hindoos were rich in erudition and spiritual experiences.

Opening Captain Frsysth's volume on Central India, before reaching the country, I found this paragraph:

"Their—the Bygas—it is, to hold converse with the world of spirits, who are everywhere present to these aborigines; and their's it is also to cast omens, charm away disease and see into the future. Many profess to see ghosts * * * and the medicine men possess the power of throwing themselves into the trance, during which the afflatus of the spirit is supposed to vouchsafe communications."

Reaching Calcutta I was soon introduced to Peary Chand Mittra, a commission merchant, author and Spiritualist. The Brahminical tinge permeating his spiritualism had for me a thousand charms. This gentleman was for many years a writing medium. He assured me that his wife, a number of years in the spirit world, was as consciously present with him as when in the body. He is clairvoyant and gifted with a remarkable degree of spiritual insight.

Shibchunder Deb presented me a neat volume that he had just published upon Spiritualism in the Hindustani dialect. This gentleman also translated Emma Hardinge Britten's "Spiritual Commandments," into the Bengalese language, and they are now being circulated as a tract in India. The scholarly portions of the Brahmins thoroughly understand the spiritual phenomena. In Benares or the Ganges, and in other Hindoo cities, it was common to see *healers* relieving the sick in the streets. That ably conducted journal "The Friend of India," published at Ser-

ampore, had this paragraph, while we were a visitor in the country:

"The Bombay papers contain accounts of a mania for spirit rapping, which they say has set in again among the natives. Everything connected with the spirit world they accept as mysteries * * * A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content."

The Aryan Hindoos are naturally a spiritually-minded people, and as a whole I was delighted with their characteristics.

SPIRITUALISM IN EGYPT.

It was to me a consecrated moment when landing from a Red Sea steamer in Egypt, the country of Hermes Thismegristus and Menes, of Cleopatra and the Kingly Ptolemies. Securing rooms at the Oriental Hotel, Cairo, my first inquiry was for Madam Blawatsky. I had seen her name in connection with Cairo Spiritualists. This lady was absent in Odessa, Russia; but the lady whose husband keeps the Oriental Hotel is a devoted Spiritualist and medium. Suffice it to say there is an organized society of Spiritualists in Egyptland where the patriarch Abraham went to escape the famine. During the winter season, these Spiritualists and investigators hold regular seances, writing and trance being the most common phases of mediumship.

TURKISH SPIRITUALISM.

Impressional dreams, visions and prophecies seem natural to the Orientals. Those clear skies and the mountainous scenery conduce to the development of these phenomena. The leading dervishes of this country are all believers in an intercommunion between the two worlds. The Hon. J. P. Brown, late Secretary of the American Legation, related to me many marvellous spiritual manifestations, occurring in his presence in Constantinople. He further said there were many Armenians of his acquaintance, as well as Moslems, that possessed rare and rich spiritual gifts.

In Smyrna, seat of one of seven churches, I was the guest of Mr. J. C. Constant, whose palatial residence is fringed with fig and pomegranate, lemon and orange trees. He is a firm Spiritualist, and busily engaged in writing a volume upon Spiritualism to be published in the Armenian language. The Smyrian Spiritualists, devided somewhat upon the subject of re-incarnation, hold regular seances during the winter season. They have an organization, and largely patronize European publications devoted to Spiritualism and psychological subjects. How true that

"God sends his teachers unto every age,
To every clime, and every race of man."

It has been our privilege within a few years to either meet Spiritualists, or attend seances in the Sandwich Islands, Australia, New Zealand, China, India, Arabia, Egypt, Turkey, Austria, Italy, France, England, Ireland and Scotland; and with few exceptions they perfectly harmonize, unitedly teaching:

I.—That God is the Infinite Spirit-presence of the universe.

II.—That all human spirits, and conscious intelligences in the heavens, are inter-related to the Divine Spirit—something as drops to the fountain.

III.—That under appropriate conditions, spirits hold conscious intercourse with mankind; thus demonstrating a future existence.

That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism is freely admitted. This is common to all new movements involving the activities of the emotional nature. Let only the sinless and the perfect presume to stone the erring. "Are we not brothers all?" do not God's ministering angels guard all? do not progress and immortality await us all? and, if so, how important that we all cherish that broad tolerant Christ-spirit of charity and love, that characterizes the home-lands of the angels. In the future, if time permits, I will sketch for these columns the status of Spiritualism in Europe.

Hammonton, Atlantic Co., N. J.

Spiritualists at Work.

"Father the hour has come." What is our work? Is it to open the windows of heaven by our circles, lectures, mediums? Is it to let our light shine through the press by public and private meetings? Is it to teach the world that *Progression* is its absolute destiny? All this and something more. But what is our work? Is it to save souls?

There are no souls lost; the word lost is in not in God's dictionary. "All souls are mine," saith the Lord. To progress forever is the golden rule of the Universe. But what is our agency in this work? *To Grow*. "Be ye also enlarged," burst your creeds, get out of shells; study the divinity of your own nature; rise within; make your own truth available; the soul seeks the light.

But the question still returns, what is the great work of Spiritualists on earth? We answer to *organize success*, so that every human being shall have every natural want regularly supplied; physical, intellectual, social and moral. This great good cannot be accomplished with the present order of society. Things are getting "worse and worse," universal robbery by laws and without laws, "rings," corrupt legislation, "monopolies" of all kinds, "strikes," hitting both ways; corruption in high and low places. A few millionaires, and millions of labor slaves. The earth groans under its burdens, and political, moral and social earthquakes are common in these days. "Men's hearts are failing them through fear" of something worse about to come. The signs in the heavens indicate changes and convulsions.

Notwithstanding these things the hearts of angels and good men are filled with joy, for the time is short. "Old things," having filled their mission shall pass away, and "all things shall become new." "I, John, saw a holy city descend from God, out of heaven, and dwell among men," so said one of the old mediums. "And there was a new Heaven and a new Earth," a new reformed state and a truly spiritual church. But all this must come gradually.

The *Great Conflict* now going on is between capital and labor. Old foggy notions of theology and progressive ideas, imperfect, social and industrial slavery, and freedom to labor and love. As long as labor fights capital it will live in hovels. When it ceases its struggle with this unyielding tryant, and goes to *work* and organizes industry it will live in palaces. So long as the people adhere to old foggy notions of theology, they tremble with fear and walk through the earth with bands upon their eyes, and heaviness in their hearts; when they throw aside creeds and accept naked truth, they see with their own eyes, and their hearts glow with joys immortal, and the soul is lifted up to the very heavens and claims kinship with the Eternal Spirit. In the new social life combined with co-operative industry, all physical and soul needs shall have an everlasting abundance; selfishness, the old devil will be cast out, and Love, the angel of purity and bliss, will crown every brow and fill every heart. "And the ever blessed God, shall speak from the throne of plenty and Love, saying, 'there shall be no more sorrow, and shall wipe the tears from off all eyes.'" To bring about this state of things is the work of every Spiritualist, yea of every man and woman and child. Let the modes and methods be fully and freely discussed in the SPIRITUALIST AT WORK, to the end that organizations may succeed discussion, until the whole land shall be alive with workers, whose combined labors shall build up the kingdom of Heaven, and harmony, justice and abundance crown our labors with success.

R. P. WILSON.

A young preacher, who had been a Greek professor, once thought he would go and preach among the Methodists; he was an able man and a good scholar, though strait-laced and precise. After his preaching was over, a meeting was held for conference and prayer, at which he prayed that God, in his mercy, would keep him both humble and poor. An old Methodist preacher followed him in prayer; and his petition was, "O Lord, if thou wilt keep our young brother humble, we will keep him poor."

Poetry.

[From Brittan's Quarterly.]

The Gates of the Morn.

BY BELLE BUSH.

There's an Angel that stands at the gates of the Morn,
With roses and robes of the Orient born,—
An Angel that sings while the Sky, dropping dews
Is clothed in the light of all radiant hues.
This Angel stooped down to my Spirit one day,
When afar from Love's fountains I wandered away,
And over my heart, on a bleak moor astray,
She poured the sweet balm of a beautiful lay.
Ah! this is the BREATH of that wonderful lay
She sang to my heart on a cold, dreary day:
Thou art weary and fainting, oh! child of the earth,
Would'st thou know where the fountains of joy have their birth—
Where sing the sweet fountains of music and mirth?
List the Angel that stands at the gates of the Morn
And hear how she sings to the spirits that mourn,
To hearts that are grieving, earth-weary and worn!
Ho! all who would enter the gates of the Morn,
Let love in your hearts like a jewel be worn—
In the depths of your hearts let the Christ-love be borne.
Let it live in your spirits and glow on each brow,
And your hearts will no longer in sorrow bend low,
But you'll sing by the streams where the "still waters flow."
With Love cometh solace, oh, child of the earth!
She will lead thee where fountains of joy have their birth—
Where sing the sweet fountains of music and mirth.
Through love, and love only, is duty made sweet,
Or the steps that pursue it made steady and fleet,—
Tis love, and love only, gives wings to the feet.
Love drops her words gently as rose-leaves let fall,
Perfuming earth's bosom, or dew-drops that call
For flowers to come forth from their darkness and thrall.
Make Love thy companion and try the sweet arts,
And the blessed enchantment her presence imparts,
For a balm she can give to the saddest of hearts.
Oh! give her glad welcome and try the high art
She employs in her empire whence discords depart,
'Tis Love, and Love only, gives peace to the heart.
Let Love, then, Love only matters decide,
And teach thee the faults of thy neighbors to hide,
Or viewing them tenderly, tenderly chide.
Oh! spurn not the erring, laugh not at the weak,
Give only Love's kiss to Humanity's cheek,
And never the "bruised reed" burden or break.
Through the black slime of hatred crawladders that hiss,
But Love giveth ever a passport to bliss,
And her rod of correction is Love's holy kiss.
Where bitterness rankles, where envy is rife,
There meet the dark spirits of anger and strife,
And the poison they carry embitters their life.
If met by revilings, revile not again,
Let the thorn that would wound thee, 'neath roses remain,
'Tis the beautiful soul that gives pleasure for pain.
Let the good in thy brother be dear to thy heart,
With his vices and follies the truth has no part,—
It will live—and will triumph the most through Love's art.
Men cannot defile it, though sunk in the mire,
'Tis the jewel of heaven that mortals shall tire
Of striving to tarnish or burn in the fire.
They may try it as dross in the furnace of pain,
But pure as when given the truth will remain,
And show never to angels one scar or one stain.
Oh! learn then the lesson Love bears to the earth,—
All truths that exalt thee are jewels of worth,
And none the less holy, though lowly their birth.

But, remember, Love never works ruin or ruth
To any who toil in the kingdoms of truth,—
For behold! Love herself is the holiest truth,
And when born in the spirit, then sink to repose
All the passions that add to humanity's woes
For Love hides the secrets that hate would disclose.
Every heart knows its weakness, its burdens of sin,
What need to reveal them? Love says, "Look within,"
For God and each soul there's a witness, between.
He shall judge thee and others, fear not for the scale
Of justice and mercy He holds shall prevail—
In the triumph of truth, though its teachers be frail.
Oh! sing then in gladness the songs of the heart,
And the joys that they give thee to others impart,
'Tis Love, and Love only, gives food to the heart.
Oh! weary, half-famished, and pining for Love,
Is this world that might list to the angels above,—
And learn how they live, how they labor and love.
Ever calm, ever patient, and tender of speech,
Their thoughts flow in music as waves to the beach,
And pure are the lessons they joyfully teach.
They pity earth's children heart-starved from their birth,
E'er the love that would brighten their homes and their hearth,
For the love that would make them bright jewels of worth,—
They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But in love for the lowly they hallow God's name.
So pity and love them, oh, child of the earth!
And thy heart shall have gladness, thy soul shall have mirth,
And thou'lt know where the fountains of joy have their birth,
Some minds are like streams flowing on to the sea,
Through fields where the sunshine lies placid and free,—
Where the clover, wind watted, coquets with the bee.
Some are like mountain rills dashing along
Over rocks and through valleys with laughter and song,
But checked, they plunge on down abysses of wrong.
But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,—
Or make in their progress grand canons of mind,—
Deep, dark and mysterious, wild gorges of gloom
They may seem, and yet in them sweet wild-flowers may bloom,
And gems and pure gold in their caverns find room.
No depths of man's nature are barren of good—
Over desolate rocks swept the winds and the floods,
And the forests arose that for ages have stood,
Over all their fair tresses the Summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.
So over men's hearts let the sweet waters flow,
And the rocks shall be melted now hardening below,
And the vine and the roses will cling there and grow.
With love cometh knowledge, oh! child of the earth,
She guards the sweet fountains of music and mirth,
She will lead thee where fountains of joy have their birth.
Oh! seek her then ever thro' labor and song,
And end the rude conflicts that hate would prolong,
'Tis love, and love only, can triumph o'er wrong.
Oh! the world knows not yet half the duty of love,—
It scarcely hath tasted the sweetness of love,
It dreams not, it feels not, how holy is love!
Love is life—"God is love," and the infinite source
Of all forms and expressions of beauty and force,
What mortals may hope then to trammel its course?
Love lays the foundation of worlds, and her hand

Forms the billows of ocean to cradle the land,
And she buildeth the hills out of atoms of sand.
Love weaves the fair curtains looped up by the stars.
She maketh the swift winds and lightning her cars,
And the blossoming clouds of the morning are hers.
Love nothing despiseth, nor counteth as vain,
What is, she improves, in her hand loss is gain,
E'en the smoke of a battle she turneth to rain.
Love lives in all things and animates all,
And 'tis only when blind to this, that men fall,
They re-enter love's Eden who follow love's call.
Her companion is Wisdom, and pure, undefiled
Are the pleasures she seeks, and yet gentle and mild,
Her heaven's the heart of an innocent child,
Love "thinketh no evil," she "seeks not her own,"
From the peasant who reaps to the king on the throne,
She exacts not her tythe till the harvest is grown,
Through ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauties disclose.
The soil planted first in each bosom is self,
And its flowers are man's pleasures, its fruits are his self,
While justice and truth live in books on the shelf.
But, ah! 'twill be shown in the growth of each soul—
That the highest self-love seeks the good of the whole,
And this beautiful truth every act will control.
All hearts then obeying her holy decree,
Will sing in Love's temples the songs of the free,—
'Tis Love, and Love only, can make the heart free.
Then greet the world lovingly, never with scorn,
And know, in thy heart, when the Christ-love is born:
Ah! then mayest thou enter the gates of the Morn.
Like a pearl-light of life, from the infinite sea
Where the soul finds its Summer, and hearts are as free
As the perfume of flowers when it sweetens the air,
And floats on the breeze, like a hymn or a prayer
That lifts from a grief-burdened spirit its care;—
Like a messenger bird from the radiant shore
Where Morning has dawned and the "Night is no more,"—
Like the light of all beautiful visions combined,—
Like the essence distilled from all pleasures refined,—
Like our joy in the loveliest things that we find,—
Like these was the birth of that song to my mind.
Oh! pearl-light of life from the infinite sea,
Oh! breath of the Summer-land watted to me,
I thank thee that ere in my heart thou wast born,
As I labor and sing by the gates of the Morn,
Ah! high the tuition and holy the art
That waked the deep fountains of peace in my heart
And taught me this beautiful lesson of life.—
"That a power comes with love that can triumph o'er strife"
And soothe the dark Spirits that wander o'er earth
By wild passions driven, sin-stained from their birth,
Since then with a patience and trust growing strong,
Through the blessings upspringing from sorrow and wrong,
I have toiled with the courage that cheerfully waits,
Oft hearing the angel that sings by love's gates
Ever saying to mortals, "Behold ye the law,"
In the life that God giveth is never a flaw;
Then cherish and shelter, but never deem low
One child that His wisdom alone can bestow,
But oh! give it time, give it room here to grow.
In the sunshine of love let it ripen below;
Then its fruits will be blessings, and curses no more
Will sweep o'er the world with their pestilent lore:
Every hand then will plant in Love's garden the seeds
That will show in her harvest increase of good deeds,—
And the blessings of life will then equal men's needs.
Then the jibe and the jeer and the passionate leer
Will give place to a smile and to words of good cheer,
And sorrow will meet here with sympathy's tear.

Then prisons and chains, then the gallows and knife
Will not mar the growth of this beautiful life,
Or wake the dark fountains of hatred and strife.
But men taught of angels will cultivate flowers
To bloom in life's gardens as well as her bowers—
And Love, and Love only, give wing to the hours.
Know this then, oh, mortals! woe-wasted and worn,
In the depths of each heart when the Christ-love is born.
Ah! then will ye enter the gates of the Morn.
Belvidere Seminary N. J.

[For The Spiritualist at Work.]

Compensation.

BY HORACE M. RICHARDS.

If you lift from some heart its burden of care
As you journey o'er life's dusty road,
You not only are garnering treasures "up there,"
But you lighten your own earthly load.
If you cheer some soul on its wearisome way,
Or drive from some brow its shadows and gloom,
Your burden will lighten each hour of the day,
And you are strewing with flowers your path to the tomb.
If you come as a helper, to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden, and sowing the seed,
For a harvest of love in the soul's summer-land.
If you have but a word, a smile, or a tear,
Don't hoard it—give freely—'twill solace some grief—
Take the pain from some heart, some weary one cheer,
And bring to the pain in thy own heart relief.
Philadelphia, May 1874.

[For the Spiritualist at Work.]

Progression.

BY DR. C. D. GRIMES.

Let bigot's weep, and bigots wall,
Truth's a power, and must prevail;
Encircled in a glorious light,
She's ever battling for the right.
'Tis hers, the eternal years of God,
'Tis hers, the ever chast'ning rod;
She drives the car of progress on,
Where new recruits will ever join.
If Hitchcocks* and the Pattons clog,
And undertake to raise a fog;
Then a Professor Swing will talk,
And make the car of progress walk.
Truth often gives this car a Swing,
Then bigots make the welkin ring
'Bout Devils works, and Devils deeds,
Endangered priests and, crippled creeds.
Predestination now must go,
Swing has struck the fatal blow;
And on the car of progress goes,
In spite of sacerdotal blows.
Then try not to impede this car,
You may get hoisted in the air;
You may be left upon a strand,
Where such one's as a Patton land.
Truth will stand on a summit high,
When creeds of men are all laid by;
When all the gods that men have made,
Are pressed to an eternal shade.
* "Used in consequence of his remark that if there was an encounter between science and religion, science must go down; for mankind had ever got along without science, but never without religion."
Kalamazoo June 22, 1874.

Song.

Air, "We are Your Best Friends."

Music by PROF. E. H. BAILEY, words by DR. C. D. GRIMES.
What is this commotion in the land,
'Bout these tiny rappings close at hand,
Ev'ry where there meets a willing band,
Come these rappings, rappings, on a stand,
Saying, won't you,
CHORUS,
top this, stop this, stop this, slighting us,
Hear us, hear us, to help you we do trust.
Upward, upward, upward all this tends,
Hear us, hear us, we are your best friends.
Science fast is falling into line,
Says to you, in law she will define:
How we come to you, and then the why,
Trying now to lift you up on high,
Praying won't you,
CHORUS,
Mothers won't you hear your darling son?
Darling daughters, when to you they come,
Husband won't you hear your loving wife,
Telling 'bout the after life?
Praying won't you,
CHORUS,
Friends we'll lift you from that low-condition,
Then oh give us just a recognition,
Then from darkness we will lift you up,
Helping you to shun the bitter cup

The Spiritualist at Work.

Frontier Department,

E. V. WILSON, Editor,

LOMBARD, ILLS.

WHERE COMMUNICATIONS FOR THIS DEPARTMENT
MAY BE ADDRESSED.

"I am a man, and whatever concerns Humanity is not foreign to me."—TORRENCE.

To Our Readers.

We herewith present you No. 2 of our paper, and we trust you will find it a good one in every sense of the word. We hope it contains truth and sound philosophy, and above all we trust it is free from that bitter spirit, we see of late in some quarters. We intend to keep it so. Our work is not for self, but humanity. Our soul is full of love and we desire to be at peace with all. Our platform is a free one, and our columns open to the discussion of all subjects germane to humanity, with due regard to the use of language. We do not expect to perfectly agree with all who write for us, yet we hope all persons writing for our paper will forget self in carrying out the great work of humanity. Our work is not for to-day only, but for all time. Our cause needs earnest soul workers, from every department of life.

Readers, Liberalists of America will you come up to our help? Will you stand by us and assist us in this the crowning work of our life? We fully trust and believe you will. We are pleased to see the *Banner of Light*, and other liberal papers of the day have given us words of cheer. We thank them for thus noticing us, and while we may not fully agree with them in all their views we can "agree to disagree." We may criticise and be criticised in turn, but need we revile and abuse each other? "Let dogs delight to bark and bite;" ours is a nobler fight. The great battle of Humanity for social, political and religious freedom, our artillery, progression in all and every department of life, our ammunition, education for the masses from the gutter to the throne. The lowest wretch has rights as well as the noblest of life, and the true reformer is as much bound to respect the thief on trial, as he is the queen of virtue. The poor man shall be heard as well as the rich.

Spiritualism shall always be in order for discussion. We wish to give place to articles on all subjects of interest to mankind, and intend to give our soul's best efforts and our best thoughts to our cause.

And now readers we need your help, and it is for you to say whether our bark shall ride safely through the storm that has forced us to enter upon this voyage. We have moved out of the harbor of peace, not because we desired to be captain of our own ship, but because as second officer in a former one we would not stoop to all that was required of us, hence the necessity of "cutting loose." Our vessel is now approaching the bar between its late harbor and the great ocean of success. We know the channel to be full of danger, and yet our pilot knows his duty and will do it. We have shipped a crew of several hundred souls and trust that all will do their part right. Once well over the bar—once out beyond the breakers into the clear sea of truth and success—we will be able to lay to and render assistance to others who may come after. Therefore, friends, one and all, come to our help; lend us your aid; take our paper; some of you have again and again said to us: "when you write a book we will buy it, and when you publish a paper we will take it." We are now publishing a paper, and will you keep your promise? Many already have redeemed their word and others will do so. THE SPIRITUALIST AT WORK is in earnest. All reforms are ours and we are bound to succeed.

Let every reader send us a subscription if they can. Send for a whole year, or for a part of a year. Let THE SPIRITUALIST AT WORK be sustained.

What Good does Spiritualism do?

How often we are asked the question, What good has spiritualism accomplished? This is the old question of the bigots of the past, and is a hobby worn thread bare by old fogies, and only exhibits ignorance on the part of the questioner.

The following statement of facts, however, will in a measure answer the question.

In the summer of 1855 we were on the cars between Niagara Falls and Buffalo. We were in our seat in a dreaming mood, thinking of things strange, wonderful and true, when we felt a touch, as of a hand on our shoulder; we turned to the party behind us asking, "what do you want?" "Nothing, sir." "But you touched us just now." "No, sir, we did not." We again felt the touch, and the thrill as from an electric battery. We then knew very well, that the angels had work for us to do, and then a voice in our ear said: "Save, oh! save my child." "We will," we replied, "where is your child?" "Here in the second seat before you." And there we saw a sweet looking little child-like girl of some 16 summers, and by her side one whose whole form spoke, "this being is a villain." One known in city life as a *seducer—a villain*. We laid our hand on the shoulder of the girl, saying:

"Susan, where are you going?"

"To Buffalo."

"With whom?"

"My husband."

"This man in the seat with you?"

"Yes, sir; but, sir, I do not know you."

"No, you do not."

"Sir, what have you to say to my wife," said the young man.

"You lie, sir," said I to the villain, "this girl is not your wife, and you have stolen her from her father's house, and are taking her to a life worse than death."

At this he drew a knife—but as he did so he fell to the floor. (Reader, there was a phenomenon of such a character, as occasionally is required to silence the bad in life.)

"Susan," we said, "come away, child, from this man, he is not your husband—he is a villain, and stole you, or persuaded you to leave your father's house last night, and is now taking you to a life of shame."

For a moment the child-girl hesitated, then left her seat and came to me, saying in her tears: "This man has promised to marry me at his sister's house to-day, which is near Black Rock, at which place we were to get off the cars."

O! how she wept, and there were few of those present who did not weep. In the mean time there was a great hubbub about our man; we said, however, "there will be a telegram at the depot in Buffalo for the arrest of this man; we are well known in Buffalo and Toronto, are responsible for all we promise, and know what we say to be true, therefore we shall hold this man a prisoner, until we reach Buffalo;" and we did thus hold him. On reaching Niagara depot, officers came on board, with authority to arrest this man and girl. He was taken in charge of the officers and lodged in prison. The girl was taken to the Mansion House, and placed in the hands of Philip Dorsheimer for safe keeping; and on the next morning we saw her weeping in her father's arms, and we wept also.

Thus reader, we answer the question, "what good does Spiritualism do?" This is but one of many in our experience, and we trust to meet with many more.

A Pleasant Hour.

"Let us have a circle to-night," said our friend C. "We seldom sit in circle; all our work is on the platform before the masses," we replied.

"O do sit to-night," said Nellie.

"Yes, Brother, you do not know how we would like to have a circle," said Mary.

"Well then, we will sit, but mind, we promise nothing."

"Agreed," said our friends and soon hats and shawls were on, and away we hied with our friends, and at eight o'clock P. M. the parlors were filled with ladies and gentlemen. After the introduction and greetings were over, we felt an influence; turning

to an elderly lady we said, "Madam, there is with you an old man (fully describing him) he is your husband, and says, 'I greet you to-night, my mate, and worthy companion, and I am waiting at the pearly gate near the head of the golden stairs for your coming. Yet a little longer and we will united be, and then hand in hand we will walk on the strand and leave the 'dark rolling river' behind; and with music and song we will welcome you to our home.'"

"You have described my husband who has been in spirit-life many years," said the lady. Turning, we saw at the other end of the room two women—and, as we turned, there was a beautiful little girl who took hold of our coat saying in her loving, winsome way, "Come with Birdie to Mamma, won't you?" Pa-pa is not sick now, come to Ma-ma." We followed, or rather was led by the little angel darling up to where the ladies were. "My ma-ma and grand-ma, and I am pet Birdie, tell them I am here," and then with a bound she was in the arms of first one and then the other. "Ma ma, Birdie is not dead. I am here. Don't you feel my kiss, ma ma dear papa is alive too. Oh, ma ma, we love you! oh, ever so much and ever so much."

"Ladies," we said, "there is here with you a little one with light golden hair, a little blonde girl with light blue eyes, sparkling with joy. She is spare of form, and yet well built; she is very pretty and says she is 'Pet Birdie,' your child, and there is with her a man, pale, wan and weary—the father of the child. He must have suffered fearfully with some brain difficulty; I should not wonder if his death was caused by insanity. Neither of these souls have been long in spirit-life. The man turns to you, my young friend, and puts his hand on his brow, saying, 'Nellie, all is over; no longer madness holds sway in this fevered brain; the hours of watching are past, now let the sunshine enter thy soul. I am no longer mad—reason once more holds sway, and I am myself again.'"

Yes, ma ma, papa is real well now, and you do not sit by his side watching all night, as you did in the great house when papa was sick. We now watch with you, dear ma ma; and sometimes when you sleep and dream we are present and know you are dreaming of us," said Birdie.

"The darling is right," said the husband, "she is a joy to us, and dear Nellie, what would I do without my pet—our darling? And we bless you, and will watch and guide you. We ask you to be happy." Then turning to the elder lady he spoke words of cheer and bid them "good-night."

The lady stated the child and man are husband and daughter of this young woman. The man died in the insane asylum, and "the child is as you described her. It is true, every word." There were none present that did not feel the force of this test communication. Of course the names are withheld, but these statements and facts are susceptible of proof.

Turning from these ladies we crossed the room to a man, a German, and said, "There is here with you a man, well built, stout, dark complexion, hazel eyes and brown hair. He was your friend, and was killed by an accident. I think by the cars or rail road about three years ago. 'I knew him well, and it is true,' said the German.

Crossing the room we sat down by a man, saying, "We see you laying on the ground under a tree. You are badly hurt and nearly killed. You are fourteen years of age, and fell out of a tree." "That is so; I remember it well," said the man.

We then sat down by a lady, and taking her hand, we said, "How do you do, my little mate? Do you remember me?" "No; who are you?" "That is the question for you to determine." "How can I determine from the few words you have spoken?" "We will see. Long years ago, to the east of this great city many miles, there lived old farmer Gray; he had a pretty little daughter, she was very fair, and with bonny brown hair and bright blue eyes; she was quite a belle in her time. Her home was a pleasant one, overshadowed by two elms, and surrounded by flowers and flowering shrubs and trees. There was a porch in front of the house which stood just ex-

actly twenty steps from the road. You remember, darling, we counted the steps one bright, beautiful, moon-light night? You were seventeen and I was twenty-two. We were very happy, for we loved; our love was mutual. That afternoon, Ida, you had placed this little hand in mine, we had looked into each others eyes and had seen love written there. Do you remember, darling, the brook that run purling on to the great river; the bending boughs of the elm, and the carpet of green beneath our feet; the mystic seat on which we sat? We will repeat the words we then spoke: "Ida, darling, it is June, four months ago we met at the merry-making in the little town over the hill. We were pleased with each other, and I asked the privilege of calling on you at your home. It was granted; that acquaintance, Ida, has ripened into love, and now darling, on bended knees. I ask you to place this little hand in mine and be my mate forever. You looked down into my eyes, and as they met mine your cheeks were suffused with the blushing innocence of girl-hood. You laid both your tiny hands in mine asking, 'Will you always love me?' 'Yes, darling.' 'And be to me as now, always the lover?' 'Yes, always.' Then you laid this right hand on my head, leaving the left in mine saying, 'May God bless us in our love.' A few weeks after we were married. Farmer Gray and his good wife, your parents, gave you to me. Years rolled on; trials, sorrow and little of joy was our portion in life. Nature's course with us has not been the pleasantest. Sickness came—then death. We were parted—one to the grave, cold and damp—the other out into the world—cheerless and cold, to be buffeted about from place to place. And now, Ida, darling, we come—your husband, children and mother, we come to greet you, to cheer you and bless. We have often been with you in sorrow and have grieved with you, and been happy in your happiness. And now, darling, we will leave, for others are waiting to greet their friends. Good-night."

The woman could not speak for some time. Many gathered around her, and when she could speak she said, "Friends, this is a remarkable scene that we have witnessed. I have hardly answered a word; it was so vivid and true, that I was a girl again, and my love—my husband was wooing me as in the past—the long ago. The old house, the elm tree, the stepping by count, the purling brook, how I promised to be a bride—everything came back to me so plainly. Oh, the happiness of that hour." (Then drooping her head she wept. And thus her sad, earnest words: "If ever my husband spoke with me he has tonight through this strange man.")

Thus friends, those we loved love us yet, remember us as we remember, and our loving friends after the stroke called death are as they were before. God grant us full knowledge of all truth that we may be wise in all things unto eternal progression."

"Where do you stand on the Social Question?"

Thus writes a friend from Wisconsin, and the question is asked us very frequently of late.

We answer, and we wish this answer to be final, and we here state that the only change there will be in our views hereafter in regard to woman, and her relation to man and to society, will be to accept every thought, act and principle, that will advance or make her a better and nobler being.

Socially. 1st. We hold that, if it is respectable for a man to swear, smoke, chew tobacco, gamble, bet on horse racing, and drink whisky, that it is equally respectable for woman to do so.

2d. If a man can keep a mistress—*not his wife*—under the monogamic law, and remain in respectable society, and be respected as he is to-day, then the woman he keeps as his mistress, should be received into society, and stand on a perfect level with him.

3d. We know no difference between woman and man, so far as respectability may be concerned. And we know as many

fallen men, as we do fallen women. Why then should there be such a hue and cry about women? Was there ever such a thing heard of as "a house for fallen men?" And why?

4th. It requires the consent of two persons to commit the crime of adultery or fornication, and when there is opposition on the part of either party, it is not adultery or fornication, but rape. Now we ask the question, are not both of the contracting parties equally guilty? We answer, yes. Then, why not trample the man under foot as well as the woman? Simply because woman has no part in making the laws of heaven or earth. It is the eternal *He* in the law-making power, and not *She* makes her a person in the full sense of the law. Grant her this, let her have a voice in making the laws of the land, and she will look after her interest, and take care of them too. How can we do this? Put the ballot into her hands. Let her voice be heard in the legislative councils, and all of these things will be accomplished in good time. Women are capable and willing to take care of themselves, and will do it too. She has proved her capacity to contend with man mentally, and is his equal socially and morally.

5th. The sexes are, and the male the stronger. Let him keep away from these haunts of vice, and there will be no lewd women. Let man set the example and remain at home, and woman will not stoop to sin. We believe that the man is in most cases to blame, and that the cause of social evil is more directly traceable to man than to woman.

6th. Our Remedy. Let the man be cast out of society, as well as the woman; let the male-seducer stand on a level with the seduced; let the master and the mistress be one in the estimate of true men and women, and we will soon have done with this. Let every young lady in the land shut the door on every man that speaks evil of woman, or insults her virtue. Let mothers be as careful to look after the company their sons keeps, as they are the company of their daughters, and the second step is gained. Put the ballot into the hands of woman; give her the right of suffrage, and the victory is ours. You ask, can woman legislate? Can she concentrate her thoughts, so as to take an active part in the affairs of the state? We answer, yes. She has succeeded in every position of life, from the empress to the dishwasher, as a soldier, officer, diplomat, lawyer, doctor, lecturer, teacher, spy, indeed in every thing she has proved herself able to play her part, and play it well. Now give an equal position with man in the pursuits of life, and she will prove not only a helper but a leader. She has ever held position at a disadvantage, and received less pay for the same amount of work. And wherefore? Because it is the man's nature to rule. She being the weaker member of society, man has trampled her under foot, but in the precise ratio that mind advances, and ignorance recedes, woman occupies her true position—equality with man in everything.

A Joyous Time.

Married at the house of Farmer Mary and the gentle Wilson, by Dr. T. B. Taylor, Joseph Eighure, Esq., of Chicago, Ills., and Hannah W. Gould, widow of the late Ingraham Gould, Esq., of Beaver Dam, Wis. The ceremony took place under the trees, planted by the parents of the bride and Farmer Mary, in the presence of many friends.

At 2 P. M., a circle was formed, in the center of which were the happy couple. On presenting Dr. Taylor the license for marriage, the gentle Wilson said: "Dr. Taylor, I have the pleasure of presenting to you Joseph Eighure, Esq., of Chicago, and Mrs. Hannah W. Gould, of Beaver Dam, Wis., who have agreed to take upon themselves the civil contract of marriage during their natural lives. Marriage is the order of life, and when mated in truth and love, it is the beginning of heaven. We now request you in their behalf to do your part in observing the offices of the law contained in this license.

Dr. Taylor, in happy remarks, soon com-

pleted the work, pronouncing them husband and wife. Then followed the greeting, and all the gifts were gifts of good will, fresh from the souls of true men and women, who understood, and fully appreciated the services they had just witnessed. Then came the merry making. And a happier group never assembled in palace or cottage. Then gathered around the table, bountifully supplied with the good things of this life. At 6 P. M. the happy couple left on a wedding tour, taking their way by rail to the cool and pleasant lakes of the north.

"All is well that ends well," and may this union, all through life, prove to be a happy mating of two souls for time.

Our Appointments for the Last Half of July, 1874.

We will Lecture and give Tests at Battle Creek, Mich., on Saturday Evening, and Sunday Morning and Evening, and a Matinee, Sunday at 3 P. M., July 11th and 12th, 1874.

On Friday, Saturday and Sunday, July 17th, 18th, and 19th, we will speak in Decorah, Iowa. A three days meeting.

We will speak in Minneapolis, Minnesota, on Saturday and Sunday evening, July 25th and 26th. We can give a few week-day evening Lectures, if applied to soon. The Friends in each of these places will be ready for us, acting according to our directions.

We wish to call attention to our paper THE SPIRITUALIST AT WORK. We are working for it, and will also take subscribers for *The Truth Seeker*, and *Brittan's Journal*.

Discussion.

The following agreement has been entered into between Rev. D. B. Turney, and ourself to hold in the columns of this paper a discussion as named below. We held in December last a discussion with Prof. Hughey, a noted Methodist divine who came to Greenville as the Goliath of Methodism. The people thought he admitted too much thereby damaging his cause; hence Bro. Turney takes up the glove. He is a true, good man and one worthy of our pen. The discussion will commence in No. 6 of the SPIRITUALIST AT WORK and continue for several months.

GREENVILLE, ILL., June 27th, 1874.

We, the undersigned, agree to discuss through the columns of THE SPIRITUALIST AT WORK, in twelve articles each, the following propositions.

First, resolved That the Bible—"King James version" sustains and parallels Modern Spiritualism in its phases, phenomena and teachings.

Wilson affirms and Turney denies, Second, resolved That Jesus Christ was, and is God in every essential, infinite and eternal, through whom alone man can be saved.

Turney affirms, Wilson denies. The discussion to commence in No. 6, Vol. 1, each letter not to exceed in length two columns of printed matter.

We agree to be governed by parliamentary rules in this controversy.

E. V. WILSON, Lombard Ill.
REV. D. B. TURNEY, Greenville Ill.

Answers to Correspondents.

CONDUCTED BY E. V. WILSON.

Under this head we will answer questions pertaining to our Philosophy, Moral, Religious, Spiritual and political. We solicit articles on Organization and the Union of Spiritualism for the common purpose of protection. Be careful to have something to write about before beginning. Let your thoughts be condensed. Concentrate your ideas, and aim at the objective point you have in view, and hit it every time.

All articles or correspondence for the Frontier Department, must be directed to E. V. WILSON, Lombard, Ill.

E. C. N., writing us from Chatfield, Minn., says: "Capt. Winslow's unfortunate failure has hurt us, and we feel discouraged. * * * And our enemies are taking advantage of his failure. * * * Sister Amelia Colby has been with us, and we like her very much. She is very radical, but gave no lecture here on the "Social Question. * * * Good Bro. Patton has been here since Bro. Winslow's failure, and we had the smallest audiences we ever had. * * * We have read with surprise the onslaught made upon you by S. S. Jones, * * * but it was not unlooked for. We fully expected this result, and nothing else, if you dared to be E. V. Wilson without fear or favor, and I have for the last two years solemnly seen and keenly felt the abuse of good and true men and women by the *R. P. Journal*. * * * It is

sectarian enough to grind all into powder that cannot be ruled by its Editor."

We regret very much the failure of Brother Winslow, for he is an able and good man, and needed in the field. But why our enemies should exult in our Brother's trouble, is a question for them to answer. They are, no doubt, Christians, and ought to set a better example to us Infidels and Spiritualists. We know, however, that we are not to receive any courtesy from the professed followers of Jesus. Bro. W. will soon be all right, and in the meantime let us be true to Spiritualism, and give him our help. May good angels come to his help, and be with him. Sister Amelia Colby is true always to what she believes to be right, and one that will not be troubled. It is not strange that she did not speak on the Social question in C—, at all, for the reason that she does not always try to ride a hobby, roughshod over those who listen to her; beside Sister Colby has brains enough to draw upon, without borrowing the thoughts of others.

Bro. Patten is doing a good work, and is untainted with lust. He is to-day the best missionary the Spiritualists ever had in the field. Keep him at work.

The attack on us, alluded to, in the *R. P. Journal*, has been without a cause. It has done its work, and had its day, and the Editor is welcome to all he can make out of his untruthful statements. The day will come when every word preferred against us will come home to the utterer, and will be "coals of fire" burning out his errors. We pity him. We despise no one. He can never be our friend again, and yet our enemy will be that of a true man, and our inspiration will be drawn from the fount of justice and truth, and not in Billingsgate or from the gutter. We hope to be governed by principle in every thing.

J. MATHEWSON, Gowanda, N. Y., writes: "The influence of the *R. P. Journal* against you (in this quarter) is pretty well overcome. One of the most bitter against you, at first, has taken the greatest pains to circulate your letter and counteract the influence of the *Journal* amongst his friends."

We thank you, Brother, and the unknown as well, for the effort made in our behalf, and shall remember in kindness your good work. Scatter our Manifesto; let the people read the truth. We will be with you in August or September, and then for the truth, and the whole truth, as it is in Spiritualism. You read the first number of our paper, before the 1st of July, so you see our word is good, and we are true to Spiritualism. Of Farmer Mary and woman, we have never spoken evil, and never will until they stand on an equality with man, then if they do wrong, we may throw stones, and not before.

MATTY HULET PARRY, Mendota, Ill., writes us: "Have received your Manifesto, and are giving them most faithful circulation; and where I have been, and shall go, will give the lie direct to the *Times* and *Religio* report. I trust you will have a good Convention in Chicago."

Well may you give "the lie" without a blush, to the reports circulated about our Northern Illinois Association of Spiritualists, and more especially in regard to that good and true man, Dr. O. J. Howard, a purer than whom there is not in Illinois. In regard to our own good name, when the storm is over we shall not fear the result, and we shall continue to stand for the right, and alone in the right, we will be stronger than with the world to back us in the wrong.

To all who want an able and earnest speaker, and one who does her whole duty, without the fear of the lash, can not do better than to employ Sister PARRY.

DR. SANFORD, of Tama City, Iowa, writes: "Have you forgotten me * * * Why don't you write me? * * * I am your friend, as well as the friend of S. S. Jones, and I have defended you in many places against the charge of your being infamous, and am still willing to defend you. Send me as many copies of your "Defence" as you please; I will circulate them with pleasure among our friends," etc., etc.

"We wrote you yesterday, and have sent you a package of THE SPIRITUALIST AT WORK, and trust that you will send us a long list of subscribers. I have sent a package of "Our Manifesto" to Fort Dodge quarterly meeting. We thank you for your defense of us in this infamous assault on our Convention, as well as on us personally. We can prove every charge made against us as false, malicious, and uncalled for. We do not wish to conflict with you in your friendship for Mr. Jones. We trust that he will appreciate it, and have the good sense to retain it, but he will kick you overboard so soon as it is to his interests to do so.

CANTON, ILL., June 17th, 1874.

BROTHER E. V. WILSON—The *Chicago Tribune*, makes you say, in the late Convention, "That you would go further than Mr. Stuart; and say that one hundred per cent. of Spiritual manifestations originate in the human brain," which, of course, means all. Now if you did make such a statement, and then get up and give manifestations, claimed to be *Spiritual*, I should pronounce you "a little cracked." Well, Bro. Wilson, can't you folks in these Conventions find something else to talk about besides promiseeity, sexual indulgence, and Free Love? Every body loves freely, I suppose, at least the potato-bugs in the coun-

try do. I do just as I have a mind to, so long as I do not harm anybody else, etc.

Well now, we do think down here, that some of those Conventions could discount Old Solomon Jones. To hear less about that, as we have "been in that tall grass," and think we "know how it is ourself." Would it not be quite as well for those Conventions (Jones & Co., Wilson, Woodhull & Claflin, Hull, and Elvira, his wife, as use to was), to dry up on this disgusting subject, and give us something of a little higher order, for this thing is beginning to stink in our nostrils, and, as Spiritualists, we would like to hear less about it."

Yours, J. M. RAINEY.

We answer. When we received Bro. Rainey's letter, we laid it by, with many others of the same sort, thinking we would not reply; but, on second thought, we concluded to dissect it just a little.

1. Bro. Rainey, you should have been at our Convention, and then, in your amazement, you would exclaim, "O for an honest reporter, a pure press, free to tell the truth and the whole truth; O for a Spiritual paper that dare do right without fear or favor."

2. Stewart stated "that he believed 90 per cent. of all spirit manifestations depended on the human brain," &c. We answered, "100 per cent. of them do." And we now put ourself on record, and say that every communication received from spirit life, originated in what was once a human brain, and must be, or has to be rendered to the world through a human brain; for immortality was once mortality; the life beyond, began in the life here; and a thought never comes to us from a being that was never mortal, who had neither beginning of days or ending of time.

3. In our Convention, as in other conventions held by our Association, we can safely say, that the reported Free Love speeches, sexual freedom and promiseeity existed only in the brains of the reporters and their masters, and not in our Convention.

4. Our Association is indebted wholly to the *R. P. Journal* for all this tumult on Free Love, Free Lust, promiseeity, etc., and nothing true or correct has been given the world in regard to us, or the Northern Illinois Association, in its sessions, through its columns.

5. "A burnt child dreads the fire," and as you say, "As we have been through this tall grass, and think we know how it is ourself," etc., we feel that we, who have not had your experience, should not be judged thus. Your letter would have been very appropriate, had it been directed to the *R. P. Journal*, instead of us. Your remarks about the potato-bugs, is "far-fetched," and not applicable.

6. Our Convention has not been correctly represented, hence your assumptions are all false. Come to our next Convention, hear and see for yourself. Our excuse for this answer and the publishing of Bro. R's. letter is in the fact that we are in receipt of many such. We now say to all, if you want to know the truth, come to our next Convention, and hear and see for yourselves, for we shall answer no more letters of this description.

[The following is not new but good. It is the prayer of a worker and belongs to us.]

"Duganno's Prayer."

Brothers! be ye who ye may—
Sons of men! I bid ye pray!
Pray unceasing! pray with might
Pray in darkness! pray in light!
Life hath yet no hours to spare—
Life is toil—and toil is prayer.
Life is toil, and all that lives
Sacrifice of labor gives!
Water, fire, and air, and earth,
Rest not, pause not from their birth—
Sacred toil doth nature share—
Labor! labor! work is prayer!
Seed within the fruitful ground,
Insects in the seas profound,
Bird, and beast, and tree, and flower,
Each has labor for its dower;
Each the mark of toil does wear—
Labor! labor! work is prayer.
Student! in thy searching mind,
Lo! the key of heaven thou'lt find:
Trim thy lamp, and burn thine oil,
Through the mid-night watches toil;
Lay the soul's great secrets bare—
Labor labor! work is prayer.
Patriot! toiling for thy kind!
Thou shalt break the chains that bind;—
Shape thy thought and mould thy plan—
Toil for freedom! toil for man!
Sagely think and boldly dare—
Labor! labor! work is prayer!
Christian! round thee brothers stand—
Pledge thy truth and give thy hand—
Raise the downcast—help the weak!
Toil for good—for virtue speak!
Let thy brethren be thy care—
Labor! labor! work is prayer!
Pray ye all!—the night draws near—
Toil while yet the sky is clear—
Toil while evil round you springs—
Toil while wrong its shadow flings—
Toil in hope, and ne'er despair—
Labor! labor! work is prayer!

See 31st page for adv. of the second grand pic-nic of the Children's Progressive Lyceum, to be held on the 29th, at Elm Park.

Biographical.

James M. Peebles.

In Brittan's last Quarterly the Editor gives a somewhat extended biographical sketch of our friend, Brother Peebles, who during the present month is giving a course of lectures at Robinson Hall before the Spiritual Society of this city; and from his many journeyings in this country, and more especially from his late tour "round the world," has been given the appellation of "The Spiritual Pilgrim." No man probably is better, or more favorably known among the Spiritualists of America than Brother Peebles, and we cheerfully give space to the following extracts from Prof. Brittan's article:

JAMES MARTIN PEEBLES, the subject of this sketch, and the first-born of his parents, first saw the light on the 23d of March, 1822. The critical period that fashioned the form, developed the life, and determined the character, had been appropriately spent by his mother in the diversified exercises of labor and prayer, music and meditation. Rev. J. O. Barrett, author of "The Spiritual Pilgrim"—who seems to have ascertained the relative positions and specific aspects of the heavenly bodies—assures us that the benign influence of Jupiter ruled the hour of his birth. The writer has not examined the horoscope of his subject, but is disposed to look into his own smiling countenance and genial disposition, rather than to his early experiences, for a revelation of the beneficent powers of the world. Jupiter did not always minister to James. Many of the latter's necessities and desires were cruelly neglected. In kites and sleds he discovered suggestions to high aims and rapid progress; but the things he so much desired to possess were not among his personal effects. He had neither kite nor sled. When one day he surreptitiously obtained his mother's bread-trough as a substitute for the latter, and was accidentally wrecked on a rock—splitting his vehicle from end to end—his father gave him a striking illustration of the wisdom of Solomon, who, it will be remembered, advised a liberal "course of sprouts" for all mischievous boys.

James was not more than six years old when he went to school to his uncle, Dr. Peebles. The preceptor was a firm believer in Solomon's philosophy, and practiced his principles with a fearful conscientiousness. Under the Doctor's treatment there was never any danger of congestion of the internal organs of his pupils, for the reason that he rarely failed to bring the circulation to the surface. Under this regime James had his jacket dusted about every day, and all because his well directed efforts to promote healthful amusements in school hours were not duly appreciated. It was no fault of his that he had inherited a very active temperament. True, he may have manifested a restless disposition; and who has not a right to cultivate his inheritance? The truth is, he was so constituted that he required some constant and agreeable occupation; nevertheless his personal friend and biographer says "he hated grind-stones, axes, churns and hoes."

At the age of seventeen he taught school in Chenango county, New York. He boarded with a Baptist deacon who—on account of the original sin which his son had inherited—found it necessary, one morning, to abruptly suspend prayer that he might chastise the boy, after which he resumed at the point of interruption and wound up in regular form. This sandwich of incongruous elements—corporeal punishment and fervent prayer—somewhat diminished the young teacher's respect for religious ceremonies. But about that time one of those religious-magnetic fevers, otherwise described as "a revival of religion," was raging in Smithville. A great pressure was brought to bear on the young schoolmaster. He was earnestly prayed for and warned in the most emphatic language. All the while the spirit of Sinai thundered from the pulpit; and hollow voices rehearsed the terrors of the law with frightful emphasis. He was besieged by the young converts of both sexes, who exhorted him in passionate language to close in with the offers of mercy. Suiting the action to the words of supplication, his neck was encircled by delicate arms.

In the ecstasy of faith, and hope, and love, they held his hands and wept, and prayed for the conversion of his soul. Skepticism could hold out no longer. How could an ordinary sinner resist such overtures? Could he refute the preacher and close his ears to the awful thunders of Sinai? No. And how could he coldly shrink away from the loving presence of gentler ministers? Of human nature—even since the fall—we may not expect so much. The young pedagogue was forced to surrender without terms. *He said he believed.* Then the preacher declared there was "joy in heaven;" and the assembly shouted, *Gloria in excelsis!*

When the meeting terminated the magnetic spell was broken. A little exercise in the open air and the holy fervor subsided, James subjected his experience to a more searching analysis. True, there were pleasant associations connected with his religious awakening, but he began to doubt the genuineness of his conversion. He was not sure that the clergy were sincere. And when, not long after, the pious Elder—under whose preaching he supposed he was born again—abandoned his wife and children and eloped with the maid of all work, his faith suddenly fell to the zero of the scale. He read infidel authors and drifted into the open sea of popular skepticism. He was disposed to regard all worship as a solemn farce and the priesthood as inventors of pious legends,

"Who fill the world with follies and impostures."

Subsequently Mr. Peebles became interested in Universalism, and under the ministry of Rev. N. Doolittle was led to entertain more rational views of the divine nature and the destiny of man. By degrees his frigid skepticism—never consonant to his better judgment and the warm impulses of his heart—gave way, and he again found anchorage for his religious convictions. For several years while at Oxford Academy, New York, he was a student of the higher English branches and the Latin and Greek classics. At length he resolved to adopt the ministry as a profession, and thereupon commenced a course of theological studies. In September, 1844, the Cayuga Association of Universalists convened at McLean, and in the course of the session our friend received his Letter of Fellowship as a minister of that denomination. He soon after assumed the pastoral charge of the Society in McLean, and remained in that relation for five consecutive years.

At length, at the solicitation of Hon. Vincent Kenyon, he visited a medium at Auburn, and there witnessed evidences of the presence of an invisible intelligence. Some time after he listened to a masterly discourse from an uneducated boy who spoke in a trance on a profound subject which the inquirer had himself selected. The intelligence that inspired the boy, not only exhibited a vast range of thought, and a surprising command of language, but he seemed to see clearly in the dim twilight of the earliest historic periods. These discoveries enlarged and spiritualized the views of Mr. Peebles and greatly modified his style of preaching. He was warned that the theology of Universalism was not sufficiently elastic to admit of such expansion. True, the clergy were ostensibly very liberal, and always ready to open their pulpits to any orthodox divine over whom they might expect to obtain an advantage in controversy. But in respect to any views more enlightened and progressive than their own, the accredited leaders of the denomination were as intolerant as the Calvinists.

Mr. Peebles had been settled in Elmira, but dissolved his pastoral connection in the spring of 1855. In January, 1856, he assumed a similar relation to the Universalist Society in Baltimore. He, however, remained there but nine months, owing to his impaired health. The Society adopted a series of highly complimentary Resolutions on the occasion of his resignation. During the same year he relinquished his ministerial fellowship, but some time after settled at Battle Creek, Mich., as an independent religious teacher, where he remained some six years. All the while the spiritual idea continued to grow in his mind until it proved to be, in his case—as it has been to multitudes of honest inquir-

ers—the rock that ground the dry bones of his old theology to powder.

We have not the space for any details of his spiritual experience which has been prolific of incident and varied by all the forms of illustrations and evidence. In his investigation he proceeded with due deliberation, while many rush to an instantaneous conclusion. When the conviction was fairly established in his mind he became a fearless and tireless advocate of the truth. He never fellowshipped the little dark-lantern Spiritualists who go about masquerading, and whose chief concern is to conceal the light. On the contrary, we must acknowledge that he has made a very good locomotive reflector. Extensive travels have procured for him the sobriquet of "Spiritual Pilgrim." The period of his long journeys may be said to date from the early part of 1861, when he went to California in hope of recovering his lost health. Since then he has visited many distant lands. He has been absent so much, that some have imagined he might be deficient in the domestic affections, and that the attractions of home have but a feeble influence over the Pilgrim. This is not warranted by any facts in our possession; and though we are not familiar with the details of his domestic life, this conclusion is obviously unjust. His own children, three in number, were premature; and then the parents adopted one—their little Lotus, whom they tenderly loved. About a year after his arrival in California Mr. Peebles received the intelligence that this remaining object of their mutual affection had been transplanted to the Elysian Fields of the Spirit World. How he received the news, and with what intense feeling his spirit went out after the little child, and back to his distant home and his dear companion, may be inferred from a brief extract, condensed from a letter to a friend at Battle Creek. It is dated at Sacramento, Cal., March, 1861.

"Frances, I am sad and tearful to-night! None, however, see my tears. There may be something of pride in this; but I long ago resolved that no shadow upon my face should ever fleck the sunshine from others. Last week's mail brought the tidings of the departure to the better land of our darling Louis—a precious bud, transplanted to bloom in the garden of God. Oh, how I pity my poor wife! Lonely must she be without the echoes of his dancing feet, and the lyric cadence of his voice. He was a promising, beautiful child, and the very idol of our hearts."

"This deep affliction will weigh heavily upon my wife. I shall hasten home on her account. Home! how many sweet associations cluster around the endearing word! Yet, dearly as I love books, family and home, a divine voice is ever saying to me, 'Go forth!—go among all nations with this ministry, preaching the principles of the Spiritual Philosophy.'" (Spiritual Pilgrim, page 79.)

In the winter of 1863-4 our subject had a brief experience of life in the camp. He served the government as a clerk in the Quartermaster's Department, and humanity by assisting the poor sick and wounded soldiers. Although the scenes that were constantly presented to him were especially revolting to such a nature, he did not shrink from the responsibilities of the place he had accepted. But the terrible friction of such a life was too much for a sensitive mind and organization. His sympathies were too constantly and keenly excited, and at the expiration of three months' service he was obliged to return home.

Among the Evangelists of the new gospel of Spiritualism, the gentleman whose career is now under review has achieved an acknowledged pre-eminence as a traveler. The journeys of the ancient Apostles were comparatively limited. In their travels they depended chiefly on their muscles, if on land, and when at sea, on the possible coincidence of favoring winds and tides. But we have discovered a more powerful agent, over which we have a more absolute control. With our superior advantages the St. James of the "Arabula"—in his missionary career—has outrun the great gospel war-horse of Tarsus, who, without extra weight, did "run with patience the race set before him." The James of Modern Spiritualism has delivered his message in every State of the American Union, except Florida and Texas. Also, in England, Ireland, Scotland, France, Italy, Austria, and on the great highway of nations. He has scattered the literature of Spiritualism

along all his lines of travel in Turkey, India, Egypt, China, Arabia, Palestine and other Eastern countries; in the homes of the common people wherever the English tongue is spoken; among the nobility of the European States, and in presence of Oriental princes. In all the countries he visited he met with frequent proofs of the presence of the Spirits. They came to him by day and night, on land and sea, in crowded cities and desert solitudes. While in Jerusalem he held a *seance* on Mount Zion, where he conversed with Spirits who claimed to have personally known Jesus of Nazareth while he was on earth. And on the top of the great Egyptian Pyramid his traveling companion was deeply entranced and gave the Pilgrim an impressive lecture on the early history of Egypt and its Monumental Art.

While in Europe he was elected an Honorary Fellow of "The Universal Peace Society of England." The "London Anthropological Society" presented him a diploma, and made him Local Secretary for Trebisond, Turkey in Asia. The Paris Society for Spiritual Studies, founded by Allan Kardec, and the *Societa Florantina de Spiritismo*, conferred similar honors. He was also made a Corresponding Member of the "Royal Asiatic Society" of India. In December, 1869, he was awarded a medal for his speech before the Italian Congress of Free-thinkers. While in Rome he was the guest of Prince George de Solms, who devoted two days to showing him through the Imperial City, and whom he describes as a noble specimen of manhood. He spent several evenings with Count Riccardo; and was cordially received by the more liberal portion of the *literati* of the Old World.

From the Howitts, Wilkinsons, Thomas Shorter, Gerald Massey, Mr. Tennyson, Dr. Ashburner, Robert Chambers, Mrs. DeMorgan, Mrs. William Gregory, Anna Blackwell, Mr. C. F. Varley, Mrs. Max Muller, M. Martin Tupper, Rev. S. E. Bengough, M. A. of Christ's College, Cambridge, Rev. M. D. Conway, Baron de Guldenstube, Baron Vincenzo Caprara, Hon. George Thompson, Lord and Lady Otho Fitzgerald and others—Mr. Peebles received complimentary attentions.

[The following notice, with a kind invitation to be present, was sent us. We would be glad to accept were it in our power. We wish our friends "a good time."]

Mass Meeting!

There will be a mass meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritual Society of Terre Haute, Ind., at the Vigo County Fair Grounds, on the 27th, 28th, 29th and 30th of August.

The grounds are pleasantly located, comprising twenty acres of a beautifully shaded grove, within two miles of the city, accessible in every direction by good roads, and from the city by railroad, and is bountifully supplied with good water, and sheds and buildings adapted to the purposes of such a meeting.

Dancing and other attractive and innocent amusements will be introduced.

Board and lodging furnished at a nominal price on the ground, and every effort to interest all attending, and render them comfortable, will be made.

All stands for refreshments will be controlled by and in the interest of the above society.

Extra trains leading from the city by special arrangement for the accommodation of those passing from and to the grounds, will be held in reserve. Also arrangements at this point, are being made by which those attending may reach the city at reduced rates, and it is hereby made a special request of the friends, that they negotiate with the proper authorities at their respective points, for reduced rail road fare, and report the result, at once, to the undersigned, notice of which will be given to the public in due time.

Speakers and Mediums are particularly invited and will receive due and proper attention; those intending to be present will confer a favor by notifying the Secretary, at once, that timely notice thereof may be given. A full attendance and a good time is expected. Let all who can attend do so, and they will be made welcome.

By order of the Committee.

JAMES HOOK, Sec

Free Thought.

(Continued from our last.)

Evolution.

BY B. F. UNDERWOOD.

Man, instead of being a perfect Adam, was, we hold, originally a savage. This fact is established by the facts of pre-historic archæology, which acquaint us with the stone implements early man used, the caves in which he lived, and the miserable life that he pursued. All great ethnologists are now agreed on this point.

Being a savage, man had the thoughts and the ideas of a savage. He looked out upon nature, and in his ignorance and feebleness formed his crude conceptions. The water drowned him, the fire consumed his flesh, the lightning killed him, the rain quenched his thirst, the sunshine was pleasant, the moon and stars, like the eyes of time, look down in their beauty upon him. He saw and felt the demonstrations of forces he could not comprehend. Here are the beginnings of religious feelings. He knew that by words he could touch the heart of man. He saw his own intelligence reflected in nature. So he prayed to obtain favors and to avert danger. His mind was narrow, and he imagined everything animated by feelings such as he experienced within himself. First he was a fetish worshiper. He afterward transferred his worship to the sun and stars. A polytheist, he had his good and evil deities. Thus religion, and worship, too, are evolutions from the simple to the complex. The habits of primitive man, continued from age to age, through many thousands of years, have become ingrained in his nature, and to-day men, by the law of heredity, are born with religious tendencies derived from the habits acquired by their ancestors. The theologian mistakes these religious instincts for primordial endowments by the Creator, and appeals to them in proof of supernatural being. But are they evidence of anything more than those incomprehensible powers and forces which impressed the mind of the savage at a time of which we have no historic records—only the proofs of archæological science? And in these rude ages commenced our moral system. Even the dog has some faint idea of morality. He likes to be praised, and feels shame when he has done wrong and is reproved. And he is marked by fidelity to his master. So the savage, away back in the ages, possessed the lowest rudiments of moral knowledge, and with these beginnings, his experience continued to teach him what was useful and what was injurious, every successive age correcting mistakes and false notions of preceding ones, until we find him as he is presented to us in the twilight of history—in the cradle lands of the race.

Our knowledge of language enables us to speak of that too as an evolution. Words grow fewer the farther we trace languages back, and if we could get to their origin we should undoubtedly find a few guttural sounds as the beginnings of the language of the world. There are tribes existing to-day whose language is so meagre that they can converse intelligently only in the light, when gestures can be made to supply the deficiency of words.

Everything of value in the realm of art, science, letters, manufacture, has, according to this view, come by imperceptible change from the most tiny germs.

In opposition to the view which we have presented, the evolution of the world of animals, of man, of religion, and ethics, in accordance with natural law, what has the Christian theologian to offer save the fabulous account given in the books ascribed to Moses? And what do we learn from that account? We are told that on the first day God made light. Science says light is a mode of motion and depends upon a material body, as much as sight depends on the eye. On the second day He made the firmament to divide the waters below from those above the firmament. Science says there is no Hebrew *raia* or firmament, or solid case into which the stars are "set," like lights in the dome of a cathedral. The third day He made fruit trees, grass, and herb—the first organic forms that appeared. Science says mollusks swarmed in the wa-

ter and cryptogamous plants flourished ages before fruit trees appeared. The fourth day He made the sun, moon and stars. How there could have been days and nights, evenings and mornings, before the sun appeared is apparent only to a theologian who is willing to twist the language of the Hebrew cosmogonist out of its obvious meaning, to obtain for the account a new lease of life. Then appear animals in an order different from that of geology; and groups of animals are made on the same day which science separates by long ages. Man was made upright and perfect, and placed in a beautiful garden. From his high condition he fell, when he was doomed to a life of hardship and toil. The serpent was transformed to run on its belly, and the earth was cursed with thorns and thistles. Everything was done by miracle. Man's first instruction came from God, and miracles followed in quick succession, until the light of science dawned upon the world. This ridiculous fancy is all that the theologian can offer in opposition to the facts and inferences of modern science.

The Atonement.

BY CHARLES BRADLAUGH.

Adam's sin is the corner-stone of Christianity; the key-stone of the arch. Without the fall there is no Redeemer, for there is no fallen one to be redeemed. It is, then, to the history of Adam that the examinator of the atonement theory should first direct his attention. To try the doctrine of the atonement by the aid of science would be fatal to Christianity. As for the man, Adam, 6,000 years ago the first of the human race, his existence is not only unvouchered for by science, but is actually questioned by the timid, and challenged by the bolder exponents of modern ethnology. The human race is traced back far beyond the period fixed for Adam's sin. Egypt and India speak for humanity busy with wars, cities and monuments, prior to the date given for the garden scene in Eden. The fall of Adam could not have brought sin upon mankind, and death by sin, if hosts of men and women had lived and died ages before the words "thou shalt surely die" were spoken by God to man. Nor could all men inherit Adam's misfortune, if it be true that it is not to one center, but to many centers, of origin that we ought to trace back the various races of mankind. The theologian who finds no evidence of death prior to the offense shared by Adam and Eve is laughed to scorn by the geologist who points to the innumerable petrifications on the earth's bosom, which, with a million tongues declare more potently than loudest speech that organic life in myriads of myriads was destroyed incalculable ages before man's era on our world.

Science, however, has so little to offer in support of any religious doctrine, and so much to advance against all purely theologic tenets, that we turn to a point giving the Christian greater vantage ground; and accepting for the moment his premises, we deny that he can maintain the possibility of Adam's sin, and yet consistently affirm the existence of an All-wise, All-powerful, and All-good God. Did Adam sin? We will take the Christian bible in our hand to answer the question, first defining the word sin. What is sin? Samuel Taylor Coleridge says, "A sin is an evil which has its ground or origin in the agent, and not in the compulsion of circumstances."

An act to be sin must be original, and a state or act that has not its origin in the will may be calamity, deformity, or disease, but sin it can not be. It is not enough that the act appears voluntary, or that it has the most hateful passions or debasing appetite for its proximate cause and accompaniment. All these may be found in a madhouse, where neither law nor humanity permit us to condemn the actor of sin. The reason of law declared the maniac not a free agent, and the verdict follows, of course, *Not guilty.* Did Adam sin?

The bible story is that a Deity created one man and one woman; that he placed them in a garden wherein he had also placed a tree which was good for food, pleasant to the eyes, and a tree to be desired to make one wise. That although he had expressly given the fruit of every tree bearing seed for food, he, nevertheless, commanded them not to eat of the fruit of this attractive tree, under penalty of death. Supposing Adam to have at once disobeyed this injunction, would it have been sin?

The fact that God had made the tree good for food, pleasant to the eyes, and a tree to be desired to make one wise, would have surely been sufficient circumstance of justification on the God-created inducement to partake of its fruit. The inhibition lost its value as against the enticement. If the All-wise had intended the tree to be avoided, would he have made its allurements so overpowering to the senses? But the case does not rest here. In addition to all the attractions of the tree, and as though they were not enough, there is a subtle serpent, gifted with suasive speech, who, either wiser or more truthful than the All-perfect Deity, says

that although God has threatened immediate death as the consequence of disobedience to his command, yet they "shall not die; for God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil." The tempter is stronger than the tempted, the witchery of the serpent is too great for the spell-bound woman, the decoy tree is too potent in its temptations; overpersuaded herself by the honey-tongued voice of the seducer, she plucks the fruit and gives to her husband also. And for this their offspring are to suffer! The yet unborn children are to be the victims of God's vengeance on their parents' weakness—though he had made them weak: though indeed, he had created the tempter sufficiently strong to practice upon this weakness, and had arranged the causes predisposing man and woman to commit the offense—if, indeed, it be an offense to pluck the fruit of a tree which gives knowledge to the eater. It is for this fall that Jesus is to atone. He is sacrificed to redeem the world's inhabitants from the penalties for a weakness (for sin it was not) they had no share in. It was not sin, for the man was influenced by circumstances pre-arranged by Deity, and which man was powerless to resist or control. But if man was so influenced by such circumstances, then it was God who influenced man—God who punished the human race for an action to the commission of which he impelled their progenitor.

Adam did not sin. He ate of the fruit of a tree which God had made good to be eaten. He was induced to this through the indirect persuasion of a serpent God had made purposely to persuade him. But even if Adam did sin, and even if he and Eve, his wife, were the first parents of the whole human family, what have we to do with their sin? We, unborn when the act was committed, and without choice as to coming into the world. Does Jesus atone for Adam's sin? Adam suffered for his own offense; he, according to the curse, was to eat in sorrow of the fruit of the earth all his life as a punishment for his offense. Atonement, after punishment, is surely a superfluity. Did the sacrifice of Jesus serve as atonement for the whole world, and, if yes for all sin, or for Adam's sin only? If the atonement is for the whole world, does it extend to unbelievers as well as to believers in the efficacy? If it only includes believers, then what has become of those generations who, according to the bible, for 4,000 years succeeded each other in the world without faith in Christ because without knowledge of his mission? Should not Jesus have come 4,000 years earlier, or, at least, should he not have come when the ark on Ararat served as monument of God's merciless vengeance, which has made the whole earth a battle-field, whereon the omnipotent had crushed the feeble, and had marked his prowess by the innumerable myriads of decaying dead? If it be declared that, though the atonement by Jesus only applies to believers in his mission so far as regards human beings born since his coming, yet that it is wider in its retrospective effect, then the answer is that it is unfair to those born after Jesus to make faith the condition precedent to the saving efficacy of atonement, especially if belief be required from all mankind posterior to the Christian era, whether they have heard of Jesus or not. Japanese, Chinese, savage Indians, Kafirs, and others, have surely a right to complain of this atonement scheme, which insures them eternal damnation by making it requisite to believe in a Gospel of which they have no knowledge. If it be contended that belief shall only be required from those to whom the gospel of Jesus has been preached, and who have had afforded to them the opportunity of its acceptance, then how great a cause of complaint against Christian missionaries have those peoples who, without such missions, might have escaped damnation for unbelief. The gates of hell are opened to them by the earnest propagandist, who professes to show the road to heaven.

But does this atonement serve only to redeem the human family from the curse inflicted by Deity in Eden's garden for Adam's sin, or does it operate as satisfaction for all sin? If the salvation is from the punishment for Adam's sin alone, and if belief and baptism are, as Jesus himself affirms, to be the sole conditions precedent to any saving efficacy in the much-lauded atonement by the Son of God, then what becomes of a child that only lives a few hours, is never baptized, and, never having any mind, consequently never has any belief? Or what becomes of one idiot born who, throughout his dreary life, never has mental capacity for the acceptance, or examination of, or credence in, any religious dogmas whatever? Is the idiot saved who cannot believe? Is the infant saved that cannot believe? I, with some mental faculties tolerably well developed, cannot believe. Must I be damned? If so, fortunate short-lived babe! lucky idiot! That the atonement should not be effective until the person to be saved has been baptized is at least worthy of comment; that the sprinkling of a few drops of water should quench the flames of hell is a remarkable feature in the Christian's creed.

"One can't but think it somewhat droll Pump-water thus should cleanse a soul."

How many fierce quarrels have raged on the formula of baptism among those loving brothers in Christ who believed he died for them! How strange an idea that, though God

has been crucified to redeem mankind, it yet needs the font of water to wash away the lingering stain of Adam's crime.

One minister of the Church of England, occupying the presidential chair of a well-known training college for church clergymen in the north of England, seriously declared, in the presence of a large auditory and of several church dignitaries, that the sin of Adam was so potent in its effect that if a man had never been born, he would have yet been damned for sin! That is, he declared that man existed before birth, and that he committed sin before he was born; and if never born, would, notwithstanding, deserve to suffer eternal torment for that sin!

It is almost impossible to discuss seriously a doctrine so monstrously absurd, and yet it is not one whit more ridiculous than the ordinary orthodox and terrible doctrine that God, the undying, in his infinite love, killed himself under the form of his son to appease the cruel vengeance of God, the just and merciful, who without this, would have been ever vengeful, unjust, and merciless.

The atonement theory, as presented to us by the bible, is in effect as follows: God creates man, surrounded by such circumstances as the divine mind chose, in the selection of which man had no voice, and the effects of which on man were all foreknown and predestined by Deity. The result is man's fall on the very first temptation, so frail the nature with which he was endowed, or so powerful the temptation to which he was subjected. For this fall not only does the All-merciful punish Adam but also his posterity; and this punishment went on for many centuries, until God, the immutable, changed his purpose of continual condemnation of men for sins they had no share in, and was wearied with his long series of unjust judgments on those whom he created in order that he might judge them! That, then, God sent his son, who was himself and was also his own father, and who was immortal, to die upon the cross, and, by this sacrifice, to atone for the sin which God himself had caused Adam to commit, and thus to appease the merciless vengeance of the All-merciful, which would otherwise have been continued against men yet unborn for an offense they could not have been concerned in or accessory to. Whether those who had died before Christ's coming are redeemed the bible does not clearly tell us. Those born after are redeemed only on condition of their faith in the efficacy or the sacrifice offered, and in the truth of the history of Jesus's life. The doctrine of salvation by sacrifice of human life is the doctrine of a barbarous and superstitious age; the outgrowth of a brutal and depraved era. The God who accepts the bloody offering of an innocent victim in lieu of punishing the guilty culprit shows no mercy in sparing the offender; he has already satiated his lust for vengeance on the first object presented to him.

Yet sacrifice is an early and prominent, and, with slight exception, an abiding feature in the Hebrew record—sacrifice of life finds an appreciative acceptance from the Jewish Deity. Cain's offering of fruits is ineffective, but Abel's altar, bearing the firstlings of his flock, and the fat thereof, finds respect in the sight of the Lord. While the face of the earth was disfigured by the rotting dead, after God in his infinite mercy had deluged the world, then it was that the ascending smoke from Noah's burnt sacrifice of bird and beast produced pleasure in heaven, and God himself smelled a sweet savor from the roasted meats. To reach atonement for the past by sacrifice is worse than folly—it is crime. The past can never be recalled, and the only reference to it should be that, by marking its events, we may avoid its evil deeds and improve upon its good ones. For Jesus himself—can man believe in him—in his history contained in anonymous pamphlets uncorroborated by contemporary testimony?—this history, in which, in order to fulfill a prophecy which does not relate to him, his descent from David is demonstrated by tracing through two self-contradictory genealogies the descent of Joseph who was not his father—this history, in which the infinite God grows from babyhood and his cradle through childhood to manhood, as though he were not God at all—this history, full of absurd wonders, devils, magicians, and evil spirits, rather fit for an Arabian Night's legend than the word of God to his people—this history, with its miraculous raisings of the dead to life, disbelieved and contradicted by the people among whom they are alleged to have been performed; but, nevertheless, to be accepted by us to-day with all humility—this history with the Man-God subject to human passions and infirmities, who comes to die, and who prays to his heavenly father (that is, to himself) that he will spare him the bitter cup of death—who is betrayed, having himself, ere he laid the foundations of the world, predestined Judas to betray him, and who dies, being God immortal, crying with his almost dying breath, "My God! my God! why hast thou forsaken me?"

A JAPANESE has a string of names awful to contemplate; for besides the name he receives at birth, he takes a second on attaining his majority, a third at his marriage, a fourth if he be appointed to any public function, a fifth should he rise in rank and dignity, and so on to the last, the name given after death, which is inscribed upon his tomb.

Hygiene.

Diet and Destiny.

BY T. A. BLAND,

What one is physically, depends mainly on what he eats, and what one is physically determines in large measure what he is mentally, morally, socially, executive, and esthetically. Food, therefore, bears a most important relation to character. The unborn infant is nourished, and its whole system is constructed from the food eaten by the mother; and, after birth, the growth during adolescence and repair during adult life are each wholly dependent upon the food one eats.

Through the science of chemistry we have been able to resolve the various articles of food back to their original elements and the tissues of the human body (muscle, gland, bone, brain and nerve,) have also been analyzed. We know, therefore, the relations that the various articles of diet sustain to these tissues. There is no conjecture about it. Heretofore, appetite and experience were the only guides; now science supplements, or should supplement these. Mind, I say it should supplement, but never supplant these old guides.

A generous and varied diet is essential to perfect growth and complete repair of the body. Without this symmetry, strength and vigorous activity are impossible. There are other necessary conditions—as air, light, exercise, temperature, etc., etc.—but food is the most important.

We speak of high-blooded animals and low-blooded. There is as much difference in the blood of men as animals, and this diversity is due to the same causes—namely generous diet and good treatment. Our blooded stock is the offspring of ancestry, which for generations has been well fed and generously cared for; and the rule is, that the noble specimens of men and women we meet with are descended from good ancestry, and have been carefully nurtured.

The Greeks and Romans were once the noblest people on the planet; now they are among the most contemptible. The cowardly thieves that infest the cities and high-ways of Greece to-day are a disgrace to Socrates and Plato; and the swarming lazaroni of Naples and Rome furnish a sad subject for the contemplation of the student of history who is familiar with the glory that once crowned the title of Roman citizen. These countries were once free and fruitful, and their people generously fed, clothed and housed; now they are under the feet of despots, and the masses are half starved, miserably clothed, and scarcely housed at all.

Four thousand years ago China, India and Egypt were grand nations, patrons of philosophy, art and literature, and the masses of the people were noble specimens of the race. Now Egypt (once a garden) is almost a desert, and the few natives that remain are physical dwarfs and mental imbeciles.

China, with her four hundred millions of people, is an object of contempt and pity; and India with an immense population, has been subjugated by a few thousand British soldiers, and to-day ignorance, famine and pestilence are the chief facts connected with her current history.

In the times of the Pharaoh's and before the advent of Joseph (the original Jay Cooke,) with his new system of finance, the people of Egypt were a prosperous agricultural race. His administration of affairs resulted in the monopoly of the land and the enslavement of the people by the king (*vide* the xli. chapter of Genesis,) whose exactions were so heavy that hard work and poor fare was the rule, until the race became dwarfed, and the land impoverished, as we find it to-day.

China's decline is due to the fact that her population is too great for her area of territory, especially under her quack system of agriculture, bad economy, and want of science. Only the wealthy few can have a generously diversified diet, and these show the effects of it. Scarcely is there anywhere a more noble or intellectual class of men than the Mandarins of China. The great majority of the people of China live almost exclusively upon rice.

What more noble race of barbarians than the ancient Irish ever existed, or what more pitiable race is to be found to-day. The history of Erin from the time of St. Patrick's advent in the fourth century, to the date of her subjugation by the British king, three hundred years after, is crowned and crowded with achievements that have rarely been equaled, and never excelled until the art of printing was discovered. Agriculture flourished, art was cultivated, learning was encouraged, and prosperity and happiness prevailed. With the iron heel of British tyranny came also the cruel rule and paralyzing influence of the Catholic priest, who, acting by the authority of the Pope, and aided by the British troops, utterly destroyed all the academies of learning, as well as the churches established by St. Patrick and his disciples, supplanting the simple but sublime religion that he taught by the stupid dogmas of Rome, and then, with an impudence never equaled, adopting Patrick as a Saint of the church that destroyed his, and generously allowing the Irish people to regard him as their patron. The history of Ireland from that date has been the history of gradual degeneracy. Her people have been slaves and they have fared like slaves.

The paupers of London and the agricultural and mining classes of England are all excellent illustrations of my proposition. Nor need we leave the shores of America to find illustrations. They are abundant here in New York, and among the sand hills of South Carolina and Georgia, and the everglades of Florida. The epithet of "poor white trash," applied by the negroes to certain classes in the South, is a most significant one. If the present financial systems continue, and the wealth of the country continues to flow into the coffers of the few, while the many grow poorer from year to year, the history of the nations named may be accepted as the horoscope of America.

The most imminent necessity pressing upon us as a nation is a reform that shall prevent the absorption of the common earnings by the few financial sharpers.

The people must have better food, be better clothed, and better housed, if this nation is to achieve the destiny its friends have predicted for it. The millions that are coming here are from the best and the meanest classes of Europe and Asia. The blood of the first must be preserved in its purity, that of the latter improved. How to do this is the gravest question that now confronts the social scientist and political economist.—*Ladies' Own.*

Communications.

[For the Spiritualist at Work.]

"The Difference."

BY S. MARSHALL.

Reply to W. E. Lukens,

It is remarkable how near we are to the truth and still we do not see it.

Brother Lukens speaks my mind all the way through, his reason acts like a charm and brings things out of its crucible bright and beautiful until he comes to his closing up. I have been astonished often before to hear the reasoning of the materialistic mind, whose reasoning I can listen to and learn wisdom.

They carry you back into the realm of causes and there they drop you, and have the effrontery to tell you, we are lost. Or in other words they tell us there is no organic intelligence invisible to man; there is no power in a spiritual organization to impart intelligence to us.

The blind cannot see! The deaf cannot hear! I feel pity for such, I condemn them not, it is their misfortune.

Your humble servant cannot distinguish one tune from another in ordinary music; it is his misfortune. Some individuals have no more development of the part of the brain which senses spiritual things than I have of music; this is their misfortune; they are to be pitied. I pity my lack of development of music, and hence I feel for others who are only partially developed in the faculties of the brain without which the spirit cannot manifest itself.

There is no doubt that the brain is divided into special faculties and groups, this is too well authenticated to admit of much cavil. The evidence like that which establishes the operations of a spiritual power operating outside of, and independent of man is overwhelming to those whose spirituality is developed and active. But the correct appreciation of evidence depends as much upon the character, or brain power of the juror as it does upon the witness. A witness may give the most direct and conclusive evidence on some abstruse scientific problem before a jury seven-tenths of whom never gave the idea a thought; nor have any development of the specialities of brain whose sense it is to solve such problems. What is the consequence? Why truth and justice are most likely to lose their case!

Again one hundred intelligent men and women may affirm positively before a jury that they saw five spirits—three men and two women—they felt of them, talked with them, sang with them, ate with them, as is stated in the Bible it has been done of old. Now suppose said jury were all as impenetrable to conceptions of things of a spiritual nature as I am oblivious to music, so far as my brain is concerned. Suppose they were all *honest Materialists*; which is no far fetched idea; their faculties which sense spiritual facts were a perfect blank! could they receive that testimony, and weigh it in a true balance? No; their balance is made lop-sided and when they scan it with their reason, noble reason, their spirituality and inspiration which comes through it is all left out of the question, and their decision is totally contrary to the evidence.

And this brings me to the point where Brother Lukens appears to make his fatal error in his criticism of Brother Gardner's sermon.

Brother L. says: "What the Quakers call the light within, is the result of their experience and observation, and is simply their best judgment of what is right. It is indeed an internal light glowing into brightness by the friction of thought."

"But there is no evidence that it is a spark emanating from anything extraneous to man."

While I hold in high respect the reason of the materialistic mind I am obliged to pity their dictatorial style of putting their postulates in many cases.

And I think Brother Lukens will be obliged to reconsider his position if he reads carefully the statements in the same number of the paper containing his article by S. B. B. "Warned by an Angel," and "Saved from Fire and Water" by E. V. W. Wilson says, the spirits told him the boat that he expected to go to Kingston from Toronto on, the next day; was on fire and yet he being desirous to go and his partner more so, he went to the wharf and sprang on board after the boat was in motion, and at that instant a voice said to him "go, stubborn, you will never return."

And with that second powerful warning he instantly sprang on shore and saved his life, for the boat was burned and all on board lost but five souls.

The point I make is this, and I ask Brother L. or any Materialist on the globe to tell us how they explain such facts away or by their theory of no spirit, no light within except "the result of their experience and observation?" Again; if you please, for Spiritualists seek the truth for the truth's sake, inform us how the gentleman whose account of being warned by an angel obtained the information that caused him to immediately set out for home on account of the information thus obtained; news that he had not the slightest knowledge of from "experience and observation" of the death of his mother 500 miles away.

Again, how was he informed that the boy he met in the street had a telegram for him? by "experience and observation?"

If Brother Lukens will rise and explain he will confer a great favor upon millions who believe these things cannot be explained on any philosophy but that of Spiritualism.

Wilmington Del.

It was Goethe who said: "Nothing is more terrible than active ignorance."

[For The Spiritualist at Work.]

"Universal Gravitation" Superseded.

THE SPIRITUALIST AT WORK exemplifies the noble ambition to represent and render the Science of To-day. The extract from Prof. Proctor in the first number, involves the assumption of Universal Gravitation, as announced by that great light of a dark age, the immortal Newton. But the same dark age furnished him no other torch, than that old, old story of "6000 years ago"—creation out of nothing, and then the thing created only finite. So all Matter or the whole Universe could attract together or to the center, and the arbitrary God could set the whole whirling to prevent its all coming together—and that was the whole foundation of the doctrine of Universal Gravitation—Newton coined the whole doctrine out of these premises—out of finite Universe, and the miracle of a kick—out of "6,000 years ago!" But the moment Science proclaimed the Universe infinite, unbounded as Space and filling Space, that moment all Matter could not attract together, both because there was no center to attract to, nor outside to attract to—that moment it pulled as hard one way, as it did another—that moment it did not pull any way, did not pull at all, but Infinity compelled transparent and inevitable Equilibrium! And this is the true Science of to-day, only that we have not yet carried out our own Science, and seen that it is this. And this other development in Nature, this attraction of the Matter of a Nebula into Sun and Planets during such an untold length of time, is not, and has nothing to do with, Newton's Gravity, both because it is not a *perpetual* attraction (but on the contrary, the same Sun and Planets afterward go back to Nebula), and also because it is not *universal*, but on the contrary, the same local result takes place in innumerable different parts of Space, or wherever there is a Star, and then the *infinity* of these Stars compels and constitutes the same Equilibrium!

And now, that Universal Gravitation is this false doctrine (like every other based on that theology), is demonstrated by that very extract in the first number of this paper, for Prof. Proctor says and makes Newton say, that "we are able to give no account whatever" of this force called universal Gravity; but Science now insists that we must give account of *everything*, and itself does give account of all forces, and then if it cannot of this, that is the proof there is none. And Prof. Proctor says (and all the books teach), that Gravity "acts instantaneously," but that in an infinite Universe (now recognized by Science) is a *contradiction*—Gravity could not act to infinity even *forever*, any more than we can think to infinity forever! And both Proctor and Newton speak of force acting "without contact," but there is and can be no *vacuum*, for there cannot be *nothing*, Herbert Spencer says that is unthinkable, and Hegel says "you cannot think nothing, what you do think is something, and then something and nothing are the same," in other words it is all *thing*, it all *touches*, it is everywhere "contact"—and "contact" throughout infinity is Equilibrium again! And this connecting substance between the Stars, though "ether" as so indefinitely rare, yet is the same identical Matter in the Stars, only so incomparably less of it—the eternal and inevitable contradiction of *vacuum*—making the Universe all one thing, and that thing natural, easy and comprehensible, Universal Equilibrium instead of Universal Attraction or Gravitation; and all this is Science to-day, if we will but carry out those two postulates of Science, Infinity, and Correlation and Conservation of Forces. If Sir Isaac Newton were alive, his transcendent genius would be first to detect and expose his former error; and it is no mean argument in favor of "spirits," that they so often and persistently, deny and denounce this doctrine of Gravity.

JOSEPH TREAT.

New York, June 19, 1874.

OLD as geology represents the world to be it still more clearly shows its youth; and the philosopher calmly waits for its improvement as an intelligent parent does for that of his child.

WM. DENTON.

Pleasant Voices.

We cheerfully lay before our readers some of the letters we have received from friends in various part of the country since our first number has been seen. We must acknowledge such kind and cheering words are very grateful to our feelings, and encourage us to press bravely on in the work we have undertaken.

JOHN S. CRUM, Vienna, Ill., writes: Here is four dollars for the THE SPIRITUALIST AT WORK, and THE TRUTH SEEKER. Go on in the cause of liberty and light. The whole foundation of old fossilized orthodoxy to-day is ignorance, superstition and dogmatic oppression. Yours for truth, light and liberty,

C. B. PECKHAM, Newport, R. I. writes: I have just finished reading No. 1 of THE SPIRITUALIST AT WORK, which I obtained at the news-depot. It is admirable in every respect. I shall do all I can to extend its circulation, I shall also continue to take THE TRUTH SEEKER with which I am very much pleased.

WM. H. GIBBS, Rochester, N. Y. writes: I have received the first number of your paper and like it very much.

L. B. AVERILL, Mansfield, Vt. writes: I have received a copy of THE SPIRITUALIST AT WORK, and wish to become a subscriber, I have been a believer in spiritual manifestations for twelve or fifteen years, and approve of all publications that spread the light and disperse darkness and error.

R. W. PARK, Waco, Texas, writes: I have received your first number of THE SPIRITUALIST AT WORK, and I am much pleased with it. Success to you. For the enclosed remittance send me THE SPIRITUALIST AT WORK and THE TRUTH SEEKER.

S. M. BALDWIN Washington, D. C. writes: It really lifts one up to pursue such a high-toned paper as yours, and the coming "peace on earth and good will to man" may be realized in the life time of some of us if such sheets as yours are scattered abundantly over the land.

E. G. SMITH, Corning, N. Y., writes: I shall do what I can to enlarge the circulation of your excellent paper in this locality.

S. R. FOWLER, Circleville, O., writes: I have received your first number and though I take several Spiritualistic paper yours seems to come up so completely to my idea of a good paper, I must patronize you. Such papers are just what the bound world needs. I wish you great success.

LUIGIO SMITH, Brownsville, Vt. writes: Thanks for a specimen number of your paper. Have read it and like it. E. V. Wilson and Farmer Mary are old friends of mine; made so by former writings of E. V. W. in the R. P. Journal. I must certainly try your new paper for a while at any rate. With best wishes for its success, I remain your friend.

MRS. MARY PARKHURST, Rochester, N. Y., writes: I have received several numbers of your very handsome and readable paper, which I handed around amongst my friends and all are so well pleased with it I have succeeded in getting up a club of six with prospects of getting more soon. The times are hard now and many would like to take it if they had the means to spare. I think I will, however, be able to send you more names.

A. F. SMITH, Colorado Springs, Col., writes: Heartily sympathizing with you and your associate in your efforts to spread liberal ideas I enclose \$3 for which please send me THE SPIRITUALIST AT WORK and THE TRUTH SEEKER. I think I shall be a permanent subscriber.

J. CLEMENSON, Los Angeles, Cal., writes: A few days ago I received your initial number. I have read it over carefully and like its tone very much: it seems to have the true ring. I am an old man seventy-six years of age—have been a Spiritualist twenty years, and have been during that time a constant subscriber to some leading Spiritualist paper, and for the past four or five years have taken the R. P. Journal. I have received much instruction and edification from it, and some things not so pleasant. I do not like the spirit of vituperation that is sometimes so bitterly expressed. I do not think a true fraternal spirit is manifested by criminations and recriminations, nor can I think that ought to be the occupation of a good Spiritualist. * * * I am an advocate of woman's rights, but not in sexual promiscuity. The explanation of E. V. Wilson in your first number suits my mind exactly. I am glad to see his department in THE SPIRITUALIST AT WORK. I have long wished to hear from him. I could not bring myself to believe he was the vile creature a certain paper represented him to be, and I am satisfied the charges are false.

H. SNOW, San Francisco, Cal., writes: I have seen some sample copies of your paper, and like the looks of it and the tone of it. Please send me ten copies of each issue, and if you will send some extra ones for distribution I will place them where they will do good.

E. W. HUNTINGTON, Charleston Ill., writes: I have received your first number, and am very well pleased with it. I shall make an

effort to send you a few names as subscribers.

Mrs. M. P. HENDERSON, Aubrey, Kans., writes: I have received your first number. Please continue it. My sons are much pleased with it. They have heard Bro. E. V. Wilson and wish to sustain the true worker. We do not believe in promiscuity, and can imagine nothing that would bring so much harm to humanity as we believe that would. I will try and get up a club for your excellent paper.

HELEN E. HOWARD, Volo, Ill., writes: Enclosed find three dollars for THE SPIRITUALIST AT WORK with the best wishes of one who is in favor of progression. May the good seed you are sowing bear much good fruit.

CHARLES COWGILL, Franklin, Pa., writes: Enclosed I send you money order for three dollars for THE SPIRITUALIST AT WORK. I have received the first numbers and must say I like it well. I am also a subscriber to THE TRUTH SEEKER and esteem it highly.

OSBORN BARBER, Woodstock, Ill., writes: I have received your first number and like it much. Enclosed I send three dollars for it one year.

A. B. CHURCH, Columbus, Ind., writes: Such wide awake papers as THE SPIRITUALIST AT WORK and THE TRUTH SEEKER must be sustained and though I am taking more papers than I can find time to read, I do not wish to be without them. Find enclosed the subscription price of the two.

DR. C. D. GRIMES, Kalamago, Mich., writes: I am much pleased with the appearance of your paper, and think I shall be able to do something for it and render you some assistance. I rejoice to see it and hail it as a welcome messenger and a harbinger of peace and greater progress. May THE SPIRITUALIST AT WORK live to exert a power and influence in the land.

HATTIE E. CARR, Providence, R. I., writes: I entertain the kindest wishes for the prosperity of your new undertaking. May the angels be with you and bless you.

E. P. WICKERSHAM, Summitville, Iowa, writes: Some one sent me your paper. I am pleased with it and must have it. Please find pay enclosed. I am tired of the bitter, relentless spirit of the R. P. J. I hope you will not follow that course.

Kind Notices of the Press.

It is very agreeable in starting such an enterprise as the publication of a paper like this, to receive congratulations and friendly greetings of contemporaries.

With gratitude we acknowledge the kind reception we have thus far met with from the Liberal and Spiritual press.

The Banner of Light, that ever reliable organ of Spiritualism, thus speaks of us: "THE SPIRITUALIST AT WORK, is the title of a new paper, published in New York, by D. M. Bennett and E. V. Wilson. It is 16mo, four columns to the page.

In his Salutatory Mr. Wilson uses this language:

"We come before you in the columns of THE SPIRITUALIST AT WORK, in defense, first, of Spiritualism; second, true manhood and womanhood; third, a life of virtue and the defense of the monogamic laws of marriage under just legal restrictions. We shall oppose lust, concubinage, promiscuity of the sexes, harlotry and all other forms of immorality; we shall stand by the right and oppose error wherever we find it."

"So far, so good"—such a platform is a good one, and should meet favor from a generous public. We welcome to the ranks our new coadjutor."

The Boston Investigator, that veteran advocate of Free Thought and Liberal Sentiments thus speaks of us:

"THE SPIRITUALIST AT WORK, is the name of a large 16 page paper, just commenced in New York, by Messrs. D. M. Bennett and E. V. Wilson. It makes a neat appearance and is devoted to the Best Interests of Humanity and Progression Here and Hereafter. With the exception of the last word it is devoted to excellent objects and so far we wish it success. As for 'hereafter' since that is something unknowable and unknown, we have nothing to say and besides THE SPIRITUALIST AT WORK here will probably have as much as it can attend to while there are so many Christians about."

Woodhull and Claflin's Weekly thus notices us:

THE SPIRITUALIST AT WORK.

"We are glad to welcome the advent of a Spiritualistic paper bearing the above name. It is a quarto of 16 pages, published in New York, by D. M. Bennett and E. V. Wilson. The number before us is full of excellent matter that will attract the attention of readers and will repay perusal. The Phenomenal and Intellectual aspects of Spiritualism are well attended to, and some of the reforms of the day (prominent among which is Woman's Right to the Ballot), are ably discussed in its columns. Probably the position it desires to occupy is an intermediate one between conservatism and radicalism, we do not know that such is the intent, but merely surmise that such may be the case from the contents of the paper before us. We have no doubt but it

will well merit the motto it has selected, and proved to the world that it is devoted to the best interests of Humanity and to Progression here and hereafter."

The Champion of Humanity also gives us a kindly greeting and wishes us a full meed of success in our undertaking.

The Union City (Ind.) Times thus notices us: THE SPIRITUALIST AT WORK. We have 'The Christian at Work,' which, by the way, is one of the best religious periodicals of the land, both in manner and spirit; and now comes THE SPIRITUALIST AT WORK equally attractive in its mechanical get up, of about the same proportions and judging from the first number which has just appeared on our table, quite as ably edited and is destined to become equally popular in an entirely different field of labor.

Let us hail with joy and gladness the harbinger of a brighter era, when doubt and distrust of a life beyond the tomb shall be dispelled, and when humanity shall come forth clothed in a visible immortality. As such we bid the new paper God speed. If truth be its aim and the dethronement of error, even failure will be honorable, and its work "shall be bread cast upon the waters."

Other papers have made friendly notices of us, and we sincerely return thanks to all who speak kindly and feel kindly toward us.

There is one Spiritual paper published in the West, that has no kind word for us, and has not mentioned us in its columns since our advent, but from private letters from its owner and the persistent malice with which it pursues one of the Editors of this sheet, we well know it entertains no kind feeling toward us.

It predicts our "career will be a short one, and our failure certain." Probably "the wish is father to the thought." It may be our career is not to be long, but we shall endeavor to make it both long and useful, and it depends very much upon our friends how this shall be. If the honest, truth loving people of the country are with us, we can put up with a little petty spite, unfriendliness and ill will.

Facts and Phenomena.

Mediumship of a Baby.

The Medium and Daybreak (London, Eng.) of May 8, 1874, contains the following account of the wonderful mediumship of the infant son of Mr. and Mrs. Jencken. It will be remembered that Mrs. Jencken was Miss Kate Fox, one of the celebrated sisters through whom Spiritualism was first introduced into this country. The Medium contains on its title page a fac simile of a communication given through the child.

"I love this little child, God bless him, advise his father to go back to London on Monday by all means. Susan."

The above sentence was written through the hand of the infant boy of Mr. and Mrs. Jencken, aged five months and fifteen days, on the 6th day of March, 1874, at Landsdowne Terrace East, Western road Brighton, by an invisible agency, in our presence, the pencil used having been placed in the right hand of the infant by invisible means.

Witness the hand of the parties present March 6, 1874.

J. WASON,
K. F. JENCKEN.

The X mark of Mrs. McCarthy the nurse who held the child.

The baby medium, through whom this writing was given, was born on the 19th of September, 1873. Of a sensitive and delicate organization great difficulty was found in preventing the life-cord snapping during the first few weeks of his existence. Care and a good nurse, however, saved the little fellow, who is now a healthy, blue-eyed baby, with a singularly well formed head and large forehead.

Six weeks after his advent the wet nurse complained of constant noises resembling gentle knocks or taps. These were at first attributed to rats or mice; finally the truth could not be resisted and the gentle rappings on the doors of the wardrobe, on the iron head-rail of the bedstead were admitted to be by unseen beings. On the 10th of November last Mr. Jencken desirous of testing the fact of the medical powers of his boy, obtained distinct raps and messages, holding his little boy to a small round pedestal table. Soon afterward the alarmed nurse related how luminous hands had been seen by her making passes over the baby; the rappings increasing in intensity; shadowy forms had likewise been seen moving from the hearth to the bed. A whistling sound then attracted attention; whispered words and other mysterious manifestations were observed. On one occasion during the absence of Mrs. Jencken, a spirit-form opened the door of the nursery, entered and left the room almost immediately, quietly gazing at the little boy with luminous eyes.

During the month of December small articles were frequently taken from the nurse. On

one occasion a shadowy form appeared bending over the bed on which the nurse and baby were lying. Terribly frightened the nurse grasped the child to leave the room, soft echoes, however, warned her not to fear.

On the 16th December, shortly after Mrs. Jencken's arrival at Brighton the little fellow uttered his first spoken words—"Mama, darling mama"—much to the alarm of the nurse. On the 2d of February, the little fellow was carried by a spirit-form from the nursery, on the same landing to the door of the drawing-room when Mrs. Jencken, who had been impressed to go to the door and receive him in her arms. A half-suppressed cry of anguish from her informed Mr. J. Wason and Mr. Jencken what had happened. On entering the bed-room the nurse was found asleep on the bed. During the whole of this time the rapping continued. On one occasion a halo of light was observed to surround the baby's head, finally enveloping his whole form. On this occasion clear luminous rays of light were noticed to stream from the eyes of the baby. On the 6th of March he wrote for the first time. This was done in the presence of Mr. Wason whose account is now published. A few days subsequently, two sentences were written by the baby medium under the following circumstances: Mr. and Mrs. Jencken were seated at the dinner table, the nurse with the baby occupying an arm-chair some eight or ten feet off. Suddenly a pencil was seen between the fingers of his hand. "Ah, he is going to write," exclaimed Mrs. Jencken, and placed a sheet of paper on the nurse's knee; his tiny hand then moved rapidly and wrote the words:

"I love this little boy, God bless his mama,"
J. B. T.
"I am happy,"

Shortly afterwards the pencil was again placed in his hand by an invisible agency, a sheet of paper fluttered through the room and settled on the nurse's knee; the little fellow then wrote:

"I love my grandmama—" signing the paper with a mark the late Dr. Jencken used to employ when on earth. The paper and pencil were then jerked into the middle of the room. Since then owing to Mr. Jencken's strong objections to any tests being applied, no further writings have been obtained. The rappings, however, continue, so also that strange luminosity of the eyes, so intense at times as to alarm his mother and the nurse. Numerous letters have been received by Mr. Jencken from different parts of England, Holland, Russia and other places, asking him to test this marvelous power of his little boy, who, not six months old, has written messages but to all these applications the answer has been a polite refusal, the medical gentleman attendant having warned the parents against any trial of strength of this singularly gifted child.

In conclusion, we may repeat the prophecy respecting this boy which prediction was spelled out at the house of Mr. H. G. Townsend of New York, some five years ago, the message received there being to this effect; that Kate Fox would go to Europe, marry, give birth to a child whose medial powers would be unexcelled; so great indeed would they be, that compared to her child the mother would be a mere cypher. Jocosely for years afterward Kate Fox was called, "the cypher" in the house of Mr. Townsend. Thus far this prediction has been verified. If this little fellow be allowed by Providence to attain to years of maturity, he may perhaps verify all that the spiritual beings who foretold his birth within ten hours of its occurrence, have foreshadowed.

J. WASON, Solicitor,
Wason Buildings, Liverpool.

NOTE.—Owing to its length we have given only a part of Mr. Wason's article. "Susan" was Mr. Wason's wife, and the pertinency of the advice in the message consisted in the fact that the air of Brighton, whither Mrs. Jencken and the babe had been taken for their health did not agree with Mr. Jencken and the daily journey to London still further impaired his health—hence the advice.

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THE FRATERNITY AGRICULTURAL AND INDUSTRIAL COLONY is an Association of working people, whose object and purpose is to found and establish themselves as an INDUSTRIAL COLONY, where, by co-operative labor and honest dealings, they may secure to themselves the just rewards of their industry, and place them beyond the influence of financial derangement, and the avarice of speculators and middlemen. The location of the Colony is to be in Chili, S. A., between 35° and 40° south latitude.

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Science.

[Continued from our last.]

A Study of the Sun.

BY PROF. R. A. PROCTOR.

But now let us pass from the question of the sun's might to its heat and light. The sun is the source of all these forms of light and life which exist upon the earth. That is no idle dream. Every form of force upon the earth, every action that we perform, all the forms of energy we know of, even the very thoughts we think, may be said to come from the sun. It is by the sun's heat that life is maintained upon the earth.

And now as to the quantity of that heat. Sir John Herschel in the South of Africa made experiments to determine the actual quantity of heat that is received from the sun. The heat there was so great that at the depth of four inches below the sand the thermometer rose to 160°. He was able to cook a steak by placing it in a box covered with glass, and that inside another box with a glass cover; and to boil eggs hard. He made experiments, and found in the first place about one-fourth of the sun's light and heat were cut off at midday by the air, and taking that into account, and making the requisite calculation for a large extent of surface, he found the quantity of the sun's heat that fell on an area of one square mile would be sufficient to melt in a single hour 26,000 tons of ice. Well, now that is merely the quantity received by a square mile of the earth's surface. But the earth presents to the sun a surface (regarding her for a moment as a flat disk) 50,000,000 square miles in extent. And then how small is the quantity of the sun's light and heat that this earth actually captures. You have only to consider how small the sun looks in the heavens, and consider how small our earth would look beside him, with this small diameter compared with his, of one inch to three yards, and you can see how small a proportion of the sun's heat we capture. By a calculation which can be readily made, it is found that only the 2,000,000,000th part or less than that proportion, of the sun's heat is captured by the earth; and all the planets together receive only one 227,000,000th part of the sun's heat. Here is another mystery the study of astronomy presents. Only one part in 227,000,000 parts appears to be applied to any useful purpose, and the rest seems wasted. It is not for us to judge of the operations of Nature. But here at any rate do we seem to find a confirmation of the saying of the atheist that sounds so strange to us, that "Nature in filling a wine-glass upsets a gallon." There is the sun's heat being continually sent forth, and only the 227,000,000th part received. Only imagine a merchant who spent large sums of money, and who employed only one cent usefully for every \$2,000,000 of his income. And that is what the sun appears to be continually doing. The actual admission of solar light and heat corresponds to what would be obtained if on every square yard of the sun's surface six tons of coal were consumed every hour. In every second the sun gives out as much heat as would be given out by burning 11,600,000,000,000 tons; and this earth on which we live, if its whole surface were glowing with the same heat as the sun, would give out in every second the same amount of heat that would be given by burning up 1,000,000,000,000 tons of coal. One million million tons of coal in every second of time—a globe only as large as our earth! while the sun, the great center of our system, gives out every second an amount of heat that would be given out by burning 11,600,000,000,000,000 tons of coal, or about eight times the whole supply of coal supposed to exist in this earth. In every second the sun gives out the whole supply of that coal which we look at as inexhaustible, but which we are consuming at such a rate that in 3,000 or 4,000 years hence there can be but little doubt the coal will be exhausted upon the earth.

THE SUN'S SPOTS.

Now, we have to consider what the telescope and other instruments of research

tell us about the globe. We have seen its size, its mass, what a wonderful amount of light and heat it gives; and now we have to consider what the telescope tells us. I need not go over the aeries of researches by which the aspect of the sun has been studied; but I will only remark that if Galileo and the others who have studied the sun—if they had but known, as we know, how much we owe to the sun—they would with a hundred-fold degree of interest have studied that wonderful orb. At the beginning of their research they found the sun's surface marked from time to time with large spots.

It was discovered early that these spots were actually attached to the surface of the sun, that they are carried round, that the sun's globe revolves in about twenty-five of our days, carrying these spots along with it. Other features were soon recognized in these spots. We will have the second of these diagrams shown, in which you will have a larger picture of these spots, and other pictures will show you what will afterward be presented on a large scale—the appearance of bright spots around the spots called faculæ. These spots are not uniform in color, and have an outer fringe, while inside there is a dark spot which the first observers thought was actually black. But no part of the sun's surface, so far as we know, would seem to be actually black. Certain of the bright spots are strained into white bright streaks, surrounding the spot, and when the lantern is used you will find clear views of that phenomena will be presented. We will next have a picture of the sun's spots presented, and afterward the photographic picture of the spots brought before you. There is one other picture, which like the last, was taken at the Cambridge Observatory, and shows the features of these spots. They are well defined. The outer outline of the spot is sharply defined, and the outline of the central spot is well marked, and then there are white streaks from the central part towards the surrounding portion. All that surrounding portion, especially near the edge of the spot, is, on the sun, brighter than the rest of the sun's surface. Now we will have the room darkened, and these things will be shown to you by photographs taken by Mr. Rutherford. You will see by these various spots, and you will have the assurance that you are not looking at a picture taken by the hand of man, but sun-painted, in which all the features were actually existing on the surface of the sun at the time; and meantime we will pass on to the consideration of various features that will have to be presented.

In this diagram you will perceive that the central part is surrounded by whitish streaks, called the faculæ, and you will recognize on the border of the sun's disk mottled markings, the first sign of the complexity of the solar surface. That is a feature which can be recognized in a telescope of three inches in aperture. We will have another of those pictures brought on the scene, differing from the last in the fact of there are spots of considerable size on this view of the sun. These spots are sun-painted and actual pictures of the spots themselves. You can recognize the half shadow boundary, and the greater brightness of the interior part—the mottled part, the border, and the bright facular streaks. But now we will have pictures of one and the same spot in various stages of its progress, and you will recognize the evidence by which Dr. Wilson of Glasgow in 1776 recognized the fact that spots are depressions below the surface of the sun.

PECULIARITIES OF THE SPOTS.

Here are various pictures of the same spot. They are all numbered, and you will see, first of all, the spots appearing on the edge of the sun, and you are able to look on the further half shadow part of that spot, and it would seem as if you were looking on the edge. The half shadow part around the dark region becomes more and more uniform in breadth. You see the shape of the spot, and the formation across it of a streak of bright light, and you see it gradually changes in shape. All these spots are actually sun-painted, and you will recognize the fact that you are looking on the actual economy of the solar

surface, able to review some of the processes really taking place there. You may not be able to find an explanation of these changes of form. They remain still a mystery of astronomy. The processes are continually taking place, although the sun looks so calm and still. I have spoken of the irregularity of the sun's surface, and we will now have a picture showing that irregularity on a larger scale. Father Secchi took a picture of one of those faculæ. If you look on the surrounding part as representing the general surface of the sun, you will see that the faculæ are very large, and distinguished from the rest by their brightness. The irregularities around the faculæ are not the rough mottling, but a feature more delicate. This was recognized by Herschel, and called by him the corrugation. He compared it to the irregularity of the surface of an orange.

Now you have another picture showing the same corrugations, the whole picture being devoted to that one feature. There are the corrugations, and you see them surrounding a small spot without a penumbra. Now you can recognize the justice of Herschel's description. These corrugations have given rise to a great deal of study in late times. You can recognize the central part of these corrugations as bright granules, but in preference I will use the term "rice grains," because Prof. Langley has found it convenient to distinguish the rice grains from still smaller spots to which the name of granules has been given by him.

The picture next to be shown will indicate the rice-grains, which are not so delicate as those Prof. Langley has discovered. Dr. Huggins in England has taken the picture, and from its regular aspect it has been called Dr. Huggins's floor cloth. Still I have very little doubt that he perceived these general features. You can see the general darkness of that portion where granules are few. These dark regions are the dark parts of that mottling which is seen in smaller telescopes. These rice-grains are not in reality small, although they look small in the telescope. Their length is about 600 or 700 miles, and the breadth about 300 miles; in other words, they are about as large as Great Britain. [Laughter.] The study of these objects led to a very singular theory. It was thought by one gentleman from the aspect of the spots that the sun is surrounded by double coating, the outer giving light, the inner coating only able to reflect that light, but with no power of its own to give light, and that when the inner coating is broken you see through the dark surface of the sun, and that surface may be so slightly illuminated and heated by surrounding cloud layers, that life may be possible there, Sir John Herschel said that whatever view we might form about these rice-grains, it was certain the greater part of the light and heat of the sun comes from them, and he thought that vital energy in living organism might be the secret of that light; that, because vitality is connected with electricity, and electricity with light, some of these spots, of 600 miles long by 300 mile wide, might be living creatures!

[To be continued.]

Physiology.

NERVOUS FORCE.

BY BROWN SEQUARD.

The various effects produced by nervous force are certainly, even for persons who have nothing whatever to do with medicine, full of interest, and I may say full of importance. I will go further. I have no doubt that persons who have not at all engaged in the medical profession could do more perhaps than physicians, in regard to discovering certain of the peculiarities of nervous force. Physicians unfortunately—I speak of myself as well of others—are biased. Their bias prevents progress. They have received an education which gives them certain notions, that prevent a free examination of certain questions. The unbiased minds of persons who have not studied medicine, or who, if they have studied the foundations of it, have not engaged in the practice of the profession, permit them to investigate and discover. Perhaps as a result of the lecture that I shall deliver here, it will be given to some of you to push forward discoveries in that line.

Before entering into the proper subject of this lecture it is essential to pass in review

some of the elementary questions of physiology. I shall do it very rapidly. There are two elements in the nervous system which are united together, but which are, however, absolutely distinct, the one from the other. One consists in the nerve cell, which you see represented on the board. I have made it nearly round, but it is very rarely that it is so. That cell has starting from it a number of filaments. In the spinal cord and in the brain those cells generally have one element entirely different from the others, and that element is similar to the other element we find in the nervous system; that is, fibers and the cells, with their prolongations. What becomes of those prolongations is not known, and it may perhaps remain always unknown to us in this world. It is to be feared that the power of our microscopes will remain pretty nearly what it is, and if that be the case, then we shall never know much more as regards the ramification of those fibers. But the remarkable point of which I have not yet spoken, and which you ought to keep in mind, is that the fibers of the nervous system are united with those cells. Within the nervous centers, that is, the brain and spinal cord, there is but one of those fibers united with cells. In other parts of the body there are cells which have two real fibers starting from them besides the ramifications.

A DEATH-BLOW TO ANIMAL MAGNETISM.

Now the nervous force is produced in those elements of the nervous system. I have no need, of course, to give a definition of nervous force, as you will perhaps prefer to call it. It is that force which manifests itself in nervous actions. The nerve force belongs only to the elements I have described. Are there any instances in which we can find nervous force without the existence of those two elements? This question is now decided in this way. There are animals in which, and there are circumstances in which, the nervous tissue does not exist evidently, in the way I have described and still there is a nervous force; so that it appears that nervous force can exist without the nervous elements. There are conditions, especially in monsters, where the spinal cord, instead of being organized, is a fluid in which elements resembling those of the nervous action, and therefore, nervous force. In some low forms there are also tissues which do not represent all the known elements, of the nervous system, but in which, nevertheless, there is nervous action, and therefore nervous force. A professional friend in Paris has shown that there are certain instances of disease in man in which the nervous system is so transformed that it is hardly recognizable, and yet there is every probability that it acted, and that nervous force was manifested.

But the great question is not there. The great question is, whether the boundaries of the nervous system are also the boundaries in health of that nervous force. In other words, can the nervous force spring out of the nervous system to produce some action? As regards this, I may say that there are no facts to prove it. You can easily understand that if I am right, this is a death-blow to what is called animal magnetism. But this is a point that we will debate more at length by and by. All I wish to say in this introductory lecture on this point is that there is no likelihood at all that nervous force can get away from the limits which are constituted by nervous tissue. There is no question, however that nervous force can manifest itself outside of the boundaries of the nervous system; but it manifests itself oftener after having been transformed into another force. It is well known that nervous force is transformed into motor force. This I am doing at present. It is owing to motor force that I have any voice at present. This transformation into motor force takes place at every moment of our lives. Other transformations are also of great interest. You well know that there are fishes that possess an electric apparatus. In them the nerves which go to the electric apparatus are enormous. And those nerves convey nervous force, and not electricity. As soon as the nervous force is felt in that electric apparatus, electricity is evolved. Electricity is a transformation in that case of nervous force, just as we know that heat can be transformed into electricity or electricity into heat, heat into motion, and motion into heat, &c. There are animals which are phosphorescent, and which are so under an act of their wills, so far as we can judge, and under the influence of the nervous system; so that light also can be evolved as a transformation of nervous force. There are cases of consumption in which light has come from the lungs. The fact has been pointed out by Sir Henry Marsh and other physicians. The light appears not only at the head of the patient, but it may be radiated into the room. It has been considered that the light was only a peculiar effect of the mucus that came from the lungs of the patient. It is not likely that this is the case, because mucus in greater quantity is evolved, and all sorts of mucus, from the chests of people every day, without any such phenomenon. I have read the history of each individual case of the kind so far as I have been able to get it, and in every one of the cases the patients, I find, were in a terrible state of nervousness so that I cannot but believe that the production of light was, in a measure at least, owing to the transformation of nervous force.

HEAT, ELECTRICITY, AND NERVOUS FORCE.

There are great transformations also of another kind. You well know that nutrition,

which implies chemical change in our system, as well as secretion, which also requires chemical change, may take place under the influence of the nervous system. I shall show this more fully in a subsequent lecture. When this transformation occurs, it is quite evident that it is the nervous force that has been transformed into a chemical agent.

Is nervous force ever transformed into heat? There is no doubt whatever that heat is evolved from our system, and in a great measure owing to the action of nervous force; but the question is whether that transformation is an immediate one or whether it goes through other transformations. This is a point which it would be very interesting to determine, but which at the present state of our knowledge is not yet ascertained.

Now that we have passed in review all those facts showing that the nervous force can be transformed into the other forces of nature that we know, almost all of them, the question arises, "Can all the forces of nature be transformed into nervous force?" This is one of the greatest questions that we could undertake to consider. Unfortunately, the elements we have for solving it are as yet very few. We do not know positively yet—at any rate I do not know, and I have read considerably to find if the question is solved—we do not know positively yet whether electricity can be transformed into nervous force. You can easily understand that if it were possible to have such a transformation, a great many weak people would receive manifest advantage in being galvanized. Therefore the question is of great importance. There is no doubt at all, for this has been established by a good many experimenters, that the elements of the nervous system benefit in their nutrition under the influence of electricity and galvanism; but a direct transformation of electricity into nervous force is not yet proved.

As regards light very little is known. You well know that nervous disturbance will come from the action of light. There is no doubt whatever about it. Light is certainly a very powerful agent and a most useful one. Indeed it is rather too much forgotten that light is almost essential to life; but we do not know if there is any direct transformation of light into nervous force. It seems to be so in the retina; but I cannot employ any other phrase than the phrase "it seems to be." It would not appear to be difficult to solve the question by experiment, and a solution would be of considerable importance.

There are other forces which certainly are transformed into nervous force. There is no doubt as regards motion. Motion increases nervous force in the limb without the least doubt. What the French call *massage*, which is shampooing, pounding or kneading of the flesh, increases nervous force without doubt. But there is still some little doubt whether it is not through an improvement of nutrition, through a chemical change, that the influence takes place.

There are other forces, heat, for instance, which perhaps are transformed into nervous force. The application of heat to children is exceedingly useful to help their development. If the air they breathe is cool, and heat is applied to their limbs, but not so much to the body they certainly grow faster. There is no question that in northern climes, children who are not well clad and are not well cared for in regard to the heat surrounding their body, do not grow so well as children who are submitted to the influence of heat. There is one thing which in this country especially is most hurtful and dangerous, and that is heat applied to the lungs. It is perfectly well-known that the mortality of children in this country is enormous in the Summer months, and that chiefly through the influence of heat on the lungs and on the belly. Digestion and respiration are disturbed, and death comes, as you know, too frequently. More care could easily be attained in that respect, and it may be that I shall have a chance to speak of it in one of the last lectures of this course.

[To be continued.]

PRINCIPLES AND CONSTITUTION
OF THE
NATIONAL LEAGUE
OF THE
UNITED STATES.

Whoever lives and works to benefit humanity walks the road to happiness and to Heaven.

PREAMBLE.

Whereas: There is need of reform and purification of the laws of our government and the administration thereof, and necessity to promote the welfare of our people and nation, for active measures against the evils that have taken root and grown into the body moral, social and political of our country; and

Whereas: All laws pertaining to citizenship should be uniform throughout the United States; and the election of President and Vice President of the United States, should be by a direct vote of the people;

and all public officials should be chosen in view of fitness and competency; and prompt punishment should follow all violation of public trust; and

Whereas: Woman should have her rights of citizenship, both social and political; and marriage must be held under the guardianship of civil law for the safety of society; and

Whereas: Government should use all legitimate power to secure the universal education of the people; and entirely separate Church and State; and prohibit the use of public property in the interest of any sect or religion, and also prohibit the exemption from taxation the property of such organizations; and

Whereas: Government has the right to prohibit the sale of intoxicating drinks and should use all constitutional means to secure that end; and

Whereas: Government should oppose oppressive monopolies;

Therefore, We, the members of the National League of the United States, dedicate ourselves to the work of Reform by all reasonable effort, all conduct and conversation, and hereby submit a Constitution to secure the co-operation of our countrymen and women for the furtherance of this work.

CONSTITUTION.

ARTICLE 1. The National League shall be composed of the Grand Council, Subordinate Local Leagues and officers appointed by the Grand Council, or by its Executive Boards.

ARTICLE 2.—The object of the National League shall be to secure good government (Local, State and Federal), to secure and protect the equal legal and political rights of all citizens, male and female; and to advance human interests and general prosperity by the promotion of Morality, Education, Temperance, and Humanity in Social relations, and in making and enforcing laws.

ARTICLE 3.—The National League shall appoint a Grand Council, which shall be composed of three Executive Boards and a General Agent. Each Board shall consist of nine members, being the Board of Directors, Board of Publication, and Board of Finance. They will be subject to the Constitution and Laws of the Grand Council, and at the annual meeting shall each make a detailed report to the Grand Council of their doings and expenditures for the preceding year. The General Agent will countersign the Charters, orders, drafts and other documents from any Board before such have validity.

ARTICLE 4.—The Grand Council shall have absolute power to regulate the granting and withdrawal of Charters for Local Leagues, and to regulate and direct them also to prescribe the duties of Executive Boards or other offices of the National League in accordance with this Constitution, which after adoption by the present Grand Council, shall not be altered or amended, except at a meeting properly called, of the Grand Council, and due notice having been given, at a regular meeting prior to such contemplated action of the Grand Council, that action would be taken to alter or amend the Constitution.

ARTICLE 5.—The revenues of the Grand Council shall be derived from donations, from fees for Local League Charters, and the two-thirds of all Local League receipts for initiations or dues.

ARTICLE 6.—The present Grand Council being temporary and organizing in its character and functions will, with its Executive Boards be located in New York city, meeting as often as it wishes, and holding official control of the National League until the members of the next Grand Council are chosen by the different Local Leagues, and organize as a Grand Council at some time and place designated previously by the outgoing Grand Council.

ARTICLE 7.—The Grand Council shall fix the salary of the General Agent who shall devote his whole time to the advancement of the National League. It shall also fix the length of his time of office and shall investigate his conduct during each year.

ARTICLE 8.—The members of the Executive Boards shall be elected three for one

year, three for two years, and three for three years, at the first election. At every succeeding annual election, three members of each Board shall be elected for three years. One person shall not be a member of two Boards. When a vacancy occurs in any Board it shall be filled by an appointment for the balance of the term, by the Board in which the vacancy occurs, said appointment to continue until the next meeting of the Grand Council, when that body will fill said vacancy. For misconduct or incompetency any member of any Board may be tried before a commission appointed by the Grand Council, and the decision of such commission shall be absolute and not subject to any action of the Grand Council upon its determination.

ARTICLE 9.—Any five or more persons may apply as charter members for a Charter to institute a Local League, auxiliary and subordinate to the Grand Council of the National League.

ARTICLE 10.—When a Charter is granted and received by the applicants, they will organize under it their Local League, by electing a President, Vice President, Treasurer, Recording Secretary, Corresponding Secretary, Agent and Warden; and the Agent will report to the general Agent of the National League, the names of the persons so chosen as officers of the Local League.

ARTICLE 11.—Each Local League shall prescribe its own regulations for its proceedings, opening and closing of meetings, duties of members, initiation fees, weekly dues, form of initiation and regulations for the government of such League, unless such matters in any respect violate the Rules of the Grand Council.

S. B. BRITTON, President,
MARY A. NEWTON, Secretary,
HENRY J. NEWTON, Treasurer and
Ch. Board of Finance.

The Gods and Other Lectures.

BY ROBERT G. INGERSOLL, Peoria, Ill.

Col. R. G. Ingersoll is one of the boldest and clearest thinkers of the age, and as an orator, he has few rivals, and no superiors in America.

The book before us is therefore a work of great merit. It is full of the most radical and advanced thought, clothed in robes of purest eloquence. It consists of five distinct lectures, delivered at different places and on different occasions. 1. The Gods. 2. Humboldt. 3. Thomas Paine. 4. Individuality. 5. Heretics and Heresies, the whole making a volume of 209 pages.

There is no better way-mark of progress than the increasing tolerance of the Church, the governments and the people toward the world's thinkers. Before Luther, death at the stake was the penalty for the utterance of a thought or an opinion that contravened the creed of the Church.

A century and a half ago, the penalty for saying Jesus Christ was not the Son God, was death; or to deny the Trinity, was a crime punished with death in portions of America.

Three-quarters of a century ago, a New Jersey mob, prompted by the clergy, stoned the carriage in which Thomas Jefferson and Thomas Paine were traveling, simply because Paine had written a book that is now almost orthodox as compared with some religious writings of the day.

Twenty years ago, Robert G. Ingersoll was driven out of Congress and out of politics, because he was a Freethinker.

Now the most prominent and popular clergymen of Europe and America draw their best thoughts and highest inspirations, not from the Bible or the Creed of the Church, but from the writings of Paine, Voltaire, Gibbon, Humboldt, Mill, Spencer, Huxley, Darwin, Tyndall, Parker, Strauss, Emerson and other eminent infidel writers, and it is a patent fact that the measure of their influence is in exact ratio to the radicalism of their sermons. Thus the prophets of Free Thought of the recent past, and even the present, become, by clerical proxy, the preachers of to-day. But the world continues to move, and other prophets with grander parables and more radical truths, have arisen to lead the people still higher up the mount of thought, and further on in the march of progress.

Col. Ingersoll is one of these, and this book of his is a valuable contribution to the progressive literature of this age of reason and free thought. It is a work upon which great care has been bestowed, and deep thought and profound scholarship expended, and it is destined to become standard.

Such a history and analysis of the gods that have been created by the different nations and tribes of earth, as the lecture on the gods contain, cannot fail to be both interesting and instructive to the reader. The author has shown most clearly the origin and character of the gods that have been, and still are, worshiped, and established, beyond question, that they are all mere human creations, with human attributes and limitations, and that none of them are wiser or better than their creators, and that the gods of old renown who have been adopted by the modern peoples, are inferior to their worshipers, and are therefore hindrances to human progress.

For example, Jehovah, a Hebrew creation, is in his character contemptible in comparison with the representative men of the modern nations, who have adopted him as their divinity, and to accept him as a model, is debasing and demoralizing.

The worship of this deceitful, revengeful, cruel and altogether barbarous god, produced the mental eclipse of Europe, known as the Dark Ages, and in proportion to his continued influence, is intelligence, morality and liberality hindered and abridged still. He, and his priests, are the uncompromising foes of science, free thought and progress.

The lectures on Humboldt and Paine, are able reviews of those great representative thinkers, and valuable as historical and biographical sketches.

The lecture on Individuality is the strongest and most eloquent plea for mental freedom, and the most scathing arraignment of the Church we have ever read; and Heretics and Heresies is practically a continuation and elaboration of the same subject, with the addition of some points of special interest connected with the great Heresy trial at Chicago last Spring, in which Prof. Swing was defendant. The key-note to this lecture is given in these words: "Heresy is what the minority believe. This word was born of intellectual slavery in the feudal ages of thought."

The book is unexceptionable in its typography, is bound in handsome style, and is highly deserving a place in the library of every intelligent Freethinker.

T. A. B.

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Invocation.

BY MRS. N. J. T. BRIGHAM,

[At Lincoln Hall, Philadelphia.]

Reported by Henry T. Child, M.D.

O Thou Spirit of light and life! Thou who hast given to earth this day of beautiful sunshine, we would bring our hearts into harmony by taking Thy name upon our lips; we are thankful that Thou art our Father, the Father of all of us, whatever may be the conditions of our mental or moral growth; Thou art still our Father, as over the lowest and the highest hills, the broad plains, or the towering mountains, the same blue sky and sunlight, and clouds, and starlight, and moonlight shine; so over all our conditions, Thou, oh Father! doth rule and watch forevermore. When we doubt Thee, when we fail to see Thy wisdom and goodness, which cares for us continually; it is as the earth, when clouds have covered the sky. The clouds are not born of the heavens, but of the earth; so the darkness is born of our imperfections, for Thou art perfect forever.

We thank Thee, O Divine Spirit! O Living Force of Nature! for all the good which we see around us, for all those conditions also which, in the future, shall develop into good, and for all those trials and temptations which shall develop our strength and bring us up higher, and at last help us to live the truth! O Thou who doth send Thy watchful angels, give them charge to help us to understand the pure truth, which shall make better all humanity, that we may not only understand it in the heart, but live it and apply it to our daily duties, so that our lives may become rounded out and perfectly harmonious. It is thus alone that we shall realize what the kingdom of heaven means, and so, turning to Thee, who art our sky, our heaven, our life, our inspiration, we would give Thee thanks in thought and in deed, for evermore. Amen.

Selections.

Coal Oil Charley's Ghost.

THE APPARITION THAT LIGHTENED THE PANGS OF A DEATH-BED.

[From the Memphis Appeal.]

Our readers will remember the story of Coal Oil Charley. It was he, as was unjustly supposed, who aided in causing the death, at an interior town, of a Louisville drummer seated beside him at table. A coal-oil lamp was overturned by one or the other of the drummer's friends, he was robbed of his money on the spot and died not many days after in unutterable anguish. Coal-Oil Charley was tried at Corinth, and properly acquitted of participation in the crime of murder and robbery. Some months after his liberation at Corinth, Charley was sitting in the midst of his family in his modest little home in Macon, Miss. His wife, step-daughter, a sensible, attractive, well-reared girl of sixteen, and other children were sitting about the fireside. Charley was very near an open window, and the cool, fresh evening winds of that delightful climate, burdened with perfumes of roses and pomegranates, fanned his face. A bright light burned on the table beside him. There was a sudden flash and flame from a musket across the room. Charley never spoke or lifted up his face, or opened his eyes. Ten buckshot pierced his heart.

There was much excitement, and Macon was thoroughly aroused. Charley's widow and step-daughter, and two little children survived him. Not many days ago, as our correspondent writes, Charley's widow became very sick. Two of the best physicians of the village were in frequent attendance at her bedside. Medical art and unremitting attention on the part of neighboring families were unavailing, and the hapless woman was dying. In any event she knew that her end was approaching, and said to three ladies and her daughter that Charley had promised and was coming to see her. She was then, and had been at all times, perfectly sane. At half past three o'clock in the bright, sunny afternoon, one of the attendant physicians went to the cottage. He had been hastily summoned. When he reached the doorway there were three ladies and the pretty step-child at the gate crying, and all very pale, and in a state of wild excitement. The doctor asked what had happened. He was answered in broken accents, and all speaking at the same instant: "He is there! We saw him! He spoke to her! He walked straight to her bedside, out of the corner of the room where there was nothing."

It seems that the three visiting women and the step-daughter were seated near the bedside of the sick woman. The affectionate daughter held the mother's hand. The latter opened her eyes and said, "Charley is coming; I knew he would. He promised me, and never violated a promise," and then the poor dying woman suddenly sat up in bed, and pointing to the most distant corner of the room, her eyes ablaze and face white, exclaimed, "there he is!"

And sure enough, Charley, perfectly well known by every one in the apartment, was slowly walking toward the bedside, his eyes fixed with an expression of unutterable tenderness upon the face of his dying wife. The visitors fled. They dared not re-enter the house till the doctor came. When they went in again, the doctor leading the way, Charley's wife had gone away with him. Her body rested in dreamless sleep, and a soft, sweet smile still played about her lips, recently kissed, as she fancied, no doubt, by her beloved Charley. There was death and the stillness of death in the deserted apartment, and life, too, had deserted its marble-like tenement, and Charley's widow did not hear even the wailing of her heart-broken child.

AN elderly gentleman, being greatly smitten with a young lady in church, passed her an open prayer-book with the passage marked at the marriage service: "Wilt thou take this man to be thy wedded husband?" The girl quickly returned the book with this sentence strongly underlined: "No woman may marry her grandfather."

Guilty, Concerning our Sister.

WHAT makes it so difficult for a woman, after her first lapse from virtue, to retrace her steps? Clearly that savage unjust and unchristianlike public opinion which excuses a whole life of dissipation in one sex and turns contemptuously away from the other, leaving her alone with the unpardonable and the irreparable. But in thus judging moral delinquencies we use those "partial balances" and "false weights" which are an "abomination to the Lord." Why is his sin "the venial errors of youth," and hers "innate depravity" and "hopeless degradation?"

Evidently, then, before much good can be done for the fallen glory of womanhood, there must be a complete and general *resumé* of the judgment which society has passed upon it. But toward this change of opinion every one may contribute. The mere dictum of the public press will do much, and pure, noble women, with hearts over which the spirit of love broods, can do vastly more.

The purer, the higher in social rank, the more refined and delicate the more are they the annointed saviors of their sex. Nor need they fear that the whitest fame will contract any soil. Do not God's sunbeams visit the filthiest alleys and the most loathsome dwellings? And are they defiled or injured by their gracious mercy? Is it not well known that women of the Romish and English Churches habitually go amongst the most depraved as missionaries and nurses, and yet are *innocent*.

But excellent as this way is, it is not all that is wanted. When Christ cured the leper he put his hand upon him. We must come to them as mother to daughter, as sister to sister, friend to friend. We must trust them, and trust them largely, in order to make them worthy of our trust.

There is scarcely a wife in any large city who does not have it in her power to help some fallen sister up and on again. But they won't do it. Chemists say that there is iron in the blood, and the way that one woman treats another proves that they have their share.

It is the duty of all who have the means and position to do it, to search out individual cases and try and redeem them. The recompense is a very great one. "He who converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins."

Therefore if you see a fallen sister on the highway of life, don't "pass by on the other side," for alas! this life so wasted already is all that she has left.—*Exchange*.

We disagree with the writer of the above, in this statement: "Clearly that unchristianlike public opinion" etc. etc. We hold that it is clearly very *Christianlike* in public opinion to "crush out" woman for one offence or mistake in life—and to excuse a life of shame and crime in man. And that it is very *unspirituallike* indeed for the reason that Spiritualism teaches morality "a means of salvation" and Christianity denies it. Spiritualism continues morality, on, and on forever, making it the basis of all progressive faith here and hereafter. Christianity stops this side of the grave. Spiritualism goes on into the beyond. We, as a people ought never to refuse to take the erring by the hand. If we are true we will always have a good word for them.

An Advanced Idea of a Catholic.

LECTURE BY REV. FATHER TERRY, OF CHICAGO, ON THE POETRY OF GENESIS.

The Chicago papers report a lecture delivered in that city on a recent evening, by Rev. Father Terry, of St. Patrick's Roman Catholic Church, and say that he is recognized in that denomination as one of the ablest and most eloquent clergymen in that diocese. The lecture was upon "the Poetry of Genesis," and some of its points are thus reported by the *Journal*:

"The chief trouble," he said, "in dealing with the questions raised between the Bible and science was, that theologians, whenever the scientists made a new discovery, attempted to make the crude traditions of the Jews coincide with every new astronomical or geological fact. Hence there was an endless confusion—endless change of front and endless war of ideas. In pursuing this course, the theologians showed their weakness, and exposed themselves to ridicule. When Moses wrote, the world was in its infancy of knowledge, and it was sheer nonsense to attempt to stretch the scanty legends of the Biblical era to an extent that would rationally cover the wondrous scientific discoveries of the later times. One of the chief points over which the theologians used to wrangle was as to the time which was consumed by God in creating the world. Some held to the belief that the earth had been for ages in a state of preparation, and that in six regular days God, like a good Jewish mechanic, completed his work, and rested on the seventh day, which was called the Sabbath. Others held that the six days meant ages, and that Moses wrote allegorically. The more conservative element clung to the opinion that the

world and all therein were created as written or transmitted by Moses, in the six regular days of an ordinary week. They forgot, however, to define whether the Lord worked on the eight-hour system, like most of the laborers of this day, or whether He took His time in completing the job. [Subdued laughter.] It is more than doubtful whether Moses wrote any part of the Book of Genesis except that portion which was contemporaneous with his own times. It could easily be inferred that, although Moses might have written his own commentaries, it was most rational to conclude that the other portions of Genesis were handed down, first by traditions, from father to son, next by means of bards singing from door to door, next by means of poet-chroniclers preserving the teachings of those bards, and, lastly, by the great law-giver himself, finally gathering up those traditions, placing them in regular order, and then adding his own personal experiences, observations, and inspiration. He had no doubt that the account of the creation as given by Moses was intended in no allegorical sense, and that all theories to the contrary were simply the offspring of minds which sought to apologize for the discrepancies and contradictions of Scriptures by appealing to allegory. The same was true with regard to the pretty story of Eden and the creation of man. The Book of Genesis was, in fact, a huge epic, the product of Oriental genius, inspired, perhaps, to preserve, by rhythmical tradition some of the earlier fruits of divine revelation. On this point of man's origin, the theologians had very long ago expended themselves. They had many different theories, too. Some of them, as usual, fell back upon allegory to explain away certain very mysterious matters, which human research had failed to explain. Others, again, went so far as to define Adam's actual age at the period of his creation. They generally set him down as being from 30 to 35 years of age at that interesting period. It was the same with regard to the formation of woman out of the rib. Some sage religionist would have it that Adam was put to sleep so that he might not feel the pain of the operation when the rib was being taken out. Others thought that God put our first progenitor to sleep so that the lady might be spared the pain of having her mode of construction criticised. In either case, the lecturer thought Eve could very readily forgive the absence of the gentleman. In this way the speculation might go on forever. People might be brought to speculate on the size of the fig-leaves that grew in Eden, when, very late in the day, Adam and Eve had accidentally discovered their omission to complete their morning toilet. In fact, the only thing to do with Genesis was to accept it for what it was—an Oriental epic—containing pearls of revelation to be redeemed only from their incrustated state by the acid of criticism."

A Great Balloon Voyage.

SAILING FROM BUFFALO TO NEW JERSEY IN THIRTEEN HOURS—A VOYAGE OF FOUR HUNDRED MILES, TRAVERSING FIVE STATES.

If the annals of balloon voyages are ever correctly and thoroughly made, the ascension from this city last Saturday will hold a place among the foremost both in respect to extent, the scientific value of the observation made and the nature of the country traversed. In America only two balloon journeys have been made, we believe, longer. Before cutting loose, one of the voyagers had his watch set at exact Buffalo time, and by this chronometer Prof. King cut the rope, and the balloon left the ground at precisely 6:04 o'clock. One minute after leaving the earth the balloon had risen to a height of 1,490 feet. Prof. King decided to run rather low, and allowed the Buffalo to descend so that at many times the drag-rope would touch the ground, and frequent communication could be had with the people, whose general desire appeared to be that the balloon should "come down," judging from their cordial invitations, but who for the most part were deaf to the questions put to them in regard to villages and other prominent landmarks in their neighborhood. The location of Water Valley, which was passed directly over at 6:40, was, however, distinctly ascertained. This is the southern village in the town of Hamburg, and very shortly after leaving it the balloon traveled over Eden. Hearing the voices of a number of people apparently celebrating the "Glorious Fourth," the balloonists called out in sepulchral tones, "Prepare, prepare, prepare!" What those who heard the warning thought about it is one of those things the aerial travelers did not find out, but it had the effect of putting a sudden stop to the voices from below.

After the light of day died out, Prof. King felt sufficient confidence that the direction in which he had thus far sailed would be preserved, to feel reasonably certain that the balloon would traverse the mountainous regions of Pennsylvania, and soon the hills began to uprear their hulks, forbidding enough in the gloom. But ballast is power to a balloon, and there was plenty of that, little having been expended, and as lofty hill after hill arose in front a little sand would be sprinkled and the "Buffalo" would grandly soar over the summits. There was a peculiar feeling of victory in so easily overcoming those mighty obstacles which the foot of man could surmount only by exceeding toil, and which railroads aided by all the engineering talent of the age, and by all

that money can do, must either cowardly travel around or laboriously bore through—a sense of exultation, which only those beings who have had balloon experience of this sort—and perhaps the birds—can appreciate. One thing was noted with pleasure, as range after range of hills was passed over, during the hours between the death of daylight and the rise of the moon, that the valleys were cultivated, and on several occasions the whistles of locomotives were heard. These signs of civilization proved that a region of country entirely barbarous was not being entered, and nothing short of crossing the Alleghenies would have satisfied any one of the party. The course could not be accurately determined between the dying out of light and the rise of the moon, and hence the advent of her celestial highness was awaited with much interest, and when the "sweet regent of the sky" did silver the scene she was most politely though enthusiastically welcomed. The great advantage of her illuminating presence was that the direction of the balloon could be traced. The line of travel could be ascertained by noting the course of the drag-rope over two stationary objects on the earth, and then the location in the heavens of fair Luna herself, or that of the north star, where it was not obscured by the higher clouds, would supply the third point necessary to fix the direction. So the "Buffalo" sailed on all night, flying over peak after peak, and the eyes of those she carried so gallantly were pleased with the sight of cultivated lands in the valleys. Below, also, were seen many sinuous streams, some evidently large, and it is likely that the west branch of the Susquehanna, the Juniata and the Susquehanna itself were seen, and perhaps each several times. The mountains crossed must have been the spurs of the Alleghenies, in McKeon and Butler counties, the Alleghenies themselves, probably crossed in Clinton county, the Tuscarora mountains and the Blue mountains.

When day dawned the "Buffalo" was found to be sailing along parallel with the Susquehanna, and to the west of it, and just entering the northern portion of York county. The scene was indescribably beautiful when looked upon from such a height as that at which the occupants were. The sun rose higher as the balloon crossed into Maryland, and the wind changed, causing it to take to a more easterly direction, passing over the Susquehanna five or six miles above Havre de Grace at 5:40 A.M., then at an altitude of nearly 8,000 feet. The panorama was one never before unfolded to the eye of man, the noble Susquehanna, opening into Chesapeake bay and Delaware bay and river, with the surrounding surpassingly beautiful country for over fifty miles about being given to the gaze at once.

At 6:30 A.M. the balloon passed directly over Delaware city, on the western shore of Delaware bay, and she was then at a height of nearly two miles. Three-masted sea-going vessels in the water below looked no larger than the little pewter ships which boys buy for a cent or two in the fancy stores, and the island on which Fort Delaware stands seemed no bigger than a lozenge box. But up the Delaware river could be seen New Castle and Wilmington, Delaware, and League Island, which lie just below Philadelphia; while to the south the coast could be traced down so that Cape May was distinctly visible, and beyond that the broad expanse of the Atlantic ocean. This was glory enough for one voyage, and as the country below was advantageous for a descent and the balloon was travelling rapidly toward the sea coast, which was not many miles distant, Prof. King decided to land. The basket first struck quite violently in a corner of a wheat field, rebounding over half a mile of scrub oak and hickory saplings, and then came to a decidedly tumultuous settling at five minutes past seven in the morning. The place of landing was half way between Salem and Bridgeton, New Jersey, and the distance travelled was about four hundred miles as the crow flies.—*Buffalo Courier*.

HERE is a bit of conversation lately overheard in Providence between a young lady and gentleman: "Charley, did you ever hear it said that if a person found a four-leaved clover and put it in their shoe, the first gentleman or lady the person walked with would be their husband or wife?" "No—never heard of it before." "Well I found one and put it in my shoe this morning, and you are the first one I have walked with. I wonder if it is true?"

A GENTLEMAN and lady who occupied the same seat on an eastern bound train of cars in Ohio, recently, causally falling into conversation, found that they belonged in Boston and were going home. On their arrival at the depot in Boston, they both got into the same hack, and the hackman having inquired of the man where he wanted to go, he replied, "No. 12—street." "You may leave me at the same place," said the lady. The man was a good deal surprised, but when they arrived at the house they found that they had been living in adjoining houses, the entrances to which were not three feet apart, for several years, and had not known each other.

THE insurrection at Fez has been quelled. The Sultan's troops, on the 19th ult., opened a heavy cannonade on the town, and kept it up several hours. Many houses and stores were burned. The troops afterward entered and sacked a portion of the town. Ninety of the inhabitants were killed. The loss of the troops was trifling. The insurgents gave up the fight and submitted, and the Sultan has granted them an amnesty.

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THE FIFTH ANNUAL

CAMP MEETING

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Commencing Wednesday, July 22d, closing Wednesday, Aug. 12th.

THE Managers take pleasure in announcing to the Spiritualists of New York and vicinity, that they have completed arrangements with the Old Colony Railroad and Fall River (Narragansett) Steamboat Companies to issue excursion tickets between New York and either (not both) Silver Lake Grove or Boston, at the option of the excursionists, and return for (\$7) seven dollars each. Tickets, good from July 21st to August 13th inclusive, may be obtained at the Bookstore of A. J. DAVIS & Co., No. 24 East Fourth street, or at the office of Dr. Phoebe C. Hull, 127 East 16th street, New York city.

All Spiritualists and friends of TRUE Freedom (not Anarchy), are cordially invited to join us on this occasion. For further particulars, see circulars at the above places.

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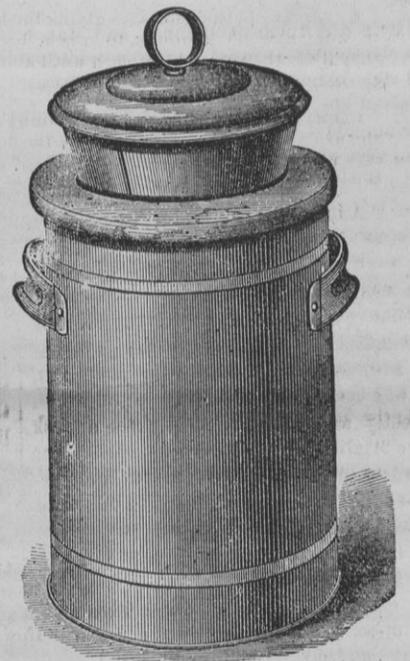
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Saws and Straws.

IRISH PROVERBS.—Men of straw don't make the best bricks.

It is a narrow bed that has no turning. When money is sent flying out at the window, it's Poverty that comes into the door.

The pig that pleases to live, must live to please.

One man may steal a hedge, while another dare not even as much as look at a horse.

Short rents make long friends,—and it holds good equally with your landlord and your clothes.

The way of a fool is known by those walking in it.

A LITTLE three-year-old, down east recently said: "There are two things I do 'spise—Sunday and dyin'."

It is proposed in Los Angeles, Cal., to establish a beet sugar factory by co-operation between farmers and capitalists.

AN IRISH paper describing a late duel, said: "one of the contestants was shot through the fleshy part of the thigh bone."

WHAT is the difference between a farmer and a bottle of whiskey? The farmer husbands the corn and the bottle of whiskey corns the husband.

"PA, is that young man what is called the spring-time of life?" "Why, my son do you ask such a question?" "Because he looks so confoundedly green."

AN OHIO woman asks for a divorce because her husband occasionally puts her to soak in a barrel of rain-water. There's hardly ground enough for divorce in that case.

A CYNICAL old bachelor says giving the ballot to women won't amount to much, because they'll say they ain't old enough until they are too old to take any interest in politics.

CREMATORY age—"Oh, ma! ma! Johnny's got the urn and spilling pa's ashes over the floor!" "O, what a naughty Johnny! Get the feather duster, and sweep your poor father right up!"

A LADY wished a seat. A portly, handsome gentleman brought one, and seated the lady. "Oh, you're a jewel," said she. "Oh, no," he replied, "I'm a jeweler. I have just set the jewel."

AN ENGLISH writer estimates that there are 17,000 hymns in the English language. Of these 16,000 are or have been used in the Anglican Church, and the rest are used by the dissenting sects.

A DETROIT hotel-keeper writes his own bill of fare, thereby saving the cost of printing. It announces "Coffy, scoupe, roaste befe, fride ham, boyled and bakt potaty's, fride cold pudding and mins py."

IN consideration of three dollars, cash in hand, and a sky-blue merino dress, a Dubuque girl gave up the man she loved and married the one chosen by her parents. "How she must have loved him!"

A LADY lately offered "some storys" to a Michigan editor, and in a post-script says: "N. b. i can send you some pomes to, sum real pretty verses if you desire that i write myself for i can write pomes as well as storys."

A NEW ENGLAND paper advises its readers: If your neighbor's chickens are troublesome And steal across the way, Don't let your angry passions rise, But fix a place for them to lay.

THE TWO TRAVELLERS. I've lost my portmanteau! "I pity your grief." All my sermons were in it! "I pity the thief."

COULD anything be neater than the old ducky's reply to a beautiful young lady whom he offered to lift over the gutter, and who insisted that she was too heavy? "Lor, missus," said he, "I've used to lifting barrels of sugar."

"HUSBAND I hope you have no objection to my getting weighed?" "Certainly not, my dear, but why ask the question?" "Only to see, my love, if you would allow me to have my 'weigh' once."

INTENDING to be pathetic, the editor of the McConnellsville Herald wrote of "a beautiful girl stranded in a gale," but the fiendish compositor set it up "a beautiful girl straddled on a rail." The editor's pathos was suppressed, and so was the compositor.

A FASHIONABLE milliner (in Punch), "You'll have the flower on the left side of the bonnet, of course, madame?" Fashionable lady:—"Well—er—No! The fact is, there's a pillar on the left side of my pew in church, so that only the right side of my head is seen by the congregation. Of course I could change my pew!" Fashionable lady's husband: "Ya-as. Or even the church, you know, if necessary." (Fashionable milliner considers.)

A Nevada City, Cal. school boy has immortalized himself by the following composition

on "The Stink Ant:" "Sum things is small but awful stout. A skunk can outfit the biggest Nufoundlin Dorg. A ant kan lift a big chunk, and bite like a mule. A stink ant kan stick his take up in the are, and paw durt like a fitin kock if you drum round him much. A game stink ant kan make you waltz like a dutchman. Sum fokes like stink ants, but I donte. This is all I kno bout ants."

THE Burlington (Iowa) Hawkeye relates the following incident: "Yesterday morning a boy sauntered up to a yard on Eighth street, where a woman was scratching the bosom of the earth with a rake, and, leaning on the fence, said: 'Are you going around the back yard after a while?' The woman said she didn't know; maybe she would; why? 'Because,' the boy said, 'I saw the cistern lid drop on the baby's head a minute ago, and thought if you went round you might lift it off.'"

A COUNTRY pedagogue in Henry county, Iowa requested all of his scholars to "write a piece" under penalty of a thrashing. A rising genius got off the following:

"Lord of love,
Look down from above
On us poor scholars;
We have hired a fool
To teach our school,
And pay him fifty dollars."

A RAGGED, forlorn-looking urchin entered a store in New Orleans the other day, and addressing the merchant piteously asked "a nickel to get my mother a loaf of bread, please sir." A jovial neighbor, also a merchant, with a sly twinkle in his eye, thinking to have a joke with the boy, produced a nickel, and said: "My son, this nickel I worked for; now, what will you do for it?" Quick as thought the boy "went down into his clothes," and, producing a nickel, exclaimed, "I'll match you sir!"

A YOUNG bachelor who had been appointed Sheriff, was called upon to serve an attachment against a beautiful young widow. He accordingly called upon her and said: "Madam, I have an attachment for you." The widow blushed, and said his attachment was reciprocated. "You don't understand me; you must proceed to court." "I know it is leap year, sir, but I prefer you to do the courting." "Mrs. P., this is no time for trifling; the Justice is waiting." "The Justice! why, I prefer a parson."

"MR. CONDUCTOR, pray tell us how you hold these cars when you want them to stop," said a frightened lady while descending the almost perpendicular road from the Tiptop House on the White Mountains. "We apply the brake, Madam." "Suppose the brake should give way, what then?" "We then apply the double acting brake." But Mr. Conductor, suppose that brake should not be sufficient to stop the cars, where would we go to then?" "Madam," said the conductor, solemnly, "I can't possibly decide, that depends entirely upon how we have lived in this world."

A DUTCH CASE OF DAMAGES.—A verdant Teuton, stepping into a Brooklyn lawyer's office, enquired, "O, is dis a lawyer's office?" "it is." "Vell, den, dot's shust who I gomes der zee. Dis gase 'bout a law suit vot I gits mit Hoffner. I pays six tollars for dis hat"—(holding out a demolished plug)—"in New York, and fifty cents for bring him up, and dot veller Schneider sots on him and smash him and makes him older as more'n two years, and not one toller wort", and if Hoffner don't settle mit Shneider, den I vill charge him six tollar for de hat, fifty cents for bring him up, six tollar for de insult, and sue him for de gash." "What had Hoffner to do with it?" inquired the lawyer. "Vy, Hoffner is der veller vot sell de viskey vot make Schneider couldn't stand up. But I will see Hoffner vust, and den I vill come pack and speaks mit you more 'bout it."

BOIL IT DOWN. Whatever you have to say, my friend, Whether witty, or grave or gay, Condense as much as ever you can, And say in the readiest way; And whether you write of rural affairs, Or particular things in town, Just take a word of friendly advice— Boil it down.

For if you go sputtering over a page, When a couple of lines would do, Your butter is spread so much you see, That the bread looks plainly through; So when you have a story to tell, And would like a little renown, To make quite sure of your wish, my friend, Boil it down.

When writing an article for the press, Whether prose or verse, just try To utter your thoughts in the fewest words, And let them be crisp and dry; And when it is finished, and you suppose It is done exactly brown, Just look it over again, and then Boil it down.

The editors do not like to print An article lazily long, And the general reader does not care For a couple of yards of song; So gather your wits in the smallest space, If you'd win the author's crown, And every time you write, my friend, Boil it down.

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All cutaneous eruptions on the face or body indicate

An Impure Condition of the Blood, and this may, or may not be SCROFULA; but in either case the disease is nothing more than an INSIDIOUS POISON that

BURNS LIKE A TERRIBLE FIRE, as it courses through the veins, sowing seeds of death with every pulsation.

In this condition of things something is needed AT ONCE TO CLEANSE THE BLOOD; and

SCOVILL'S BLOOD AND LIVER SYRUP will positively effect this desideratum, expelling every trace of disease from the blood and system, and leaving the skin

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A brave man may suffer pain, when inflicted upon himself, heroically; but he

CANNOT SEE HIS CHILD SUFFER.

There is no other malady, incident to childhood, that is accompanied with more indelible wretchedness to the little sufferers, than that

PRODUCED BY WORMS;

and when the parent fully comprehends the situation, he will not delay a moment in securing the most prompt and efficient remedies to insure the expulsion of the intruders. This Remedy may be found in

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Please bear in mind that

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A STATE OF CHRONIC DISORDER, which is followed by a resort to tonics and alteratives for relief. It unfortunately happens, however, that many of the medicines used for this purpose contain alcohol, which, poured into a deceased stomach produces irritation, creates inflammation, and does more injury than good.

OXYGENATED BITTERS CONTAIN NO ALCOHOL,

but are a purely medicinal preparation, which, in cases of DYSPEPSIA, HEARTBURN, INDIGESTION, and other like disorders, at once restores the stomach to its

Natural Condition of Health.

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DOES NOT KNOW WHAT AILS HIM.

He is moody, restless, and despondent; and that is the time to take a SIMPLE REMEDY that will restore him to health.

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

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