

THE SPIRITUAL ROSTRUM.

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THE UNITY AND DIVERSITY OF THE RACES OF MANKIND.

BY HUDSON TUTTLE.

Have the various races of the world originated from one common stock, or were they primordially created different?

This question has no relation to the account of Genesis, for even if we answer in the affirmative Adam is only of yesterday. Its solution rests entirely on ethnological grounds, not on revelation.

Agassiz, who now represents the front of science hampered by theology, has rejected the Adamic origin of man, and holds that the principal peoples of the earth were created in nations, not in pairs. He is compelled to resort to miracle, to the direct interference of God, and he meets the issue squarely and unflinchingly. God made, according to this *savan*, a whole tribe of Red Indians, a tribe of Whites, a tribe of Mongolians, a tribe of Africans, etc. If only a pair were created their defenceless condition would almost insure their destruction, only a tribe could preserve itself. The idea is not a bad one. God could create a thousand as well as one. If he created by direct miracle at all, Agassiz has pointed out the way for him.

But miracle is something we know nothing about. Everything may be possible with God, but he does not work by miracle in our time, but after a given order. Everything is not possible with God. It is not possible for him to annul or order contrary to the laws of nature. Those laws are not for miracle but progress.

It is true that the earth is divided into great provinces which are characterized by certain species of animals and certain races

of men. Carefully examining these provinces we find that in most of them man is severed from the animal by an impassible gulf. We find no intermediate forms. Hence, there is nothing to indicate a progressive advance from one to the other. Look at the Indian, for instance. He is isolated from the animal world,—the highest American type of which is a fossil ape. The Indian is either a foreigner, or has been created by a fiat of God. It is so in Europe, in Asia, in Africa, in the fall of the human type and rise of the animal a near approach is made; but in the Great Islands which connect Asia with Australia, which give evidence that they are the wreck of a great continental mass once occupying that part of the Indian Ocean, we find the highest types of the animal and the lowest of man. Isolated by vast oceanic spaces; they have remained at rest, and for the same reasons that Australia preserves the fauna of the Oolitic Age of the earth, these Islands preserve the early age of man.

Here, and here only, does the animal approach man, or man the animal. Hence, if we argue his progressive development, here we must fix the seat of his origin, and consider him as an emigrant in *other* lands.

It is not my intention to argue such a development in this essay. I simply state such development as a received truth, necessary for the understanding of what I shall say on the unity of mankind. True or false, we have but two courses to pursue. Receive it, or receive the doctrine of creation by miracle. Than the latter, anything is more preferable.

The varieties of mankind have been variously called races, species, families or societies, according to varying theories of different authors.

When the term species is employed, diversity of origin is understood. Species has been defined as a "primordial organic form," and the definition widely received. But what shall we understand by primordial? According to the most recent views of naturalists there are no primordial forms. The learned Pritchard defines species thus: "It includes only the following conditions, namely: separate origin and distinction of race, evinced by constant transmission of the same characteristic peculiarity of organization. Permanent varieties are those which, having once taken

place, continue to be propagated. The fact of their origination must be known by observation or inference, since the proof of this fact being defective it is more philosophical to consider characters which are perpetual as specific or original."

I present these definitions to show you what difficulty invests the subject. Varieties which originated beyond the reach of history must be considered as species; while an equal amount of variation, when known to occur, creates not a species, but a variety. So intimately are the races of men blent at their borders that definitiveness becomes impracticable.

But there are certain tests which can be applied that obviate the necessity of historic data. It has been found that the individuals of a species of animals agree in longevity, in the regularity of periodic changes in their organization, in their diseases (especially contagious) to which they are liable. As will be seen, all races of men conform to this test, and must be classed as permanent varieties of a common stock. But the distinctions are as great between the members of the bear, dog and feline families, which naturalists consider sufficient to establish specific relations.

Taking into consideration the great variation in the conditions of life of the various nationalities of the world, some frozen in and confined to their ice huts half the year, while others are scorched beneath the tropics, and others experience every gradation of climate from the lofty and cold mountain sides to the warm valleys, from arid deserts to grassy steppes, it is notable that all attain almost the same longevity. Some writers have supposed that the difference in length of life was a distinctive race-mark; but careful investigation shows that among all races individuals attain great age, and that an octogenarian is equally rare among all.

Savage nations are shorter lived than civilized, in consequence of their mode of life. The European in the middle ages was quite as short lived.

Dr. Winterbottom states that the inhabitants of Guinea are short lived, and old at forty-five; but the descendants of these short lived, because improvident, negroes in our Southern States, where they enjoy many of the comforts of civilization are among

the longest lived people of the globe. They often attain the age of one hundred years.

The Indians are said to be short lived, to mature and decay early, but they often reach the age of ninety or one hundred years. In warm and cold climates maturity is earlier attained, heat and cold having the same accelerating effect. The same may be said of the city over the country. But this period differs only by a few years, and there is as much variation in any one race as there is between those the most remote. Neither longevity nor period of maturity prove any distinctive race-marks.

If we except malarious influences, to which the black race seem acclimated, the different races of men are equally affected by contagious diseases. Some of these diseases are communicated by all warm-blooded animals to each other as hydrophobia, but generally a disease is confined to a single species. The most contagious disease among sheep will not extend among oxen and swine; nor such as are fatal to the ox, as the deadly pneumonia, affect the sheep.

Plants show the same quality—diseases like the leaf yellow, a curl in the peach, or a black knot in the plum, extending to those species.

Each species has its own peculiar diseases, which are readily transmitted to the members of the species, but wholly incommunicable to members of other species.

In this manner all races of men are shown to belong to one family; for the contagious diseases which affect them affect them all, though perhaps not equally severe.

Thus, the small-pox has spread from the Arctic Ocean to the circumference of Africa; equally fatal to the negro as the Kamtschatkian; scourging all races alike. The Asiatic cholera, the rubeola, the plague, spare no race.

The elephantiasis prevails among the inhabitants of particular countries and is produced by peculiarities of food and climate; but when the system is thus prepared, it is no respecter of race. It is common with the negro of Guinea, the people of Java, and the Mongolian.

Europeans visiting tropical Africa have fevers produced by malaria, from which it has been taught that the African is *wholly*

exempt. The negro is subject to intermittent and remittent fevers, but rarely and lightly; but those who have emigrated from the United States to Sierra Leona suffer much the most. The Aztecs of Mexico were not exempt from the yellow fever.

These diseases affect all races, black, yellow, red, white, but some more than others. The African cannot withstand diseases that affect vitality like the plague, the cholera, or typhoid, or any moribific poison, with the exception of malaria. He is predisposed to consumption when dwelling in a cold climate, and is more subject than the whites to inflammatory diseases and will not bear depletion.

The Shemite is peculiarly liable to ophthalmia and cutaneous diseases, such as leprosy; but recent European statistics show that the Jew is less liable to cholera than the Saxon or Celt.

Individual Europeans are as exempt from fevers, dysentery and other effects of tropical malaria as native Africans; and consumption is as fatal to whites as blacks.

The American Indian will endure a severity of cold almost incredible; but Arctic explorers have shown that the whites can endure this extreme as well.

The African is a child of the tropics, and the whites of the temperate regions, but they are not so far removed as to be subject to different diseases. Diseases contagious among whites will be so among Indians or negroes. As such diseases go no further than man, and as among animals each disease is confined to a species, how avoid concluding that all races of men belong to a common family?

COLOR OF SKIN.

The color of the skin is very diverse, varying from white through yellow and red to jet-black, and so patent is this character to the eye that it has been seized as an infallible race-mark upon which the earliest classification of men solely rests. But there are so many intermediate colors, in fact every hue is represented, that this is of no value. There are whites, as the Spaniards, as dark as light Indians, and Indians as dark as some negro tribes—all are blent together.

Color depends on a pigment excreted from the blood and interposed between the cutis and cuticle, or in cells under the ex-

ternal portion of the skin. According to dissections by Hunter and Sommering, the texture of this membrane exists in the *finest* European, but the black pigment is not deposited, and hence their color depends on the transparency of the skin revealing the blood beneath. From white to black, every possible shade is produced by the amount of coloring matter deposited in this lamella, or *rete mucosum*. It is an old idea that color depends on the condition of the liver, and Prof. Draper has revived it in a new form, thus: "Torpor of the liver, induced by a hot climate, throws the burden of excreting carbon on the skin, and hence the excreted deposit beneath it." There may be truth in this, but there are other differences of race it does not account for. It is only one of many causes.

From the jetty African we pass by insensible degrees to the brunette of Southern Europe. Exposure makes the Spaniard as brown as the Arab or Berber. The women, less exposed, are much lighter colored. The stimulus of light and heat is required to produce the secretion. The same process occurs with fair races exposed to the weather, as with voyagers and sailors, but to a more limited extent; and as soon as the exposure ceases, the secretion is arrested and the natural color returns.

The color of the eyes and hair are correlated, or depend on the color of the skin. The choroid, or iris, is colored by a pigment, and passes through blue, gray, brown, to black. Light or blue eyes accompany a fair, and dark eyes a dark complexion.

This is not as unvarying as the color of the hair. The hair is colored by a process similar to that of the skin. It grows from bulbs beneath the cuticle. Each hair is formed by an external, transparent, horny sheath, similar in substance to the nails, and an internal pith in which its color resides. Its structure is the same in all races of men and animals. The bristle of the animal of western form, and the flowing curls of beauty are created on the same plan; nor does the substance of wool differ essentially from that of hair; both grow from similar bulbs. Wool is wavy and scaled, and thus possesses the property of felting. What has been styled "wool of Africans," though resembling that substance, is true hair, only a trifle more wavy than some Europeans possess. If we pass in a direct line from Egypt to the Cape of Good

Hope, across the African continent, we shall find among pure negro tribes, every variety of hair from perfectly straight to the most crisp.

The same variations are seen in animals. Varieties of swine are white, red and black, and some are covered with long bristles, others with fine wool. Some varieties of sheep transferred to warm climates, in a few generations, become covered with coarse hair. The common goat is very rough, but the cashmere goat has a coat of long hair as fine as silk. Some varieties of dog are covered with wool. All travelers have observed that individuals of barbarous tribes were not of uniform color. This is not the result of mixture of races, as has been supposed, for the facts are too common to be thus explained, but rather indicates the spontaneous production of varieties, as among animals. *Albinos* are the extreme of such spontaneous productions. They are as common among animals as man. There is scarcely a species among which they have not been found. A white black bird, and white crow are as common as a white negro. The Pritchard school argue that the white race sprang from such albino stock, a very unfortunate inference. The albino is a diseased condition, and is capable of propagating itself for any length of time. The position of the white race will not admit its origin from a diseased black stock.

With animals as with man, the skin and hair are strictly correlated and dependent, the latter being always the color of the former.

In anatomical structure there are variations. The arm magnum in Africans is placed nearer to the front of the spinal column than in Europeans, in this respect making an approach to the ape. The ribs are heavier and more arched; the pelvis bones narrower and thinner; the arms longer, as are the fingers and toes; the bones of the leg are bent outward, so that the knees stand further apart, the calves of the legs are thin and high; the feet are flat and broad; the hands thin, the fingers flexible.

All these departures of the African from the European are made toward the anthropoid apes, but they are not greater than can be found among individual Europeans. It is easy to find individuals

of the latter with as thin hands, as long and flexible fingers, as thin and high calves, as flat feet, as the former.

On the other hand, no more difficulty is experienced in finding Africans with as short arms as Europeans. Such comparisons might be extended to all races with similar results. None of these superficial characters are sufficiently permanent or different to be valuable as race-marks.

All the races flow together at their borders, and it is at the center, and not at the margins, of their broad streams that distinctions are discernable.

I will present the races in another point of view, that of their intellectual development.

The skull by indicating the size and form of the brain is particularly valuable. On the skull and teeth the comparative anatomist bases distinction of class; and he finds no mark as permanent or reliable.

Between the teeth of the different races of men there is no essential distinction. Those of Egyptian mummies are broader than those of Europeans, but no broader than is sometimes found among the latter. Instances of double front teeth, and correspondingly large molars are by no means rare.

Even the skull furnishes no specific character. From measurement made from the celebrated Mortonian collection of skulls the following is given:

Of thirty-eight skulls of the Teutonic family, the internal capacity of the largest was one hundred and fourteen cubic inches, the smallest sixty-eight. Of nine skulls of the Tchudic family, the largest was one hundred and twelve, the smallest eighty-one cubic inches; of Celts, the largest ninety-seven, the smallest seventy-eight; of Arabs, the largest ninety-eight, smallest eighty-four; of Chinese, largest ninety-eight, smallest seventy; of Indians, largest one hundred and four, smallest one hundred and one; of Negroes, largest ninety-nine, smallest sixty-eight.

The smallest capacity, fifty-three, is observed among Peruvians, the largest, one hundred and fourteen, among the Teutonic family. Here is a wide difference, one brain being twice the size of the other. But the largest Peruvian skull has a capacity of one hundred and one, while the smallest Teutonic has only sixty-five, or

a trifle more than half the former. The smallest negro skull has a capacity of sixty-eight, or about half that of an average Teutonic, but the largest negro skull has ninety-nine and the smallest Teutonic but sixty-five. These comparisons suggest others, and it will be found that they yield like results when applied between all the families of mankind. There is as much variation in capacity of skull, that is, size of brain, in any one race, as exists between the various races.

It is unessential whether races are called species or permanent varieties, or simply varieties; what I desire is to show their relationship to be sufficiently close to prove their common parentage.

I have applied the same tests which naturalists employ to fix the position of species of animals, and their requirements have been fully complied with. In duration of life, and the periodic functions of the system, in predisposition to contagious and epidemic diseases, in size and structure, in color of skin and hair, in capacity of skull, the races of men differ no more than we find among families of animals; they differ in as many respects and in precisely the same degree.

If the races, varieties and types of mankind are thus associated in one family, they must be bound together by the ties of a common origin.

The objection is urged against this unity of parentage, that the delineations of races on the walls of Egyptian temples, made at least four thousand years ago, or more probably six thousand, preserve the expression of each, as they appear at present.

The Copt, the Shemite, the African, are perfectly portrayed. If for four or six thousand years so little change has been effected, urges a certain ethnological school, are not the races permanent?

Granting the Mosaic chronology to be correct, the Egyptian paintings show a diversity which cannot be reconciled with a common origin. But science has shown that six thousand years is only a single day since the introduction of man on this earth.

I have heretofore noticed the antiquity of the valley of the Nile. Old as are the temples and pyramids, stretching back into the dim twilight of mythology, beyond the ken of history, they rest on a fossil structure which indicates ages to which they are only on the threshold.

The Nile at its annual overflow deposits a film of mud, and thus year by year elevates the overflowed land. The rise of the land from this cause is 2.088 inches a century. Linaut Bey in artesian borings brought up fragments of red brick from a depth of seventy-two feet. If deposited at the rate of 2.088 inches per century, seventy-two feet represent forty-one thousand three hundred years. But he had not reached the beginning. A burned brick is indicative of a people already advanced to a high civilization. Thus it is presented with almost positive force that fifty thousand years ago the valley of the Nile was inhabited by a people far advanced in the arts and sciences. Hence the objection of time falls to the ground.

It so happens that the races pictured on the temples, the Shemite and African, are the ones which change the least. They belong to the stationary races. It is probable that a portrait of a Chinese three thousand years ago would be good for a Chinese to-day. The great changes which yield to the civilization of the present, belong to races then unknown. That these races constantly change no one can deny.

Do not understand that the races are mutually controvertible. That a white man placed in Africa will become a negro in time, or that a negro can become white. I advocate no such doctrine. Each of the races as they stand to-day represents the infinite character of conditions which affected or moulded them to what they now are; and represents great lines of progress in diverging directions, and never can be interchanged. What I mean will best be understood by an illustration: Suppose at some remote time in the past a tribe of men of some intermediate type between the present well-defined races should emigrate from Asia to the eastern shore of Africa. Subjected to an entire change of climate, water, food, temperature, electrical influences, and compelled to adopt entirely new methods of gaining subsistence, slight changes would occur. These changes would not be on the side which rendered them less adapted to their situation, but the reverse, better fitting them to maintain successfully a resistance to the climate. Every such gain would be held by hereditary transmission. The offspring, however slight the advantage gained by the change, would be more likely to survive. They will in

themselves change, and by hereditary transmission give *their* offspring the whole store. Thus we see two forces are at work, one causing change, the other preserving its beneficial results.

We can thus understand how variation thus began would go on for a certain time, perhaps several thousand years, and would be limited only by two causes, hereditary transmission by which the offspring resembles ALL the infinite line of its ancestors, thus compelling it to always be fashioned after the human type, and the other the advantage derived from the change. In the case supposed, if color conferred advantage, color would be attained, and with it correlated a dependent change of form and structure. We know that color is an advantage in warm climates. It is the prevailing tint of tropical animals, and the dark races of men are exempt from tropical diseases almost in exact ratio to the darkness of their complexion.

Now a type of men thus produced would go on perfecting itself in its own direction. It would go on growing of darker and darker hue until the perfection of blackness was reached, or if red, of redness, or if started in the direction of white, until the circumstances calling for that hue were satisfied. In the process of ages, after the type had become in equilibrium with its conditions of being, it would cease to change, or change imperceptibly, and thus become a *permanent race*. These variations were almost wholly effected long before the historic period, and of course there has been no change from one type to the other given, nor is such change to be expected.

It is like two brothers setting out on journeys, each taking a diverging road. They were together once, but every hour they travel takes them further apart. So the races travel. Their component individuals die, but offspring go on from the exact point they leave off in a continuous line. It was easy to blend in the early ages when the material was soft and plastic, but now impossible. You can mingle the soft clay, but divide it in masses and after hardening in the forms you give you can blend them no more.

If a traveler, ignorant of our geography, should start from the mouth of the Columbia, and after traveling around Cape Horn, enter the Gulf of Mexico and explore the *embouchure* of the Mis-

issippi, and thence after thousands of miles sailing enter the St. Lawrence, would he dream that these great streams have their origins in the bosom of the same mountain clime?

So we, looking across the present terminations of the great stream of races, with all their past advance as it were blotted out, cannot realize that once they were all savages, manifesting none of this differentiation. The day when one man can change into another is past. Hence the attempts of pseudo-philanthropists to prove the European a developed African, or more ludicrous, the African a degraded white man, are absurd. If of common parentage we should decide *a priori*, that a strictly scientific classification would be impossible, and I have already pointed out the insurmountable difficulties in the way, and the failures of those who have attempted it.

The blending of languages should follow the same rule; and we find all languages insensibly fade into each other, either through intermediate dialects, or those of the past.

The present types of man converge into each other in the indefinite past, but they cannot meet in the future. Each race has its destiny to fulfill. In its long and continuous history it resembles an individual. It also has its periods of childhood, youth, maturity and age. Some races have a sickly life and die out early; others are wonderfully tenacious, as the Jew, who has been a wanderer on the earth for two thousand years, and yet maintains his numbers and untarnished type. Some races die young, others are destroyed by luxury and vice. The same grand laws of justice and retribution control races as individuals, nor can they with impunity be disobeyed.

But it is objected, "Look at the Jew, or the Teuton, inhabiting all climates, and yet holding fast to their characteristic types! Does not the exceptions thus made invalidate your claims for the power of external nature?" Not in the least. There is one element to be considered, one of great power which has no force with savages, being called into action only after a certain stage of civilization is attained: The moral and intellectual element.

Look at the Jews, for two thousand years from brutal theological prejudices they have been an outlaw among the nations. Yet from the rigid Mosaic law they have been a *very* moral people.

You never hear of a Jew on your criminal docket. They need no prisons, no retreats for fallen women, no houses of refuge, no work or poor houses. They are all wealthy, for they help each other. Their dealings with the world are no criterion of their morals, for their laws from time immemorial recognize two standards, one for themselves, one for Gentiles. Their religion prescribes their food and drink, and compels cleanliness and regard to the laws of health. This, with the law of intermarriage, the combination of physical and moral forces, preserves the Jew intact from the frozen regions of northern Russia to the hot plains of southern Africa.

So of the Teuton. He is the least governed by passion, has the highest moral perception of any people. He is most intelligent and inventive. If he penetrates the colder countries he carries fire, light and material for warm clothing and comfortable dwellings; if he penetrates the tropics he finds means to shelter himself from the sun, and imports ice from the frigid zone.

Thus he in reality carries with him the facilities of his native climate; for the guardian of his moral character and the solidity of his constitution cannot wholly negate external nature.

A glance at History will show how narrow the area it really covers. With the exception of England, where the gulf stream bounds the isothermal lines to the north, History is confined between the thirtieth and fortieth parallels of north latitude. Outside of this narrow limit, which does not comprise one-sixth of the globe, History does not exist. The black and red races have no history. They have never given birth to any civilization; the yellow race only a partial, stagnated, abortive growth.

The history of the African continent, of North and South America, of a greater portion of Northern and Southern Asia, would be like that of flocks of animals. Pass within the narrow lines I have drawn and see the magnificent flood of empire roll westward. Beginning on the table lands of Asia, concealed by the mists of immeasurable time were vast Shemitic and Hamitic Empires leaving only ruined arch and column in ghostly grandeur in the now arid deserts, nameless in their long repose. Then Assyria, Babylon, Egypt, Greece, Carthage, Rome and Europe. Then crossing the Atlantic, bordered by almost the same lines the

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United States span across the continent. The open plains of the south allow it to extend itself further in that direction, but northward it fades rapidly out in the mongrel border stock of French and Indian amalgamation. With the exception of Mohammed, outside of these lines a great man never has been born. The entire Southern hemisphere is without a name sufficiently important to live in history; without a tribe worthy of being chronicled. A foreign civilization is growing up in Australia, in South Africa, in South America, in a belt corresponding to the northern; but its growth is feeble, and little can be expected of this exotic and forced advance.

I have no theory to support but truth, and endeavor to present both sides of these grand questions fairly, and from the maze draw the conclusion carefully and without prejudice. I do not belong to the school of Ethnology which has of late been drawn into politics. Gliddon and Nott, before the war sought to sustain slavery by science. I hope you will not construe anything I have said in that way. Science is as far from politics as heaven from hell, and would blush to touch its polluting garments. Though the at present permanent varieties cannot mutually change they originally were from one common stock, and hence are a brotherhood. Before the law they are equal. In the divine being they are all immortal, and each and all after their own type, capable of eternal spiritual progress.

FAITH, HOPE, LOVE.

BY JOHN F. HOLLISTER.

But for the Faith that points a better goal,
A Hope that promises fruition there,
A Love that sweetens earth's imbittered bowl
With nectar grateful to the longing soul:
Man better were a senseless clam or bear.

PEN SKETCHES OF REFORMERS.—No. 3.

BY MRS. H. F. M. BROWN.

HUDSON TUTTLE.

In 1830 the parents of Hudson Tuttle purchased a tract of wood land in Northern Ohio. They cleared and fenced a few acres, and rolled together logs for a house. In this log cabin, in 1836, Hudson was born.

Mr. and Mrs. Tuttle were, and are, honest, earnest souls, endowed by nature with the rare commodity—common sense. Save these virtues they had but little for their children—and the children needed nothing more.

Hudson was a frail boy; sensitive and reticent. His timidity kept him apart from those who came to visit his parents, and he never mingled in the sports of the rough and rollicking boys of his own age. The result was a life of isolation—of self-dependence. He spent much of the summer time among the trees; the birds and flowers were his loves and his teachers. One might well say he still loves and listens to their lessons of love, beauty and wisdom. Hudson's first year among books was passed in a house of unhewn logs; the benches were of like material, they were, however, rough-hewn upon the upper side. The second year he was sent to a frame school-house, that had sometime known red paint; the third year he graduated at a very respectable sized academy. In these years he had learned something of geography, history, grammar, mathematics; but he was not content with the simple assertions book-men made, he asked the whence and why of stars, tides, men, souls—questions not answered—problems not yet solved. Some thought the boy dull, because of his odd questions; while others saw, by these same signs, a rarely gifted soul.

At the age of sixteen years, Hudson became a medium. The angels saw in the tall bashful boy the prophet, poet, seer; henceforth they were his teachers, he their patient pupil. When the fact of his mediumship was no longer a matter of doubt, he entered into a compact with the angels. He was to be educated by

them, and then teach as he was taught. That the contract has been kept, his works testify.

Tipping was his first phase of mediumship, painting and then writing followed. I think all his books have been written by impression. His first work, "Life in the Spheres," was published while the author was yet in his teens. While the public were reading and wondering over that strange story of the Beyond, Hudson was busy with the first volume of the "Arcana of Nature." How, when, where the Arcana would go out to the world, the author did not know; but he did know that he was destitute of the means of publishing. A voice out of the cloud said, "Write on, the way will open." He did write in hope and trust. When the work was ready for the printer, Mr. Datus Kelley, of Kelley's Island, came forward and proffered the needed assistance. In 1860 the first volume was published. The first and second editions were soon exhausted. The advanced minds in Germany saw in the Arcana the solution of problems for which the thinking world had long been looking. The work was at once translated into German, and has had a good circulation in that country. Buchner, in his popular work on "Matter and Force," quotes largely from it. In the preface of this work Mr. Tuttle's experience seems repeated. The author says: "For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages I am a student in their portico, receiving my mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The second volume of the Arcana was Mr. Tuttle's next work. Those who read the first made haste to follow him still further into nature's secret places. In 1866 he published "Physical Man," a work of great merit. He has now ready for the press his, perhaps, best work, "Career of the God-Idea." "The Arcana of Spiritualism," a needed work, he is now publishing in *The Ohio Spiritualist*, a weekly paper of which he is editor. In connection with his wife, Mr. Tuttle published "The Blossoms of

our Spring," a poetical work of considerable merit. He has written many fine poems, but he excels as a writer of prose. His words are few and well chosen, his sentences terse and philosophical. When he writes or speaks his reader and listener know just what he thinks, he is without dissimulation. Mr. Tuttle is not only a poet, author and editor, but a farmer. He knows as much of the outer world as of the world within, and he gives far more time to his flocks, flowers and vineyards than to books. It is frequently asked why such a man devotes his energies to growing fruit and grain when the times demand the work of his brain. The reasons are obvious. He is a child of nature. She is to him a priestess, lawgiver; her altars are his altars; her many voices sweet benedictions. The fern, flower, trees and grasses are his teachers; from them he learns the living, loving gospel that will help humanity heavenward.

In 1857 Mr. Tuttle was united in marriage to Miss Emma Rood, a young lady of rare poetical and artistical powers. The grace, the quiet dignity of Emma, her fine appreciative powers fit her for the place she occupies—the queen of the home at "Walnut Farm." We read of united lives, of love-linked souls; but these happy hearts usually live in the poet's dream-land, but Hudson and Emma are real entities. They work—hearts, heads, hands, in perfect harmony. They often write on the same poem, one commencing the other finishing; they are interested in like reforms, solve the same problems. With their two children they go every Sunday to Milan, Ohio, distant from their home eight miles, to attend the Children's Lyceum. No persons are doing more, by words and works, than Mr. and Mrs. Tuttle are doing for our humanity. When the work of the day is finished they begin the labors of the evening. Books, manuscripts, etc. are brought out. They read, write, and compare notes. It is often late in the evening before their tasks are finished. They are yet in their thirties; but a vast amount of mental labor has been accomplished. Hudson has written more than Agassiz or Hugh Miller had written at his age. A quarter of a century hence the world will hear from Hudson Tuttle—his translations of the unwritten gospels in the rocks, trees, waters, will gladden and humanize the world.

MY GOD.

BY JOHN F. HOLLISTER.

O Thou, Supreme, Creative Law! —
Whence minor laws their force and mode
And wondrous skill and wisdom draw—
Thee I adore and call Thee "God!"

No leaf that springs on plant or tree,
But speaks Thy Wisdom, Truth and Love;
Calls back my rambling thoughts to Thee,
And points me to a home above.

No flower that opes its tiny eyes,
But smiles its gladness all abroad,
As grateful offerings to the skies,
Life's incense to its Author, God.

No bird that tunes in mellow throat,
Creation's matchless cadences,
But chants to Thee its richest note,
Its purest, deepest melodies.

No fragrance of the blushing rose;
No dew-gem in the lily's cell;
No fountain from the ledge that flows;
No streamlet dancing through the dell;

No wave of Ocean's restless tide;
No pebble on the shining shore;
No mountain high, no prairie wide;
No drifting snow, no cascade's roar;

No forest green, no barren sand;
No beetling cliff, no grassy sod,
But owns its source, Thy Plastic Hand,
Owns Thee, Creator, owns Thee, God!

'Tis thus from out all Nature's Heart,
Spontaneous adoration springs,
Warms and brightens every part,
And of the radiant morning sings.

CELEBRATION.

BY A. M. WORDEN.

Away back in the dim history of the past on the far off shore of an awful chasm, stretching over more than eighteen and a half centuries, a humble individual was born in, or near, Bethlehem in the land of Judea. He was a Jew, born of Jewish parents, circumcised as a Jew when eight days old, and called by a common Jewish name, Jesus, which signifies a savior.

All Jewish names at that time had their signification—expressive and prophetic of their future character and life. The year, month, or day, in which he was born is *entirely* unknown to the world. No history gives any account of his birth, and the Evangelists are so indefinite in their brief sketches of his birth and life that no one is able to form any correct conclusion on the subject.

The 25th of December was set apart by Pope Julian as the birth day of Jesus, and Protestants have followed in the wake of Catholicism. Doubtless December is the most appropriate month for all the so-called orthodox Christians to unite upon as the birth time of Jesus. As that month introduces the long, dreaded, cold winter, with its sweeping winds of death and destruction, in like manner, it is believed that the birth of Jesus introduced into the world the long, cold, gloomy and destructive winter of orthodoxy, with its sweeping winds and storms of fanaticism, strewing the earth with the lifeless forms of millions of martyrs, and spreading destruction, death and damnation wherever its terrible fanatic winds and storms sweep over the earth.

Now, we claim that Jesus had nothing, whatever, to do with introducing such a system into the world. Accordingly December is not an appropriate month for Liberal Christians to unite upon as the birth time of Jesus. He came to break up the dreary winter of cold Phariseeism already existing, and to clear away its clouds and storms, and introduce sunshine, flowers and singing birds in their stead.

Accordingly, his birth day should be fixed in the spring of the year; and to this end let all liberal minded people agree upon the time. Perhaps the first day of May (or the first Sunday in May,

if more convenient,) would be the most appropriate time; and why should not all liberal minds celebrate the birth day of the great reformer, the savior and son of God?

Let this work be no longer left for Pharisees, bigots, oppressors and hypocrites, the very class which Jesus denounced. For such persons to celebrate the birth of Jesus is like Rachel stealing her father's gods. It is a shameful perversion. But let the birth of the great reformer be celebrated on May-day, at the introduction of singing birds and flowers; and thus let him be received for all he claimed to be; nothing more, nothing less.



THE VITAL PRINCIPLE.

DR. MEISSNER'S THEORY.

Dr. Meissner's discovery of the principle of life, which has lately caused so much discussion in the scientific circles of Europe, and which has given rise to so many curious speculations among *savans*, must be considered as undoubtedly the greatest discovery of modern times.

Motion, Mr. Meissner claims, is not simply change of place among bodies, but an actual, tangible substance; and "change of place" is but the manifestation of its presence. Sir H. Davy, it will be remembered, claimed the life principle was a gas; but Meissner has obtained the gas, and, by means of powerful apparatus, compressed it into a solid form, as was long ago done with carbonic acid gas. As shown by Dr. Meissner to the Berlin Academy, during the reading and explication of his memoir, it was in a hollow glass globe about two feet in diameter, from which the atmospheric air had been, as far as possible, exhausted. Owing to the impossibility of completely withdrawing the air, its manifestations were to some extent impeded. It was in the form of a powder, which when at rest is white. But after sufficient air is withdrawn to enable it to assume its activity, the colors of it are those commonly seen in animal and vegetable life. The globe containing this powder was suspended from the wall by a fine

silk cord, about five feet from the floor, so that it could readily be observed by the members of the academy. Dr. Meissner, when he wished to call attention to it, removed a black silk cloth by which it was covered, and violently agitated the powder by shaking the globe with great force. When the powder had become chaotic in its forms, he allowed the globe to hang quietly from the ceiling, and requested the audience to watch it closely, and see how this microcosm would reproduce from the earliest times of the universe, the various changes which the microcosm has undergone. At first all was confusion, but soon the powder became brilliantly prismatic, and a tremulous motion pervaded the mass. A sudden scintillation of the exterior portions in proximity to the glass succeeded, and a flash of light shot from all these exterior portions toward the center, representing, as Dr. Meissner said, the cosmical light. At the center toward which the light had passed was then seen, in rapid process of formation, an intensely bright crystal, the earliest form of organic life, which was soon to become the central sun of this little universe. This crystal began to revolve slowly, and, as it was the only portion of the whole which had at all approached to a solid form, the particles of powder began to approach and unite themselves to it. In all directions the effect of attraction was seen, and, like myriads of scintillating comets, the atoms rushed toward their sun, until all had united themselves to it. And now this sun revolved with ever-increasing rapidity, until, as the centrifugal force overcame the centripetal, the ball, in whirling, threw off ring after ring of matter, and, the rings breaking, formed planets, revolving rhythmically around the central sun. Selecting the third planet from the miniature sun, which represented the earth, Dr. Meissner provided the President of the Academy with a powerful magnifying glass, and requested him to examine this earth. It was its azoic age. Not a trace of life could be seen on the barren rocks; none in the lonely seas breaking unimpeded on desolate shores. The palæozoic age came on, and the eye could trace sea-weeds and the earliest vegetation, and so the astonished President went through the mesozoic era, and onward, as life increased. Vast vegetable forms, mighty ferns tossing their giant arms in the gale, appeared. Uncouth monsters crept over the land and swam in the seas.

Convulsions rent the earth's crust, and hurried millions of animated beings to death. Time passed and men appeared, digging roots and ranging the forest. Cities arose, and history—the story of human woe—was repeated on this mimic world. Rome rose and fell. The countless hordes of India and the East raged and tore each other in mimic fight. The whole course of history was re-enacted. Even Berlin and its academy appeared, and was seen gaping at a glass globe suspended from a ceiling. How closely must the President have examined this! But, unable to endure the sight, as he saw himself in a moment struggling in the death agony, he relinquished the glass and would look no longer. As it was growing too dark for further observation, the academy adjourned, but the experiment has since been frequently repeated, with the same result. Of the minor parts of Dr. Meissner's processes—such, for instance, as his having obtained the emotions of the mind in the form of precipitates, as *amor patriæ* in the form of a powder closely resembling gold, *amor virginis* as a white powder, and resembling snow, *odium theologicum*, a black, pitchy mass, contaminating all who touch it—it is not necessary to speak at length. It is easy to see that an entire revolution in our philosophy of life will soon take place, the basis of which will be that heat, will, thought, life, are but modes of motion. That motion is a substance capable of producing an impression on our senses is evident, for it has long ago been settled by those who oppose the doctrine of innate ideas that we can have no knowledge of what does not appeal to and come through our senses, and we do know of motion, and it is also settled by Dr. Meissner's experiment.—*New York World.*

Certain Swedish philosophers exposed a condemned criminal to a process that froze him hard and solid. The body has been placed in a cold vault, and, in after years, it is to be thawed out, the philosophers claiming that the man will wake up refreshed and lively after his long sleep.

— never —

THE PLANET MARS.

The planet Mars is the only object in the whole heavens which is known to exhibit features similar to those of our own earth, and the accumulated explorations and discoveries of astronomers during the last two hundred years have resulted in the construction of a globe representing the characteristics of this planet, as astronomers believe them to exist. At a recent meeting of the Astronomical Society of England, a globe of Mars was exhibited, on which lands and seas were depicted as upon an ordinary terrestrial globe. By far the larger part of these lands and seas were laid down as well-known entities, respecting which no more doubt is felt among astronomers than is felt by geographers concerning the oceans of our own globe.

An interesting description of this globe appears in *Fraser's Magazine*. To the lands and seas developed in the planet are applied the names of those astronomers whose researches have added to our knowledge on the subject. Each pole of Mars, it seems, is capped with ice, which varies in extent according to the progress of the seasons. Around each cap is a Polar sea, the Northern Sea being termed the Schroter Sea; the southern, Phillips Sea. The equatorial regions of Mars are mainly occupied by extensive continents, four in number, and named Dawes Continent, Madley Continent, Secchi Continent, Herschel (Sir W.) Continent. Between Dawes and Herschel Continents flows a sea shaped like an hour-glass, called Kaiser Sea, the large southern ocean out of which it flows being denominated Dawes Ocean. Between Madley and Dawes Continents flows Dawes Straits, connecting a large southern ocean and a northern sea, named after Tycho. Herschel Continent is separated from Secchi Continent by Higgins Inlet, flowing from a large southern sea termed Maraldi Sea. In like manner, Bessel Inlet, flowing out of Airey Sea, (a northern sea) separates the Madley and Secchi Continents. Dawes Ocean separates into four large seas, and large tracts of land lie between them, but whether they are islands or not is not certain. In Delarne Ocean there is a small island which presents so bright and glittering an aspect as to suggest the probability of

its being usually snow-covered. These seas, separated by islands of doubtful extent, reach from Delarne Ocean to the south pole.

One of the most singular features of Mars is the prevalence of long and winding inlets and bottle-necked seas. These features are wholly distinct from anything on our earth. For instance, Higgins Inlet is a long, forked stream, extending for about three thousand miles. Bessel Inlet is nearly as long, and Nasmyth Inlet still more remarkable in its form. On our earth the ocean is three times as extensive as the continents. On Mars a very different arrangement prevails. In the first place, there is little disparity between the extent of oceans and continents, and then these are mixed up in a most complex manner. A traveler, by either land or water, can visit almost every quarter of the planet without leaving the element in which he began his journeyings. If he chooses to go by water, he could journey for upwards of thirty thousand miles, always in sight of land—generally with land on both sides; in such intricate, labyrinthine fashion are the lands and seas of Mars intertwined.

THE COMING MAN.

BY HENRY T. CHILD, M. D.

There is a very excellent article in the July number of the Atlantic Monthly under this head with the question added, "Will he drink wine?" It contains many practical suggestions, but lacks that thoroughness which a knowledge of man's spiritual nature alone can give.

The world has always been looking for its coming man, and we may learn something in relation to this matter from history. For a long period prior to the time of the gentle Nazarene, prophets and seers had foretold the coming of one who was to be a savior and deliverer of the people.

The fathers and mothers of Judea were profoundly impressed with the idea that such a man was to come, and the mothers of Israel felt, as all true mothers have ever felt, desirous that when

unto them "a son is born, a child is given," he might be the true Messiah, the Savior of the world, that "of the increase of his kingdom and government there never should be an end, to order it and to establish it with justice and judgment forever." And there can be no doubt but that these psychological impressions had an influence not only upon the mothers but upon many of their offspring. The coming man of the present age must have generations of such psychological influences, and the ante-natal conditions, of which we are beginning to hear some practical suggestions, must go back through several generations.

The idea of ancestral titles, of nobility and caste, was a rude foreshadowing of this great truth, which we are to look squarely in the face.

The article to which we have referred, though it came up very fairly to the subject on many points, is somewhat upon the compromise side,

We will not offer any argument to prove that the coming man or woman cannot drink alcohol or wine, or use tobacco, or tea, or coffee, or spices and stimulants of any kind whatever.

All the arguments in favor of any of these, come from the articles themselves, speaking, as best they can, through the organisms of individuals who have either taken them themselves, or inherited from their progenitors the influences which these articles have stamped upon their organizations. Standing upon this point of spiritual elevation, let us inquire what are the conditions requisite for the coming man?

We must have parents who are physically pure and well developed; intellectually cultivated and spiritually unfolded as man and woman; and we cannot have these while our children are poisoned with spices and stimulants, medicines, tobacco and alcohol, the two latter especially, as they are given out in the emanations from the bodies of those who use them and associate with children. This is an important point that few persons have thought of, that in the highly susceptible conditions of childhood, many persons are actually killed by the gross and impure emanations from the bodies of those who should be their natural guardians and care takers, but who have so far polluted and perverted the pure and life sustaining magnetisms of the human body that

they become like the poison of the Upas tree, if not fatal, worse than that by rendering men corrupt and degraded criminals, whose lives, for a time at least, are a curse to themselves and to their fellow men.

We do not expect those persons whose senses are benumbed by the continued use of tobacco and alcohol to perceive this truth, but we are happy to know that there are thousands of pure men and women, who will feel this to be a revelation, and accept it as a truth of value to the human family. In our intercourse with physicians we have learned to estimate their conditions and habits by the character of the articles they prescribe for their patients. We never knew a physician to recommend whisky as "a generator of life force," or tobacco to soothe nerves, who had not sought to generate life force with the former, and soothe troubled nerves with the latter, and had thus become a slave to these articles.

We need not caution sensitive and impressible persons about the necessity of knowing something of the habits and condition of the physician from whom they receive either advice or medicine, as both may be contaminated. Woman must occupy a very different position from that which she does to-day, before she can become the mother of the true man that the world demands and is prepared for. It is true, woman has not been so much stupefied by the articles to which we have referred as man, still her negative condition has rendered her susceptible to many of these influences indirectly from her brother man, and she is too often a willing slave to influences which cramp her soul, belittle her intellect and mar the beauty and symmetry of her physical nature, and it will require the influence of a great many coming men to remove the incubus which the men of the past have placed on woman. When man is purified and elevated as he should be and must be, and woman stands side by side with him, with all her rights possessed and used by her—not given to her—children will be born whose presence will be a benediction to the world; who will banish from the vocabulary the word compromise and planting themselves upon the eternal rock of principles they will adopt the motto, "*fiat justitia ruat cœlum*," "let justice be done though the heavens (that man has constructed,) should fall."

Such coming men and women will have but little to do with petty discussions of the demands of depraved human appetites, the chicanery of social, political or commercial life, or the dogmas of the theological world. But poised upon the even balance of a true physical development, with the utmost freedom for the intellectual powers which enables these to sweep through the vast realm of mind and the highest and best unfoldment of spiritual natures by means of which power is received to grapple with problems involving the most profound principles belonging to the realm of the Infinite.

Such a coming man will not, under any circumstances, indulge in any low or crude expressions of thought, which like mists, always obscure the atmosphere and render the vision indistinct. Rising above all these and every act that would mar the beauty and harmony of his being, and seeing clearly the truths and principles which underlie the foundation of all true development, he will take hold of these without any doubt or hesitation as to the results, and marching onward and upward forever in a continuous career of progression, he finds the true heaven which the best minds of all ages have prayed for and sought after.

Reformers in all ages of the world have ever been the John the Baptists of these coming men and women, crying in the wilderness, "prepare ye the way, for behold there cometh those after us who are mightier than we, the latchet of whose shoes we are unworthy to loose." They have felt and still feel, like David of old, that although they perceive the necessity of building pure and living temples to God, such as true men and women alone can be, yet when the command has been heard within themselves, they have felt that they were men of blood, and have prayed that the hands of their sons might be clean, so that they could build these most glorious and beautiful temples.

And for this purpose we need all the best artizans and workmen that the world has ever known, each furnishing some portion of the materials for this temple, and these are to be brought together from all the nations of the earth, and joined in one, as was said, without the sound of the hammer. Every pure and lofty thought, every loving aspiration after that which is higher and better, though it may come up from the very dregs of human woe and

misery, and seem to be covered over with the slime of corruption and degradation, is a stone to be placed in this beautiful temple of the coming man. The very highest ideal that any human soul, even in its most exalted moments, has conceived of, is below the standard of the coming man, who must combine all the ideals, for these are but prophecies of that which is to be fulfilled. Hence, every man and woman should present to the world their highest conceptions of ideals, and in the continued struggle of life the effort should ever be to reach nearer and nearer to these.

Let us all, therefore, work earnestly in this direction, and seek to realize our best and purest ideals in *every* department of life, and thus bring the world up to the position in which we shall have our ideal men and women, bearing the impress of still higher and more perfect ideals which future ages shall not only demand but receive.

Let each one make a grand effort to become the coming man or woman of the present age, and by this means fulfill our mission, and have the consciousness that the world has been blessed by our being in it.

MARRIAGE.

BY J. C. GILL.

No other topic is agitating the public mind so much at the present time as the marriage relation. It is assuming an aspect that is truly alarming to every lover of social harmony and moral rectitude. One of our co-laborers when speaking upon this subject says, "The prevalence of divorce should lead us to search out the causes of this plague-spot in society. The advice given dissatisfied married people, that they should separate, has become altogether too common."

This advice to "dissatisfied married people, that they should separate," may have something to do in the case, but there is a something that lies back of all this that causes so many to sever the holy tie of matrimony. We heartily agree with our co-worker that "the prevalence of divorce *should* lead us to search out the

causes of this plague-spot in society." In order to be successful in our search we must know where to look for the causes, and when we have found them, know how to apply the remedy.

The primary cause, or great cause of all causes, is a violation of one of the most important and sacred laws of our being; and wherever nature's divine laws are trampled upon we must suffer the penalty. In our present vitiated state of society unions are formed between the sexes, under the title of marriage, where there is no soul union whatever, but merely a compact on the part of one or both parties for the sake of affluence, or to gratify passion. Such unions can never be productive of any good results, but a curse to the parties and their offspring, and a bane to society. This custom is becoming more and more prevalent every year, and we are reaping the products of it in the thousands of divorces that are annually granted in our courts. The man or woman who marries for love, without any reference to property or position, is considered quite verdant. Speak to a young lady of some young man whom you think would make a suitable companion for her, and the first question will be, "Is he wealthy?" Recommend a young lady to a gentleman friend and his first inquiry will invariably be, "Is she handsome?" Or speak to a widower of some widow of your acquaintance, and he will immediately put to you the interrogatory, "Has she any property?" Such has become the leading idea at the present day with reference to marriage. It has become a mere business matter, entered into for the sake of worldly gain or position, no higher or holier motive actuating the masses who take upon themselves these sacred relations.

This we consider to be the primary cause of so much misery and consequent separations that take place daily in our land. Our cotemporary from whom we have been quoting says, "Marriage can be made tolerable without love, through the unselfish determination of both husband and wife." This proposition only includes a possibility, without any grounds of a probability. If we could place together two "unselfish" beings there might be a probability of their bearing and forbearing with each other's faults and failings, but such instances are so rare that it amounts to almost a miracle when one occurs. Selfishness on the part of

one or both parties is almost universally the case, and where this passion reigns no toleration is exercised toward the peculiar tastes, habits or customs of others. Two unselfish beings, willing to make sacrifices for the comfort and happiness of each other, might live together in the marriage relation without suffering many of the discords and open strifes that are so common at the present day, but there would be that lack of sympathy and reciprocity which naturally belongs to conjugal life, and the offspring of such a union would suffer the evil influences of this unnatural relation. In forming matrimonial alliances parties should have a higher motive in view than simply the gratification of their own feelings. They should look to the results that are to grow out of their acts, and consider that the responsibilities they are taking upon themselves will not end with their own being, but extend all the way up through the endless ages of eternity.

Our advice in all cases is, "of two evils always choose the least." In this case the question is, Which is the least evil? For two uncongenial persons to live together and rear a family of dwarfed, angular, sour-tempered children, or to separate as soon as they ascertain that they cannot live in harmony, and either remain single, or try their fortune again with another, is the problem to be solved. We hold the "sacredness of marriage" in as high esteem as it is possible for any mortal to do, and "can realize the true situation of affairs" should this relation be annulled. But whether the present system is not a greater curse to humanity than the ignoring of it would be is the question at issue. There is no dodging the conclusion, so we might as well come out openly and acknowledge the fact, that we are on the eve of a great revolution on this vital question. What it will be we are not able to say, but we have all confidence in the forces of nature, and believe that it will result in the establishment of a system infinitely superior to that practiced at the present day.

There is but *one* principle upon which marriage can be founded and come fully up to the exalted position it should and will maintain. This is the principle of nature. Whatever is natural is right. Nature never points out a false step, but invariably directs us in that path which will lead us on step by step to our highest and best interests. Having, as we think, found the causes of so

much discord in married life, it becomes our duty to point out the remedy. So long as men and women marry for wealth, beauty, position, homes, or to please father, mother, sister, brother, or some other friend, just so long *must* we expect to see this discontent, jarring, jangling, wrangling, quarreling and parting between husband and wife. But when men and women will rise above all such petty considerations and realize the high and holy relation they are taking upon themselves, letting no motive influence them but nature's law of true love, which kindly provides a mantle to cover up all the weaknesses, faults and failings of the individual she chooses for your companion. The ancient Greeks in their mythology had the true idea of conjugal love. Their god of love, Cupid, was a beautiful child, with a bow and arrow with which to smite the hearts of lovers, and blind. The idea of blindness is so true to nature that it really seems that they must have been in advance of the present age in point of wisdom. The only way in which man and wife can live together in harmony is to become *totally* blind to each others imperfections. Where this state of feeling exists there is harmony, without it there is discord; and that man or woman does not exist on this earth who could live in the relation of marriage with the purest angel in heaven, and be harmonious, without this mantle of charity to cover up the real or supposed faults. Let us then be true to nature, and marry only where we see perfection, ignoring all other considerations, and we will escape the impending crisis that now threatens us.

We have received a circular from the Directors of the Michigan Spiritual Publishing Company addressed to the stockholders and patrons of the *Present Age*, but owing to the crowded state of our pages we cannot publish it in full. From this document we learn that after a critical examination by said Directors, all the acts of Col. D. M. Fox, in conducting the editorial department of the paper, and the business management of the company, are fully endorsed. A statement of the financial condition shows that the assets of the company over all indebtedness is \$4,812.42. This speaks well for the enterprise, and we hope the *Present Age* will meet with the success that it so richly merits.

PHONOGRAPHY—A BEAUTIFUL ART.

BY W. F. JAMIESON.

Some of our happiest hours have been spent in the study and practice of Phonography. We seldom travel, even short distances, without taking several Phonographic books or periodicals along with us to relieve the tedium of a journey. While others are impatient of the delay of cars, we are pleasantly and profitably engaged reading graceful curves and lines—

“A thick array of signs,
Instinct with meaning.”

We commenced the fascinating study of Phonographic shorthand in the summer of 1862; became master of A. J. Graham's Handbook of Phonography in less than three months, then read the First Standard Phonographic Reader several times through, then passed to the next degree, that of reading and writing the consonants—called the Reporting Style—by which the reporter can determine at a glance, by the form and position of a character, what word it represents. After copying and reading the reporting exercises of the Phonographic Second Reader, we took the “highest degree” of the Art by making ourself familiar with thousands of brief forms for words and phrases contained in Graham's Standard Phonographic Dictionary, a work of over one thousand pages.

Such is the simplicity of Graham's Phonography that we had no difficulty in acquiring a knowledge of it without the aid of a living teacher. It is conceded by those who have studied several other systems that Graham's is the most easily learned, and by far the most rapid, system of shorthand in the world. We have been able to report words by it, timed by the watch, at the astonishing rate of *two hundred and eight words in a minute!* We do not mention this to boast of our skill, for there are reporters who, constantly writing it, have acquired a speed of two hundred and fifty words a minute!

Michigan led in Phonography, as it does in Spiritualism. It was the first to have a State Phonographic Lecturer and Teacher,

and we had the honor to receive the appointment from Mr. Graham himself, which we still hold.

Phonography should be introduced into all our schools and colleges as a regular branch of study, and if school teachers will consult their own interest, they will procure Graham's Handbook of Standard Phonography and devote from one to two hours each day to its study, until the principles of Phonography are thoroughly mastered.

For several years Andrew J. Graham, 563 Broadway, New York City, has been busily engaged as author and publisher of Phonographic books. His works are now to be found in nearly every part of our Union.

MISS CLAIR M. D'EVERE.—This young lady, recently from Maine, has been speaking each Sunday during December at Crosby's Music Hall, Chicago. This is her first advent to our city, but judging from the interest which she is awakening among the Spiritualists, and others who have hitherto known nothing of the heaven-born truths of Spiritualism, it promises not to be her last. She speaks under control of her angel father, and such is her power that she holds her audiences spell-bound during her lectures with the most profound entrancement.

Her mediumistic powers are beyond anything witnessed in Chicago for years, giving some of the most remarkable and satisfactory tests that have ever been received since modern Spiritualism made its advent among us. Frequently at the close of her lectures she describes spirits in the room who are instantly recognized by persons in the audience total strangers to her. Her rooms are daily crowded by anxious inquirers, and all express the most entire satisfaction at the result of their investigations. In character and disposition she is one of nature's own children, manifesting always the *deepest* interest in the well-being of the entire human family, possessed of a spirit as pure and unaffected as a new born infant. She is indeed a ministering angel sent by the Angel Bands to preach and teach the new gospel of purity, love and harmony to those who are prepared to receive it. May God and the angels strengthen and protect her in her labors, is our sincere prayer.

NEW BOOKS, PERIODICALS, ETC.

PLANCHETTE'S DAIRY, Edited by *Kate Field*. New York: J. S. Redfield, Publisher, 140 Fulton Street Wholesale Agents—American News Company. 1868. Pp. 95.

This little volume is written in the form of a colloquy, which makes it very interesting to read. Much of the sayings and doings of Planchette are recorded in this neat little book, and as she is creating a greater excitement at the present time than any one thing else, it will be gratifying to those who are not familiar with Planchette to be able to learn something of her wonderful career. Appended to the work is a brief sketch of the natural history of Planchette, telling where and when she was born as near as the facts can be ascertained. Taking it as a whole we think this one of the most interesting little books that can be found in the market.

OCEAN'S WAVE; A SCIENTIFIC AND PRACTICAL SURVEY OF LIFE'S USES AND ABUSES. By *William Bush*. Chicago: SPIRITUAL ROSTRUM OFFICE, 90 Washington Street. 1868. Pp. 126. Price, 50 cts.

This work contains a summary of all the relations of human life, commencing with "Life's Aspects," and going through with a general outline of man's nature and his relation to the surrounding world. It embraces some good thoughts on various topics, such as *Curiosity, Religion, Spiritualism, Phrenology, Marriage Relations, Education of Children, &c., &c.*, closing with a chapter on *Woman and the Elective Franchise*. From the hasty reading we have given this book we are not able to give all its merits in detail, but have no hesitancy in recommending it to the reading world, as being fully worth all it costs.

SOROSIS; OR THE ONWARD MARCH TO FREEDOM. A DRAMA IN FOUR ACTS. Also, a poem entitled *Reminiscences of the Immortal Webster*. By *William Bush*. Chicago: SPIRITUAL ROSTRUM OFFICE, No. 90 Washington Street. 1868. Pp. 47. Price, 40 cts.

As the title of this little book indicates, it is written in dramatic style. The author's aim is to bring before the mind of the reader a practical view of the present wretched state of society, also the coming era when justice and equity shall reign supreme in the hearts of men and women, and all shall enjoy their God-given rights. We would recommend this work to all organizations or

societies where dramatic scenes are required for public entertainment.

THE SOROSIS.—This is the title of a handsome octavo sheet published every Saturday, at 104 Randolph Street, Chicago, by Mrs. M. L. Walker & Co. Terms, one copy one year, \$3.00; ten copies one year, \$25.00; twenty-five copies one year, \$50.00. Single copies, ten cents each. Handsome premiums are offered for clubs, for list of which see *Sorosis*.

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