

Life's Voyage.

Out on life's ever-changing sea, You saw my light bark glide, You sought to help me guide it safe, And hastened to my side.

Your strong arm swept the waters back; Our light boats rode the wave; Ah me! I've thought a hundred times It had been our grave.

On, on we flew, past mossy banks Enamelled with fair flowers, Nor paused to note the flying feet Of those bright golden hours.

On, on, where swaying branches cast Their shadows on the tide, With hearts aglow and fingers clasped, We drifted side by side.

The sunbeams kissed the quivering leaves And danced on ocean's breast, Daring their golden arrows out Upon the billow's crest.

Now mossy banks, with flowerets fringed, No longer meet my sight, But frowning cliffs hang overhead And fill me with afflict.

Bright-tinted shells on shining sands No longer greet my view, Nor glimmers of celestial climes Beyond you arching blue.

The storm king howls above my head, The wild waves shriek below; Into the darkness all alone I know that I must go.

You stretch your hand and try to save: Alas! all hope is o'er! Your sturdy bark will bear you on, I sink to rise no more.

Farewell, farewell! I would to God That we had never met! But as it is my life must be A struggle to forget.

N. M. P.

Hearts and Homes.

A SPIRIT COMMUNICATION.

NO. 19.

Once more we rose above the shadows of earth and passed before the flower-encircled portal, through which were passing the spirits of those who had thrown aside the mortal. Here were the old and the young; the learned and the unlearned; active, brilliant minds who could scarce control their anxious desire to be free from earth, to know and learn of the great unknown future.

I saw her surrounded by bright colored emanations, which my eyes followed till they were lost in the shadows of earth. Running through these emanations, I noticed what appeared to be a fine golden thread or cord.

SILVER SPRAY explained to me that these were the attractions binding the spirit to earth-life, and bade me observe and learn how impossible it would be to violate the great law of spiritual attraction. The hand of spirits surrounding her had been but a short time in the eth. life and did not seem to realize the impossibility of her returning, hence they continued to urge and beseech her to go with them.

panion; can you guide me back to the heart that I adore? alas! he is far, far from here, and I know not in what direction to go."

SILVER SPRAY now called my attention to the golden thread now glowing brighter than before, then turning to the lady she said: "I see each link in the golden cord of affection binding you to another and by the light of this will guide you back to the heart pleading for your presence and where strong love defies the power of death."

My companion left me alone to observe the great panorama before me. She soon returned, and again we drifted over the tinted waters. I could not help thinking as we glided along, my heart filled with a higher purer happiness than I had ever known before, of the change that had taken place since I first returned to earth and had looked beyond the veil of mystery that shrouded so many seemingly happy hearts, witnessed so many scenes, a few of which I have faintly sketched for you.

It was deemed necessary to have concert of action, and unity of purpose, in order to carry forward the work successfully.

In our next, we shall give a brief sketch of the plan as marked out, and the part taken by us in its execution. N. M. P.

Semi-Annual Meeting at Niles.

The meeting was not largely attended, but in many respects one of the most interesting ever held by the association. Persons were in attendance from twelve counties, which in view of the fact that the meeting was in the extreme south-west corner of the state, the busy season of the year, and the very hard times financially, exceeded our expectations.

The speakers present were A. B. Whiting, Mrs. S. A. Horton, Miss Nettie M. Pease, G. B. Stebbins and Moses Hull. It is unnecessary after giving these names, to say the speaking was good, the people assembled often manifesting their approval by outbursts of applause.

In addition to the above, we were favored on Sunday morning by a very interesting and timely address on the present aspects of the times, as viewed in relation to the movements in the religious world, and as likely to affect the future politics of the country.

One of the marked features of the Convention, was the very interesting conferences held twice, and a part of the time three times a day. There was such a spontaneity, such a warm earnestness and broad charity universally manifest in all the discussions, exceeding anything of the kind ever before witnessed, that we can but specially make note of the progress each year, made by the Spiritualists towards harmony of spirit, while entertaining diversity of opinion upon many subjects.

Resolved, That while this association would earnestly favor organization among Spiritualists wherever half a dozen can be brought together, we would as earnestly deprecate the adoption of any expressions of religious belief that would tend to creedism or to any test of membership.

There are evidently two classes of spiritualists somewhat disappointed in the results of our organic work. First, those who supposed that organization was to be a panacea that would speedily overcome all opposition, and harmonize all the "intensely individualized" Spiritualists into our loving brotherhood, and through this power sectarianism was to be suddenly overcome and the world converted to Spiritualism. This sanguine class, now that three years have passed since the first attempt to organize was made, not seeing all their anticipations realized, are the first to cry out "organization is a failure."

This second class opposing organization are those who manifest a monomaniacal dread of "creed" in their wildness believing that to this result organization irresistibly tends. This class too, are disappointed, and have reason to be in view of the passage of the above resolution by the harmonious vote of a State Convention, earnestly in favor of organization, yet as much as ever opposed to anything in the form of creed to fetter the soul or in any way to separate the children of the All-Father.

We feel quite sure that such meetings as are these annual, and semi-annual gatherings tend to strengthen our cause. We trust those who were in attendance have gone home with a determination to give more attention to local and county societies. Our plan of organization is a good one: let us use it.

A Deserved Notice.

We are not much in the habit of puffing, but we yield to the wish of many Spiritualists who were guests at the Reading House, at Niles, during the late convention, in expressing on their behalf, their gratification at the excellence of the accommodations, and the uniform kindness and courtesy of which they were the recipients, at the truly excellent house, which we desired her presence in another sphere. "Oh! thanks, thanks, beautiful angel!" said the lady falling down to worship my com-

Proselytes to Judaism.

"A communication from Vienna states that since the publication in Austria of the laws on religious liberty, a strange movement has arisen among the population of that city. In the course of less than two years, about 680 persons of both sexes have abandoned Christianity for the Jewish faith, and these conversions are on the increase."

We make the above extract from an English paper. From this and many other sources we are learning that, notwithstanding the tremendous efforts made by the Christian world to convert the Jews, conversions from Christianity to Judaism are far more numerous, and rapidly increasing.

This people constitute one of the most singular and interesting portions of mankind. They have existed for thousands of years as a distinct nation and yet most of the time have been in captivity, or scattered as now, among all the nations of the earth. They have however maintained their peculiar habits, among Pagans, Mohametsans, and Christians. They have suffered persecutions, reproaches, privations, and miseries, never exceeded in history. We doubt not that to the continued and persistent persecution of this people may be attributed the fraternal feeling ever found to exist among them, and has led them, somewhat exclusively to seek the society of each other.

The extreme aversion of the Jews to everything bearing the name Christian, may be accounted for from the fact that by no other people have they been persecuted with such relentless hatred, and this too while professing to be the disciples of the mild and compassionate Jesus. With regard to the number of Jews in the world, Blackwood's Magazine says:

"The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race. Europe in general having doubled its population within the last hundred years, and England nearly tripled hers within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this vast general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The numbers who entered Palestine from the wilderness, were evidently not much more than three; and their census, according to the German statist, who are generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions."

We have not the statistics before us so as to be able to give correctly the number in the United States, but we are glad to record the fact that the deep religious prejudice that has so long existed against this people is rapidly passing away. As Spiritualists we rejoice in the liberalizing spirit of the age as thus manifested, particularly toward the Jews, whose teachings in many respects harmonize with ours; instance the following, which we take from a confession of faith drawn up for the Jews in the eleventh century by an eminent Rabbi, which all Jews admit:

"I believe, with a perfect faith that the Creator, whose name is blessed, is not corporeal nor limited by time and space, and that he can be known only by his name."

In view of the increasing influence and power of this people in the United States, and to give our readers a better understanding of their hopes in the future, we publish on our first page an epitome of a sermon preached in Chicago two weeks since by Rev. Dr. Felsenthal, to which we invite their attention.

The Orthodoxy of Two Hundred Years Ago.

A Recently Discovered Letter from Cotton Mather Revealing a Puritan Plot to Capture William Penn and Sell him in Barbadoes for "Rumme and Sugar."

It is well occasionally for our encouragement as reformers to look back, for it is only by doing so, comparing the present with the past, that we carefully appreciate the progress made in any direction. The religious intolerance, however, that we sometimes see manifested even now, shows us very plainly that religious bigotry would resort to similar methods to crush the aspirations of the human soul in its attempts to rise above creeds, forms and ceremonies, which thanks to the spirit of freedom of the age in which we live, and aided by the god-like power of reason, we are rapidly accomplishing. But to the facts as we find them.

The late Robert Greenleaf bequeathed to the Massachusetts historical Society a chest of Colonial papers, which the librarian, Mr. Judkins, had occasion recently to overhaul and arrange in doing which he made a curious discovery which has especial interest for the people of this country.

Among these papers, which probably Mr. Greenleaf had never himself examined, was one of ancient date, which bore this endorsement: "Ye scheme to bagge Penne." This curious title attracted the attention of Mr. Judkins, and he examined the contents of the document with more than common interest. It is the familiar and quaint hand writing of the Reverend Cotton Mather, and is addressed to "Ye aged and beloved Mr. John Higginson." It bears date "September ye 15th, 1682," and reads thus, the odd spelling of the original being followed to the letter.

"There bee now at sea a shippe for our Friend Mr. Esaias Holcroft, of London, did advise me by the last packet that it would sail some time in August) called ye Welcome, R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers with W. Penne who is ye Chief Stowpe at ye helde of them. Ye General Court has, accordingly given secret orders to Master Malachi Huxett of ye brig Propose to way-lay ye said Welcome eyle about ye coast of Colde as may beand make captive ye said Penne and his angollic crewe, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshippers of these people. Much speyle may be made by selling ye whole lotte to Barbadoes, where slaves fetch good price in rumme and sugar, and shall not only do ye Lord great service by punishing ye wicked, but we shall make great gayne for His ministers and people. Master Huxett feels hopeful and I will set down the nexet he brings when his shippe comes back.

"Yeurs in ye bowels of Christ, "COTTON MATHER." Master Huxett missed his reckoning, Penn sailed secure within the capes of the Delaware. And thus a scheme planned according to

the religious enlightenment and orthodoxy of the age fell through, disappointing the prayers and plans of the wise old Puritan who doubtless thought himself conscientious in bartering a human but dissenting soul for "rumme and sugar" and that he was doing God service in such a trade.

Verily the world moves, and there is comfort in the reflection that the standard of orthodoxy changes, somewhat, with the ages.

"Is Christianity a Failure?"

Such is the question with thousands of minds to-day, in view of the superstition, bigotry, intolerance, and corruption of the church, claiming for itself the title Christian, more unlike the Christ we read of, however, than any other religion on earth. Every reformatory movement is opposed by the church (of which we speak of course as a body) and ever has been. In no direction is this more manifest than in its adherence to ancient barbaric systems and modes of punishment. The continued favor of the church and its advocacy of the death penalty, is the cause of its continuance, notwithstanding the efforts of humanitarians for its abolition. The same may be said of other modes of punishment, degrading in their character and effects, practiced by the Christian church through the dark ages upon heretics and disbelievers, continued with but little less severity by the Puritans of America, as a penalty for non-conformity to custom and creed. In this direction, thanks to an enlightened people and free religions government, the power of the church has departed; but the effects of theological teachings are yet manifest, in localities where its power is greatest in the system of punishment for offenses against the public good. In evidence of this, see the following:

Delaware clings to the barbarism of the Whipping-Post method of punishment. We had cherished the hope that after the very general and merited criticism it had called forth from the press of the country at large during the past two or three years, that we should not again hear any thing more of it. That the shameful custom has not yet been abandoned by the Delaware authorities, will be seen by the following telegram:

"WILMINGTON, DEL., May 14.—Six men, recently convicted of petty larceny, were whipped by Sheriff Jacob Richardson, in the jail-yard at New-Castle to-day. One of them has been punished in the same manner at least twice before."

The salutary (!!) effect can properly be appreciated, when we particularly consider the last sentence of the extract. We charge upon the Christian church a yet wider departure from the teachings of Jesus in its treatment of the unfortunate. Contrast the conduct of the great teacher in his treatment of the unfortunate woman brought to him, with the conduct of so-called Christian people in this day, as exhibited in the following statement we take from a Minnesota paper. It was published in the papers of that state last winter, that a little girl in Wright county, only eleven years of age, had become a mother. The account stands awakened attention and comment in northern latitudes. After the news was first circulated, the subject was allowed to drop from the public prints, until it was announced that the mother of the little girl proposed to exhibit her for money in Minneapolis, but was forced to desist by the clamor of Christian people and want of patronage. A repetition of the same attempt and treatment took place at St. Paul, whereupon a correspondent of the Dispatch furnished the following account, which though somewhat lengthy, we give our readers, as an incident pertinent to our subject, and to give one instance of thousands occurring in this Christian (?) land.

"Mrs. Wilkin is of French origin. Many years ago she lived near the home of my father in New Hampshire, where she was married to a young man of industrious habits and good social standing. The young couple moved out to Bureau county Ill., where in 1862 the husband died. In 1865 the bereaved widow with her two children, six and eight years of age, came to this State to secure, under the homestead law, a home that they could call their own. In a heavily wooded section of Sauk Valley, Mrs. W. selected her land. By walking sixty miles to St. Cloud and back, she was enabled to secure the necessary papers. With no other assistance than what would be given by the infantile fingers of her two little girls, she cut down the forest, burnt the brush and timber, cleared up and fenced a number of acres of land, and then with yoked oxen plowed and harrowed the soil. By this brave and hopeful mother the grain was sown, the corn, turnips and potatoes were planted, cultivated and harvested, and by her frail, weary back was the produce of the soil conveyed over two miles through forest, swail and swamp, to a place where it could be loaded on carts and forwarded to market. By the same conveyance was carried all the flour and groceries consumed by the little family.

"Nights and stormy days when no work could be performed out of doors, this poor industrious woman [who would rather be honest than roll in riches] tanned and dressed deer skins for a pittance beneath the notice of any living beings, except Indians and their slavish squaws.

"While thus toiling night and day to keep soul and body together, the mother and children often going supperless to bed, a fiend in human form, wearing the garb of a gentleman, happened one day with gun in hand to reach the cabin. Learning all the leading facts of the case,—the rising value of the land and the privations of the widow and her children,—he, after several visits, offered his hand in marriage, and professed the warmest and truest affection.

"Alone and unprotected,—the house at times containing not a mouthful of food for over fifty hours,—it is to be wondered at that the poor widow gratefully accepted the offer, and again commenced preparations for a bridal party.

"The designing villain had a farm of his own in this (Wright) county, and by skillful use of his oily tongue, he persuaded the widow to sell her farm and enable him with the proceeds to stock his own. Word was given out that the wedding was to take place as soon as necessary arrangements could be made; and for many weeks the neighbors were on the tip-toe of excitement over the coming event. The industry, the general intelligence, and warm affection of the devoted mother, were the theme of universal comment. The worthy woman was to be reigning as housekeeper where she had reason to believe she would soon be an equal partner; but ribbons had to be purchased, dresses made, and hundreds of little arrangements completed which required time; and thus was the wedding day again and again postponed with such plausibility as to prevent suspicion.

"Liberties which were attempted under the plea of an early marriage were rebuked with such promptness and virtuous indignation that they were apologized for with apparently the most abject penitence, and never renewed.

"It is said that 'Love makes us all blind!' It certainly proved no exception in this case. But with a heart overflowing with the sincerest affection for the treacherous reptile, the noble-hearted, trustful woman suddenly awoke as from a trance.

"The woman who had possessed such generous affection; who had used the money obtained from her farm to stock his own; who had sworn to be a truthful husband and beneficent father; and the youngest daughter, ten years of age, down into the fields, a mile from any habitation or assistance, and there remained her. With threats of violence the child was prevented from telling the abuse she had suffered, or of its repetition for a number of weeks afterward, by this incarnate fiend in human form, who had so solemnly promised to become her second father.

"But the day of exposure came! Driven to distraction by the threats of cruel vengeance, the little child at last threw herself into the arms of her wondering mother, exclaiming:

"Don't let him kill me, mother! I must tell! O, I shall die if I don't tell!"

"Midst a delirium of grief, the agonizing mother, learned the shame and disgrace heaped upon her youngest child. The blow was too great for her to bear; and she swooned away, and passed from one convulsion into another for nearly two days. As soon as she recovered sufficiently to go out, the poor heart-broken widow, in a whirlpool of sorrow, sought advice from the nearest neighbors. Men of character and influence tried to persuade the hardened villain to make the only reparation in his power, but he derisively laughed at their entreaties, and boastfully declared himself 'above the influence of public opinion.'"

"The indignation of the people now became very general, and the lovers of law and order found it impossible to control the feelings of the outraged community.

"Preparations were made to string the villain from the branches of a dead pine; but he got wind of the plot, sold at a low figure all his land and personal property, and escaped from the state. A few months afterward, he was seen in Wyoming Territory. It is rumored that he has since been killed by the Indians. It is a very general wish that the report may be true.

"Homeless and penniless, with nothing before her vision but a sea of black despair, the widow was left a wreck of her former self.

"When the time arrived for the confinement of the little girl, death was so surely looked for that even the habilitation of the grave was prepared. Providence, however, for some reason, unknown to mortal sinners, had in store a still greater trial for the heart-broken widow. St. Paul was to cap the climax. Applications came pouring in by every mail from people who desired to see and exhibit what they were pleased to term 'the greatest wonder of the world.'"

The widow's constitution—once so strong and vigorous, was now shattered and gone forever. A score of years seemed to have settled upon her frail form in less than so many days. She was the object and recipient of public charity. With the vision of her second husband had gone grain, land, cows, health, hope, everything but honor. She and her daughter of eleven were both mothers, but both widows. It was a hard struggle for her to decide to exhibit the 'wonder child,' but physicians all told her that the world had produced no parallel in high latitudes of such wonderful phenomena; that scientific men would hail the exhibition with hearty approval, and that all Christian people would liberally bestow their sympathy, their love and patronage on the unfortunate child, who by no fault of her own had been wronged beyond all reparation.

"Mrs. Wilkin is about thirty-eight years of age, and at one time possessing a constitution of iron, the trials of the past five years, the physical labor, the grief, the sorrow, the loss of her husband, have left her a mere wreck of her former self. An invalid for the rest of her life, penniless, hopeless, without a home or relative on earth to look to for rest, bowed down by a misfortune which ought to excite pity and heartfelt commiseration, instead of inhumanity and insult, she is met in the capital of our own state by a crowd of so-called refined Christian gentlemen, who within hearing of the trembling frightened ladies, call them names which we cannot repeat."

An Appeal.

Will our friends throughout Michigan, Illinois, Wisconsin, Iowa, and all the north western states please to communicate to us without delay the name of every known organized society of Spiritualists and Liberalists, also the names of its officers.

Friends, you can greatly aid us in our efforts to obtain important information for the general good of our cause, and which we can get in no other way. Please at same time to send the names of all mediums and the peculiar phase of the mediumship of each; Speaking, Healing, Trance, Psychometric, Clairvoyant, Clairaudient, Artistic or otherwise. We desire all the information within our reach, which will be embodied in some form for preservation.

PERSONAL.

EMMA M. MARTIN: Has been employed to lecture for the Detroit society of Spiritualists during June, July and August. From her we learn that they occupy a pleasant hall at No 8, Grand River St. which they have secured for a term of years.

Prof. E. Whipple: From a private letter we learn of the convalescence of our associate from a very severe and protracted illness. He will remain in South Newbury, Ohio, during the summer months, except to visit Michigan in August to attend the grove meeting at Bostwick Lake.

George W. Lusk: Has located permanently at Lansing where he can be addressed. He will answer calls to lecture on Sundays, but will devote himself specially to healing.

False Notions and Systems Obstacles to Woman's Development.

There is no portion of humanity that labors under greater disadvantage than unmarried women, except such married ones as have worthless husbands.

It is everywhere conceded that they are worse paid than any others for the labors that they perform. They are at the same time more dependent than any other class, upon other persons to give them employment by which they can live.

The chief reliance of the largest portion of the unmarried, is the hope of soon finding a husband, and when single men speak of taking a wife, they usually make their action dependent upon the fact whether they are able to support a wife. It has come to be taken as an indisputable maxim that no man should get married until he can "support a wife." This has become an expressive phrase, and implies that a wife is a luxury that cannot be supported without

capital; that all that she receives is to be charged to expense account; that a poor man may support himself, but that it demands a good income to support a wife. It seems to be taken for granted that it is the duty of a husband to support a wife and that it is the province of a wife to be supported, by her husband.

Women are expected, (I mean marriageable women,) to have no need for business life during that brief period of unmarried life precedent to securing a husband; that when that ends, and she becomes a wife, business ends likewise—except the sole business of doing or superintending the ceaseless drudgery of housekeeping. As all streams terminate in the ocean, so all business on the part of females is expected to terminate in the one business of housekeeping, and then woman is supposed to have found her sphere.

Men are expected to pursue some avocation that will bring revenue, and they are usually educated with the expectation that they will follow some selected calling and depend upon it for support. Generally a man's success depends upon the constancy and perseverance with which he follows his selected avocation. Hence, the great difference in the education which is given by prudent persons to sons and daughters.

If daughters succeed in finding an affectionate, faithful, sensible husband, able and willing to support them, the acme of their hopes is attained and their good fortune is deemed a success. They are then expected to live in style, occupy a fashionable well furnished house, superintend, the housekeeping, see that the furniture is kept in good order, adjusted and readjusted, placed, removed and replaced, seasonably varnished, dusted, cleaned, re-cleaned, cast aside and succeeded by new, that the food is suitably prepared and placed upon the table in due time and proper order. Even for this purpose, the education of great multitudes of that class deemed well educated is sadly deficient.

It is probably no disgrace to a fashionable woman to know how to knit tating or to embroider, or to do any other work demanded by our tastes but not by our necessities.

I think it may be safely laid down as a rule, that woman's labor is popular and fashionable in inverse ratio to its utility; in other words, that the kind of work which is common and necessary is unfashionable for a lady, while that which gratifies the taste, but which contributes but little to the substantial comforts of life, is considered the only work suitable for her to perform.

A little careful inspection will demonstrate the folly of this idea so clearly that we shall only be left to wonder why it was ever entertained.

I see but one way of accounting for a notion so false and mischievous, and it is this: that respect for intelligence and power is an innate sentiment of the human soul, that the past experience of our race has demonstrated that those who have them put them to use in securing to themselves the best of every thing, and also in shirking off upon others, who know less, all disagreeable avocations; hence it is taken for granted that if any are poorly clad, or are found employed at any work which soils their garments, or which exhausts their bodily powers, such persons clothe and employ themselves thus, not from choice, not from a sense of duty, but because they are inferior specimens of the race, without the intelligence and power, to do otherwise. Thus this mischievously false idea of what is honorable is only a perversion of a very natural and proper respect for intelligence and power.

When mankind shall become so far civilized as to understand, respect, and obey that divine rule of social science announced by Jesus, "Let him who would be greatest among us be servant of all,"—the servile employments, plain clothing, and the lowest seats in the synagogues, will be no mark of an inferior manhood and womanhood, but it will be known that persons thus distinguished are only awaiting the invitation of their Divine Master, to come up higher.

IRA PORTER.

PROCEEDINGS

Semi-Annual meeting of the Michigan Association of Spiritualists at Niles on Friday, Saturday and Sunday, June 10th, 11th, and 12th, 1870.

The meeting was called to order by the President, Col. D. M. Fox, on Friday afternoon, who appointed R. Talbott, Col. W. B. Barron and Mrs. M. B. Sheets a committee to arrange the order of business, after which A. B. Whiting delivered the opening address, and in the evening a very able discourse was delivered by Moses Hall.

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Resolved, G. B. Stebbins, Mrs. Jennie Springstead and R. R. Fuller.

Finance, Col. W. B. Barron, R. Talbott, John Lusk, A. Allman, G. I. Sherman.

The Association was called to order by the President. The Committee on Resolutions submitted the following, which were accepted, discussed and adopted.

Resolved, That knowing and believing in the fact of the presence and guardian care of those "not lost, but gone before," who return to us through the gates ajar, we would seek to be helped and strengthened thereby for our daily life work, as fit and best preparation for the life beyond.

Resolved, That in our public meetings we would aim at the discovery and application of truth in spiritual things, in practical reforms, and in our

daily attention to private and public duties, by freedom of speech in fair spirit, and with the desire to "prove all things" in the light of eternal principles and ideas, and to "hold fast that which is good" by the verdict of our own souls.

Resolved, That as justice demands equal rights, irrespective of sex, and as "it is not good for man to be alone," but is a demand of our nature that man and woman should be equal companions and helpers, we favor suffrage for woman, equal and impartial as for man, believing that it will help to temper justice with mercy in our legislation, and to bring a higher and truer womanhood and manhood.

S. B. McCracken of Detroit presented the following Resolution which was adopted.

Resolved, That in view of the efforts of the Protestant sects to usurp civil power, it is desirable that Spiritualists tender their co-operation to all liberal organizations, whether religious or otherwise, whose work and efforts may tend to defeat the threatened usurpation and to assert and maintain the principles of political, personal and spiritual freedom.

A lengthy and important discussion took place upon the subject of organization, showing its importance as aiding in the upbuilding and spread of truth, and in the harmony of man.

Association adjourned until half past 7 p. m.

On being called to order, on motion of A. B. Whiting the further consideration of the Resolutions was deferred until the Sunday morning conference. The meeting was then addressed by Mrs. Horton, upon the practical teachings of Spiritualism.

SUNDAY MORNING SESSION.

Association called to order by the President. After a very interesting conference meeting in which Mrs. Woodhall, H. Straub and others took part, the Association was addressed by S. B. McCracken of Detroit. The following Resolution offered by A. B. Whiting was adopted.

Resolved, That while this association would earnestly favor organization among Spiritualists wherever half a dozen can be brought together, we would as earnestly deprecate the adoption of any expressions of religious belief that would tend to creedism or to any test of membership.

Adjourned until half past 2, p. m.

Association called to order, and after music, an original poem was delivered by Miss Nettie M. Pease, after which A. B. Whiting of Alton delivered an able discourse upon ancient and modern Spiritualism.

Adjourned until half past 7, p. m. at which time the Convention was brought to a close by a discourse from Nettie M. Pease. Subject: Ought Spiritualist organizations to have a code of discipline?

J. P. Averill, Sec.

MY CREED.

BY J. G. WHITTIER.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds Of love to men.

I hold all else named piety Is selfish scheme, a vain pretense, Where centre is not, can there be Circumference?

This I moreover hold, and dare Affirm where'er my rhyme may go, Whatever things be good or fair, Or make them so.

Whether it be the lullabies That charm to rest the nestling bird, Or that sweet confidence of sighs, And blushes without word;

Whether the dazzling and the flush Of softly sumptuous garden-bowers, Or by some cabin-door or bush Of ragged flowers.

'Tis not the wide phylactery, Nor stubborn fast, or stated prayers, That make us saints, we judge the tree By what it bears.

And when a man can live apart From work, or from the common trust, I know the blood about his heart Is dry as dust.

For the Present Age. Charles Dickens.

From every corner of the earth where the English language finds expression, rises up one universal voice of mourning for the latest lost and brightest gem in the crown of modern English literature. To each and all of us, in every walk of life, at the bedside of whose hearts he has held a place as an ever-welcome guest, controlling at his will alike our laughter and our tears, lending to our eyes the magic of his own, whereby we might see beauty and goodness in the wretchedest slave of sin and the forlornest victim of oppression,—to us it must seem that something near and dear has vanished from our life. Ours is a double bereavement; we scarcely know whether we are endeared more to the genius which gave us its living creations to

Pacific Department.

J. S. LOVELAND, Editor.

All communications for this Department should be addressed to the Editor, at 350 Jessie St. San Francisco, Cal.

"MY MOTHER."

That was a thrilling scene in the old chivalric time—the wine circling around the board, and the banquet-hall ringing with sentiment and song, when the lady of each knightly heart having been pledged by name, St. Leon arose in his turn, and lifting the sparkling cup on high, said:

"I drink to one Whose image never may depart, Deep given to this grateful heart, Till memory is dead; To one whose love for me shall last When lighter passions long have passed— So holy 'tis and true; To one whose love hath longer dwelt, More deeply fixed, more keenly felt, Than any pledged to you." Each guest upstared at the word, And laid his hand upon his sword, With fury-flashing eye; And Stanley said, "We have the name, Proud knight, of this most peerless dame, Whose love you count so high." St. Leon paused, as if he would Not breathe her name, in careless mood. Thus lightly to another— Then bent his noble head, as though To give that word the reverence due, And gently said, "My mother!"

The Moral Character of the New Testament Compilers.

Mankind have two modes of judging of the merits of any production. First, we estimate it by its intrinsic excellence; and, again, if its credibility as a history is involved, we are governed very much by the honesty of those who wrote or compiled it. Of course, in an exhaustive analysis, we should also take into account the opportunity and capacity of the persons for the work claimed to have been done.

It is not our purpose now, to inquire into the intrinsic merits of the New Testament, nor to venture criticism upon the literary capacities or advantages of its reputed or real authors, but we propose simply to consider the moral character of those from whom we received the books of the New Testament substantially as they now are. This side of the fourth century, no very great modifications of the general outline of books have occurred. To be sure, very serious interpolations have been made, and books, then considered doubtful, have been declared canonical, but they were all known then, and held in estimation by the Christian church. It must also be considered, that other books, then held in as high repute as some now in the Testament, have been discarded and lost. These facts, were there no others, would as-

now go under the cognomen of the New Testament. But in coming to this conclusion, we are forced by an accumulation of facts, all pointing in that direction, so strong in their character, that no other influence is possible. Among the earliest writings, which have come down to us, those of the so-called apostolic fathers, of men who are assumed to have been companions of the apostles, we find a system of the most absolute priestly rule. Ignatius, on his way to martyrdom, as the story goes, writes epistle after epistle to various churches, the great burden of which, is to be obedient to their bishops; and he pledges his soul for theirs, if they only yield such obedience. Now, if these epistles are the product of the apostolic age, they show unmistakably the almost or quite, absolute control of the Christian priesthood from that early day. Still they only furnish corroboration of the New Testament writings; for what Roman pontiff ever laid claim to greater authority than Peter and Paul claimed and exercised, or than Jesus conferred on his disciples? With such supreme authority, and holding whatever writings were in existence among them in their own possession, it was no very difficult thing for them to make such selection and compilation of books as they chose; and when the clergy affiliated with the state under Constantine in the first half of the fourth century, they had no trouble in securing an edition, which suited them, compiled and forced as an authoritative exemplar upon the whole Christian world. This was done, and all our Greek manuscripts of the New Testament are more or less accurate copies; or copies of copies from Constantine's edition of the New Testament, prepared by Eusebius, Bishop of Cesarea.

We have quoted only those passages which bear most directly on the fitness of these men to faithfully compile, or write a truthful history of the life or teachings of any man, where they were specially interested. To what conclusion are we driven? Obviously to this and this only; no confidence can be placed in the New Testament a correct narrative of alleged events, from its confessed fact that the parties, through whom, and from whom alone it came, are confessed forgers and liars! Opposed by Jew, Heathen and also Christian, they had every motive to forge and change. That they did this in some instances we know; and, therefore, are warranted in believing the assertions of contemporaries, that they were continually altering the copies of their own traditions. We have already mentioned the name of Eusebius, the first and only historian of more than three centuries of Christianity. Comparatively nothing is known of the first three, and part of the fourth century, except what is contained in his works. Yet, he is charged by Christians with having forged several books, interpolated Josephus, and with heading a chapter with this title: "How far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived." Baronius calls him "the great falsifier of ecclesiastical history, a wily sycophant, a consummate hypocrite, a time-serving persecutor." Such a man was the fit tool to pronounce the fulsome eulogy to Constantine at the Nicene Council, and after-

We have now reached a point, where it becomes of the last consequence to know the moral character of those, who must have been the principal actors in the work which somebody must have done. That it was the work of the most influential, is self-evident. We must be guided in our judgment by the light of history; and, as we would judge with the largest charity, we will take the testimony of Christians themselves, and even here, we will accept those who render the mildest verdict in the case. Dr. Mosheim, in his chapter on the theology and religion of the second century, after speaking of the writers, remarks: "In what estimation these and other ancient writers on Christian morals ought to be held, the learned are not agreed. Some hold them to be the very best guides to true piety and a holy life; others, on the contrary, think their precepts the worst possible, and that the cause of practical religion could not be committed to worse hands." He then proceeds to point out what he considers a great defect in their moral teachings, and then lets us into the secret of their competency as moral teachers in the following terms: "To this great error of the Christians, may be added another, not indeed of equal extent, but a pernicious one and productive of many evils. The Platonists and Pythagoreans deemed it not only lawful, but commendable to deceive and to lie, for the sake of truth and piety. The Jews living in Egypt, learned from them this sentiment before the Christian era, as appears from many proofs; and from both this vice only spread among the Christians. Of this no one will doubt, who calls to him the numerous forgeries of books under the names of eminent men, the Sibylline verses, and other similar trash, a large mass of which appeared in this and the following centuries."

We could suggest, that both Jews and Christians were sufficiently apt in the direction indicated without learning from either the disciples of Plato or Pythagoras. Instead, we think they would be the teachers instead of learners. But the particular point, which the careful critic will notice, is the fact that the dishonesty of the Christians, was especially manifest in "numerous forgeries of books, under the names of eminent men;" and among these forgeries, we are told by Faustus, a bishop of the Manichean sect, were the four gospels of our New Testament. As the compiler of the New Testament cannot be put earlier than the second century, this is most important testimony. But, with the remark that in the third century there was no improvement in morals, but that, "they who wished to surpass all others in piety, deemed it a pious act to employ deception and fraud in support of piety," we cannot wonder that the Christian doctors "considered it of no importance whether an antagonist were confounded by base artifices, or solid arguments," and pass to the testimony of the same author respecting the fourth century, when, by authority, the New Testament scriptures were placed in the churches essentially as we find them to-day.

Mosheim, after detailing the fearful array of these defects in the moral system of the age, must be added two principal errors now well high publicly admitted, and from which afterwards immense evils resulted. The first was, that to deceive and lie is a virtue, when religion can be promoted by it. The other was, that, errors in religion, when maintained and adhered to after proper admonition, ought to be visited with penalties and punishments. The first of these principles had been approved in the preceding centuries; and it is almost incredible what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it. If some inquisitive person were to examine the conduct and the writings of the greatest and most pious teachers of this century, I fear he would find about all of them infected with this leprosy.

What a confession to be wrung from an eminent defender of Christianity, as to the character of those who possibly wrote, and certainly compiled and fixed the text of the Testament, nearly as we now have it. But Dr. Mosheim is not the only one who has been compelled, by stern truth, to make the same humiliating confession. Says M. Daillé, "The Fathers made no scruple to forge whole books;" and the very celebrated Bishop Horsley, in his great controversy with Dr. Priestly, does not scruple to say, that "time was when the practice of using unjustifiable means to serve a good cause was openly avowed, and Origen was among its defenders." Jerome asserted the same thing of Origen, and Mosheim includes Jerome, Augustine, and others of this century in the same category.

We have quoted only those passages which bear most directly on the fitness of these men to faithfully compile, or write a truthful history of the life or teachings of any man, where they were specially interested. To what conclusion are we driven? Obviously to this and this only; no confidence can be placed in the New Testament a correct narrative of alleged events, from its confessed fact that the parties, through whom, and from whom alone it came, are confessed forgers and liars! Opposed by Jew, Heathen and also Christian, they had every motive to forge and change. That they did this in some instances we know; and, therefore, are warranted in believing the assertions of contemporaries, that they were continually altering the copies of their own traditions. We have already mentioned the name of Eusebius, the first and only historian of more than three centuries of Christianity. Comparatively nothing is known of the first three, and part of the fourth century, except what is contained in his works. Yet, he is charged by Christians with having forged several books, interpolated Josephus, and with heading a chapter with this title: "How far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived." Baronius calls him "the great falsifier of ecclesiastical history, a wily sycophant, a consummate hypocrite, a time-serving persecutor." Such a man was the fit tool to pronounce the fulsome eulogy to Constantine at the Nicene Council, and after-

wards write out the copies of the New Testament to be imposed upon the Christian world by the sword of Rome. So terrible was the severity of the inquisition over books, that men all over the East burned their libraries for fear something would be found implicating them in heresy. Such, reader, is a plain and unvarnished statement of the moral character of the New Testament compilers.

The Supreme Good.

It is a trite saying, that happiness is the end sought by all mankind. This is one of the necessities of life itself. Nothing can live without desiring it. Yet, judged by the light of perfect wisdom, the conduct of many is the most perfect exemplification of "how not to do it," which could possibly be given. It directly defeats the great end of life most earnestly desired. Were this not so, it is impossible to suppose that so many unhappy persons could be in existence. Hence, there must be some great mistake in the means employed. How shall we account for this? How explain the fact that all the inferior forms of life seek, by a natural instinct, precisely those things, which minister to their happiness, while man, the king of all, is perpetually blundering, perpetually failing? There is but one answer possible. It is this. Man is a dual being, and the individualities, embodied in his composite unity are not harmonious in their tendencies. "The flesh lusteth against the spirit," so that he fails to secure either spiritual or physical bliss. The growth and motion of his intellectual and spiritual nature utterly preclude the possibility of his living according to the law of instinctive animalism, while his imperfect knowledge, and powerful animal life, render it equally impossible for him to live after the law of a perfect spiritual life. Were there such a condition as absolute wisdom, mistake would be impossible. But the law of progress renders that impracticable, and necessitates gradual acquisition. Consequently, man's happiness must be the result of experience. He only fully knows, or can know the good, by having tasted the evil. His discrimination is the result of contact with both, and he is brought in contact with both in consequence of his dual nature. His animalism gravitates to its own proper objects, and as it delights therein, his imperfect knowledge concludes that perfect happiness is to be found in such pursuits. Sad experience proves the contrary, and forces on him a deeper study, a more profound analysis. At last he makes the discovery of his spiritual self-hood, and under the impulsion of his zeal he resolves to mortify the flesh by penances, fastings, prayers, and self-denials. He becomes a monk, or a shaker, but finds in the end that though salvation is not from the flesh, yet it cannot be defrauded with impunity. It will assert its rights, and manifest its power in spite of all conceivable repressions. As the soul is dependent on the body for its attainment into consciousness, it is impossible to attain to it, unless the body be in a state of health and vigor.

From these considerations, it is evident that as far as this present state of existence is concerned, happiness will only be secured by giving to each one of these departments of humanity their own proper scope of activity. Neither must be petted, neither starved, but each held in due relation to the other. Of course, there will be a subordination of position. The soul is supreme in importance, but in a wise living there could seldom if ever be the slightest possible conflict; yet, if it ever did come, the soul's interests must take precedence.

But the question now presents itself: what is happiness? What is the supreme good? The answer must be, satisfaction, contentment; and this must imply the full supply of every want, or a conviction that the greatest good consists in the denial of some wants. In the general sense of terms, wants are synonymous with needs. It is not possible for man or woman to be happy, if their absolute needs are not met. But to carry the analysis a little further, we should discriminate between real and factitious wants. Many wants arise from diseased or unbalanced conditions of the sentiments or passions. And, unless this is comprehended by the reason, perpetual unrest is the result; for a diseased passion is a source of constant vexation and sorrow. It may be gorged for the moment, but its demands are larger and all the more imperative the next hour. It grows by what it feeds on, and abstracts from the power of the general life to make itself more powerful. Thus in a two-fold manner it deranges the general harmony and creates dissatisfaction. Of course, there must be sufficient culture to perceive and understand this, and then to institute the process by which this unhappy condition can be corrected. If men have physical disease they, at once, institute measures of cure. A mangled limb is not left to rot, and destroy life, an inflammation or fever is sought to be allayed by proper methods. No one thinks of putting a numb or frozen limb close to the fire, or feeding a half-starved man to the full at once. And yet, people persist in pursuing analogous courses with their sentiments and passions.

Not being purely instinctive as are the animals, he cannot trust his impulses, because they are not perfect like those of the brute. He has reason more or less developed; he has sentiments, and, therefore, impulses which the beast has not; he has a spiritual nature which intensifies even the inferior powers, and renders them hurtful in action, unless the reason sees and controls. Hence, we must be able to distinguish between the real and the seeming wants. This we can never do by simply studying ourselves, though that must be done; but we must study the lives of others, and especially the lives of the best of our race. If we find persons of large culture, who have subdued, or rather cultured and harmonized the passionate nature, thereby securing an abiding peace, we shall have the demonstration that our seeming needs are artificial, and need repression instead of growth. Moreover, that growth would be our bane, and the sorrow of others. Again, we shall see others in whom the same passions are much stronger than in ourselves, and the wreck of joy made by them will be a beacon of warning to us. The most

formidable sentiment in the way of progress is egotism. "Seest thou a man wise in his own conceit; there is more hope of a fool than of him," is one of the truest maxims ever written by man. It begets that "haughty spirit which goeth before a fall;" and falls there, many and grievous, for those who refuse all instruction from the experience of their fellows, and trust the impulses of their own conceit. Sad and bitter sorrow must learn them the needed lesson. But, in attaining the supreme good, another thing must not be overlooked. The pursuit of an object is as satisfactory as its possession, where the pursuit is sustained by the assurance of final success. This answers the objection that if satisfied we should be inert. Instead of this being true, whenever the reason is satisfied of attainment, it rejoices in every effort made therefor. The man is content in his efforts, for they themselves are so much a part of the end sought, as to contain substantially the joy of the end. Labor is thus rest, and toil is sweet. Contentment in wise endeavor for the highest truth and right, is the supreme good—the ever-flowing fountain of life and joy.

The True Beauty

He that loves a rosy cheek, Or a coral lip adorns, Or from starker eyes doth seek Fuel to maintain his fires; As old Time smokes these decay, So his flames must waste away. But a smooth and steadfast mind, Gentle thoughts, and calm desires, Hearts with equal love combined, Kindle never-dying fires— Where these are not, I despise Lovely cheeks, or lips, or eyes.

For the Pacific Dept. of the Age, Order, Nature's First Law.

Constantly giving, and receiving in turn, is the order of nature. Her store-house teems with germs of every conceivable form of organism, be it plant, animal, or mineral, and yet possessing no perceivable difference; still as each marches on toward its consummation, it will have added unto itself certain qualities tending to develop the one structure of which it is the germ, and no other. Continuing the investigation, we will find after the organization is effected that it is perpetuated by another beautiful law of nature, when it in turn becomes a germ for a still higher form of existence, until man is reached the medium link between the animal and angel.

Here let us cease our explorations for a time, until, at least, we have contributed our mite toward opening his eyes to the great need of so studying and obeying this first great law, as to render him indeed an angel, when is laid off this mortal form for one which perishes not with the using. Do you ask what has this to do with order? I will reply that more is here evolved than in all else combined, which I will endeavor to illustrate, presuming it will be conceded that for man were all things else created. We will thereupon by this assumption, and ask what there is in the matter of Hygiene and Health. We read in one that one should not stirred another to death on graham bread, potatoes, rice, fruit, etc.; in another, that we do not eat near enough cheese, as it is just as digestible as beef or mutton, and supplies, chemically, the necessary constituents to the system.

The gross ignorance which is exhibited in this nineteenth century upon this subject would be excusable were it not that its devotees shut their eyes against all truth, and blindly follow blind guides when both tumble into the ditch.

Having given this subject much study and observation, a few hints, which they may not be weary of interesting to your readers, as we all like to see new evidence in support of some favorite field of investigation or theory. Without knowing it, I had discovered an important fact—that the food taken into the stomach does not undergo a chemical action to make it fit for food for the system, but that it is by assimilation. And this fact has opened to my mind others no less important, among which is the fact that the system will not assimilate poisons, fatty matters (carbon), or even an excess of any one kind of food, if in a healthy condition.

As an evidence of this, we may note the growth of the fatty matters in animals, which are undoubtedly poisonous secretions, and which are held in suspense by the system in that form to prevent injury to the tissues and nerves, and which after death grow hard and are separated from the rest of the body. In case we do not ever find the real flesh to become a part of the fat, or the fat to assimilate with the flesh. This being so, it is evident that in fat persons or animals, the secretion has been formed either by taking poison direct, or by eating food which would not assimilate. Again, I have discovered that to animal food may be attributed nearly every disease that flesh is heir to, and have demonstrated still another fact, that all contagious diseases are parasitic and fungoid, either in the forms of trichina or spores of fungus, and that for their action they must have a weakened vitality, either from disease or exhaustion.

And there is no more fertile means of producing exhaustion than by animal food. We all know that if meat is left in a warm place that it soon putrefies and becomes a mass of corruption ready to receive the spores of any fungus which may be floating in the atmosphere. Or, should it be prevented from so doing by stimulants or condiments, it only becomes, like themselves, a part of the poisons which form the fatty secretions. Again, knowing that although vegetable matters decay, we also know that, unless joined with other substances, there is not that heat or condition which favors fungus or parasitic growth, or at least such funguses or parasites as attack animal bodies. We may with impunity eat a rotten apple, peach, or pear, but we cannot eat putrid meat or fish without nausea and poisonous effects. And as meats are formed principally of carbon or fatty matters, and will not assimilate, they clog up the system, keep it constantly irritated, and consequently debilitated. Vegetables, being composed in great part of soluble juices are easily digested, and if not taken up by the system, soon pass off without doing much harm, if they have done no good. These few hints may set others to thinking, at any rate, let us hope so.—Herald of Health.

UNNATURAL APPETITE.—"Why do some children eat dirt, chalk, or common gravel, and is it safe to indulge the child in its unnatural appetite, or is there a substitute for it?" Because they do not get the amount of mineral matter in their food which their systems require. Give them plenty of graham bread or oat-meal, instead of fine-flour bread and other starchy food, and they will cease to desire for chalk, dirt, etc.—Ibid.

ered out of the pale of nature's law, that their own wicked and perverse natures are the sole cause; that they had good promptings and wise counsels, but they would not listen.

Why not yield to the good is the question? Here must be settled this point, whether nature has laws regarding the transmission of qualities and tendencies, from one generation to another. If this is admitted, then the argument is mine, and I can prove to you, the truth of my assertion, that we cannot help whatever we do, starting as it may seem. We go in one direction, or do a certain act, and feel that we are free to do just the opposite, but we are not. We cannot of course do both at the same time, and we only obey the strongest incentive, and we must do this, we could do nothing else. It may be a right act, from the love of right, or the hope of reward, or it may be what we feel to be wrong, yet we are urged and compelled to take this very step, from some compelling overpowering cause, the good and noble within us being too weak to withstand the temptation. Is not this admitted? If so, then we come back to the duty devolving on us all, before censuring another for any act, to earnestly search out the cause for the wrongs and abuses of these noblest powers of our brother or sister. We will then have begun the work of the world's redemption in the right place, first in our own hearts working outwardly toward their amelioration, which in turn would so act on the procreation of future generations, as to bring into the world a higher order of intelligences, both physically, morally, and spiritually; subject not to these lower sensual proclivities. This is the noblest, grandest result from fully understanding this law of order, for, if we once receive this into our hearts as a truth, it must act on our lives. I would not leave this subject with the impression on the minds of the reader, that we are excused for going on in sin, denying our highest convictions; for right here this beautiful law reigns supreme: for every seed sown, be it from wisdom's fount, or from the source of evil, the harvest will be in accordance; and it becomes to us not only true, bright angels assisting, to uphold or overcome the evil which is inherent in our nature, but to use our influence over others within our reach, strengthening and encouraging in the right, so that the unborn millions will come upon the stage of life with higher, nobler promptings. If these reasonings are valid, it becomes to us to consider this life more than an empty show, and we more than actors, to please the vitiated taste of those lower in the scale of existence than ourselves. H. H. C.

MARTINEZ, CAL., May, 1870.

Hygienic.

ANIMAL FOOD.—Mr. Brinklee, Publisher of The Gardener's Monthly, of Philadelphia, sends us the following:

"To the Editor of the Herald of Health: The papers at present seem to be much concerned upon the matter of Hygiene and Health. We read in one that one should not stirred another to death on graham bread, potatoes, rice, fruit, etc.; in another, that we do not eat near enough cheese, as it is just as digestible as beef or mutton, and supplies, chemically, the necessary constituents to the system. The gross ignorance which is exhibited in this nineteenth century upon this subject would be excusable were it not that its devotees shut their eyes against all truth, and blindly follow blind guides when both tumble into the ditch. Having given this subject much study and observation, a few hints, which they may not be weary of interesting to your readers, as we all like to see new evidence in support of some favorite field of investigation or theory. Without knowing it, I had discovered an important fact—that the food taken into the stomach does not undergo a chemical action to make it fit for food for the system, but that it is by assimilation. And this fact has opened to my mind others no less important, among which is the fact that the system will not assimilate poisons, fatty matters (carbon), or even an excess of any one kind of food, if in a healthy condition. As an evidence of this, we may note the growth of the fatty matters in animals, which are undoubtedly poisonous secretions, and which are held in suspense by the system in that form to prevent injury to the tissues and nerves, and which after death grow hard and are separated from the rest of the body. In case we do not ever find the real flesh to become a part of the fat, or the fat to assimilate with the flesh. This being so, it is evident that in fat persons or animals, the secretion has been formed either by taking poison direct, or by eating food which would not assimilate. Again, I have discovered that to animal food may be attributed nearly every disease that flesh is heir to, and have demonstrated still another fact, that all contagious diseases are parasitic and fungoid, either in the forms of trichina or spores of fungus, and that for their action they must have a weakened vitality, either from disease or exhaustion. And there is no more fertile means of producing exhaustion than by animal food. We all know that if meat is left in a warm place that it soon putrefies and becomes a mass of corruption ready to receive the spores of any fungus which may be floating in the atmosphere. Or, should it be prevented from so doing by stimulants or condiments, it only becomes, like themselves, a part of the poisons which form the fatty secretions. Again, knowing that although vegetable matters decay, we also know that, unless joined with other substances, there is not that heat or condition which favors fungus or parasitic growth, or at least such funguses or parasites as attack animal bodies. We may with impunity eat a rotten apple, peach, or pear, but we cannot eat putrid meat or fish without nausea and poisonous effects. And as meats are formed principally of carbon or fatty matters, and will not assimilate, they clog up the system, keep it constantly irritated, and consequently debilitated. Vegetables, being composed in great part of soluble juices are easily digested, and if not taken up by the system, soon pass off without doing much harm, if they have done no good. These few hints may set others to thinking, at any rate, let us hope so.—Herald of Health.

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