

THE SPIRITUALIST AT WORK.

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

Vol. 1. No. 1.

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

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{ E. V. WILSON, }
LOMBARD, ILL.

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Brevities and Comments.

LECTURERS have adopted the grocer's motto "Cash on delivery."
It is said there are more than 10,000 lakes in the State of Minnesota.

THE church property in the United States is estimated to be worth \$250,000,000.

HOOD called the slamming of a door by a person in a passion "a wooden oath."

VERMONT this year turns out 15,000,000 pounds of maple sugar, worth ten cents a pound.

MR. GLADSTONE is announced to be engaged upon a new work on a subject connected with Homer's works.

A RAILROAD is to be constructed from the base of Mount Vesuvius to the edge of the crater. It is to be worked by ropes.

It is suggested in an English paper that smoking be allowed during divine service, "as a means of increasing the attendance at church."

RHODE ISLAND, in spite of its small size, does a good divorce business. Seventeen applications were recently granted in one court in a single day.

A DETROIT paper noting the fact that a man fell down dead while combing his hair, says: "And yet there are people who will persist in that dangerous habit."

REVIVALIST Hammond sells his hymn-books through an agent, in the vestibules of the churches in which he preaches, to a weekly profit of about \$100.

A WISCONSIN clergyman has been found by church council guilty of "not always handling the truth with sufficient carefulness to meet the demands of veracity."

AN ancient vagabond was arrested by the police in Paris recently was subsequently ascertained to be a nephew of Danton, the notorious leader in the first French revolution.

SEVENTY years ago the Rev. Dr. Lyman Beecher, father of Henry Ward Beecher, was paid a salary of \$300 and his firewood. There is a slight difference between that amount and the salary his son receives—\$20,000.

A CERTAIN style of prayer now in vogue was well described by an admiring listener to the Rev. Mr. Kirk, of whom he said "he made the best prayer ever addressed to a Boston audience."

A GERMAN chemist is said to have extracted from 900 pounds of sawdust, 61 quarts of brandy of 50 per cent, at 59 degrees, perfectly free from odor or taste of turpentine, and of very agreeable flavor.

PUNCH's receipt for the preservation of fur is excellent: "pull out all the hairs with tweezers, and varnish the skin. In the spring remove the varnish and carefully stick all the hairs in their old places."

A LITTLE boy ran away from school and was fatally injured while playing near a railroad. A man was nearly killed by an explosion of a beer barrel. What beautiful moral lessons these incidents might furnish.

The number of love poems which have been written, would make a pile which would dwarf the pyramids, Pelion upon Ossa would have seemed but a type of it, and the tower of Babel at its highest elevation would not have overtopped it.

"I FEAR," said a country minister to his flock, "when I explained to you in my last charity sermon that philanthropy was the love of our 'species' you must have understood me to say 'speels' which may account for the smallness of the collection."

The newspapers and periodicals published in this country in 1860 numbered 4,051. In 1870 the number had increased to 5,871. According to a recent statement the number has increased since that time to 6,875, more than 1,000 having been added within three years. Of this number 64 are dailies, 5,175 weeklies, and 1,053 monthlies, etc.

In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamieson asserts that he heard every word of a sermon at the distance of two miles. A mother has been distinctly heard talking to her child on a still day across water a mile wide.

THE latest incident in American antiquarian developments is the discovery of the skeleton of a mound builder on the left bank of the Tennessee river above Thatcher's Landing, in James county, Tenn.; the head and body to the lower ribs being covered with shells. There were a dozen varieties of these, and all of them sea shells.

THE winter in Nevada has been fearful. Many graziers have lost all the cattle they possessed, and nearly all have lost a large percentage of their stock. In Honey Lake valley hay sold for \$60 per ton, and at one time for \$130. Cattle are still dying there, and a person while riding through the valley is hardly ever out of sight of their carcasses.

In a remarkable sermon recently preached in St. Barnabas's Church, Pimlico, the preacher proposed to consider the reason why sinners were created. The reverend gentleman attributed the creation of evil to God, who, he said, had put sinners into the world as dark shades are put into a picture "to act as a contrast to the brighter colors!"

MRS. SHUFELDT is the first woman to become a minister in Chicago, and her first sermon was preached there in a Methodist church last week. She is described an old, ugly, and loud-voiced, but her zeal is intense and indomitable. Her audience numbered forty, half of whom were sailors, and a few of them remained until the close of the service.

STATISTICS of marriages in Ohio since 1866 show a remarkable decline in matrimony. According to the published figures of each year since 1866, it is shown that in that year there was one marriage to every eighty-two of population. In 1873, one marriage to 118 of the population. It is not stated whether the births have fallen off in proportion.

A NEW method of preparing coffee is becoming popular in France. After roasting, the coffee is ground to a very fine flour, which is then slightly moistened, mixed with twice its weight of powdered sugar, and pressed into tablets. Coffee prepared in this manner is claimed, pound for pound, to be susceptible of far more complete utilization.

THE National Baptist gives the following as the epitaph on the grave of an eminent Baptist divine and an especial authority in casuistry, the Rev. Levi Philetus Dobbs, D. D.

"Put away the steel-bowed glasses
That the Doctor used to wear;
He no longer needs their assistance,
He's climbed the golden stair."

No French or English woman of cultivation now-a-days wears her garters below her knees. The principal vein of the leg sinks there beneath the muscles; and varicose veins, cold feet, and even palpitation of the heart may be brought on by a tight garter in the wrong place. When it is fastened above the knee all this pain and deformity may be avoided.

MESSESS, MORLEY AND SANKEY have had great success in revival meetings near Edinburgh. Mr. Sankey takes a harmonium with him, which so excited an old Puritan dame that she rushed out of the church exclaiming "popery! popery! Let me out, let me out! what would John Knox think of this?"

As soon as the Congressional Chaplain closes his prayer in the House the members begin an almost general clapping of hands, the method they have of calling pages to their side. Recently an elderly gentleman was present during such a scene for the first time, and exclaimed "well, that beats me! I don't see anything in that prayer worth cheering."

GUIZOT is now 87 years old. He lives in modest apartments and receives company, which is intellectually very brilliant, and in a room without a carpet, and a single oil lamp. His daughters live with him and assist him in literary work. Tea is served at Guizot's, but a visitor remarks, "One don't go to Guizot's to eat, but to talk and to think."

A MR. HOFFMAN of Dubuque took out his wife's false teeth before burying her, whereupon a Louisville paper remarks that this was very reasonable. "Because in the world to which Mrs. Hoffman has gone there may be weeping and wailing, but Mr. Hoffman is determined that, so far as he is concerned, there shall be no gnashing of teeth."

A LONDON advertisement runs thus, "A country priest will say masses once a week for any one who will regularly send him the Times newspaper, second hand, on the day of its publication."

"Those who have money
Are troubled about it,
Those who have none
Are troubled without it."

AN orange tree in vigorous growth yields from 500 to 2,000 oranges every year. In the Mediterranean countries, where orange culture has become within a few years an important business, the oranges are gathered in baskets lined with canvas. They are carefully examined by women, and all that are wanting in stems are thrown out. They get from 9 to 15 cents a day.

THE San Joaquin valley in California has been transformed by irrigation from a desert into a fertile district. The fall of rain there during the summer is so slight that crops wither and come to nothing, and the farmers have become discouraged and nearly ruined. Last year they combined to build canals for a supply of water, and now farm after farm is beginning to yield a profit.

THE Dunkards, now in conference at Girard Ill., wear a full beard, it not being permitted to wear moustaches only. A prolonged discussion took place as to whether this rule should not be modified, but the conservative advocates of a full beard triumphed. They also decided against brethren engaging in the banking business, and against giving their children a collegiate education.

LONDON is literally built on a foundation of pipes. In some places it would be difficult to find room to lay another pipe. One gas company supplies two districts with nearly four hundred miles of pipes. Then there are the underground telegraph pipes, and 2,500 miles of drain pipes, the lead and iron pneumatic tubes, the sewers, the water pipes, and the underground railway.

WE learn from the Territorial Enterprise that a Methodist preacher, while engaged in a little game of draw poker at Salem, Oregon, the other evening, moved a little in his chair, when the hammer of his pistol caught in his pocket in some way and the weapon was discharged, frightening the divine's opponent in the game very badly. He wants to know what preachers carry pistols for?

A NEW YORK correspondent of a Western newspaper thinks that the only way for strangers coming to this city to keep clear of sharpers is to bluntly and emphatically refuse to have anything to say to persons not actually known to them whether these persons are met on the cars, on steamboats, in hotels, or in streets. A stranger following this rule would be likely to find his path a very rugged one.

A WOMAN confessed to a priest that she was guilty of scandal. He gave her a ripe thistle top, and told her to scatter the seeds, one by one, in every direction. She obeyed, and returned after her task was done. He then ordered her to go back and collect the scattered seed. She objected, saying it would be impossible. He replied it would be still more impossible to gather up and destroy all the evil reports which she had circulated about others.

THE Kentucky Lunatic Asylum has a farm of three hundred acres and a vegetable garden of sixty acres. The entire work of cultivation is done by the patients. The cooking and housework are done by the female patients, who also make their own clothing and the underclothing of the men. Dances, gymnastic exercises, lectures, and games keep the minds of the inmates from melancholy.

THE influence of forests in drawing moisture from the heavens may be judged from the experience of San Diego, California. Previous to 1868 there was yearly a rainy season, which made the soil nourishing productive. In 1868 a destructive fire swept over the country, cutting down the luxuriant chapparal, and blackening the hills. Since then there has been no rainy season at San Diego.

DR. SCHUPPERT, of New Orleans, proposes the following ingenious and apparently practical method for extinguishing fires on ship-board. At given points in the hold are located boxes containing marble dust and carbonate of lime. From the deck a lead pipe communicates with these boxes. When a fire is discovered in the hold, diluted sulphuric acid is poured into the pipes, and coming in contact with the lime and marble dust, creates a large volume of carbonic acid gas, which is fatal to fire. As this gas is heavier than air, it would remain in the hold and effectually smother the flames.

BRAZILIAN gentlemen are remarkable for temperance and frugality, and also for natural talent, though they cannot compete with the natives of most countries in industry. They enjoy works on literature and science, but the upper classes spend a most monotonous existence taking several naps a day, and in fact fritter away their lives in endless frivolity. The climate is delicious, but enervating. They have no out of door games, no debating clubs, lectures or appliances which Europeans or Northerners delight in. For this reason young Englishmen sent out as clerks have a dreary, unsocial life, and too often take refuge in the excitement of dissipation.

A WONDERFUL cave has been discovered near Pine Grove, Cal. Three men, named Stokes, Jamieson and Mason, explored it for about a mile and a quarter. They found chambers beautifully decorated with stalactites and stalagmites, and a stream of water leaping from the roof into an apparently bottomless pit; also a hot spring emitting sulphurous puffs of steam. In another chamber the walls and rocks were highly magnetic. One of the party who carried a hatchet had it suddenly wrested from him by a magnetic rock near which he passed, and the combined strength of the party was unable to detach it. Another who had on miners' boots, the soles of which were filled with nails, could walk with difficulty, and happening to step upon a portion of the floor unusually magnetic, found himself suddenly affixed thereto, and unable to move. He was compelled to leave his boots there.

ACCORDING to the orthodox creed of Islam, women will be saved with men and all be made young again—all except one woman. Joseph, when Viceroy of Egypt, was riding one day, when an old hag seized his reins and demanded alms. He turned to look at her, and was so shocked at her appearance that he involuntarily exclaimed, "How terrible homely you are!" "Then," said the old woman, "Why don't you pray to God, who answers all your prayers, and ask him to make me beautiful?" Whereupon Joseph lifted up his hands and prayed for her, and instantly beheld her standing by him, young and lovely, so lovely that he loved her and made her wife. She lived long after him and died very aged, and went to heaven, and is an old woman there now, and the only old woman there, for God makes all good women young again once, and she can never be made young again.

The Spiritualist at Work.

Home Department,

D. M. BENNETT, Editor,

335 BROADWAY, New York.

Greeting.

An apology is perhaps necessary, from one so young at Journalism, for obtruding himself, for the second time within a year, upon a patient, unoffending public. Ten months ago we commenced with some trepidation and misgiving the publication of **THE TRUTH SEEKER**. We were uncertain, for some time, whether our efforts would be appreciated and sustained, but gradually the names upon our list have been augmenting; and though we began about the time the *panic* commenced, which was followed by a winter of peculiar financial depression and severity, our patrons now number several thousand; and from the frequent cordial and complimentary letters we receive from our readers, we have reason to suppose that our out-spoken, fearless sheet is giving good satisfaction to its patrons.

It is not an over-weening vanity that impels us to again present ourself before the public in **THE SPIRITUALIST AT WORK**, but we think it is a desire to do good. By means of this sheet, and in connection with our associate, we believe we will be able to reach a greater number of readers than through **THE TRUTH SEEKER** alone. We wish to spread words of truth and reason before as large a number as possible; and it appears to us there is ample room, as well as a great necessity, for a Journal of this character.

It has been said of us, by a friend, that we "seemed to be making an effort to unite Materialists and Spiritualists." This is strictly true. There is a bond of unity between these two classes, and an element of divergence as well; and if by efforts of ours to spread free thoughts and reasonable views, we can increase the *unity* and lessen the *divergence*, our wish will have been accomplished, and we will not have made our efforts in vain.

The different branches of Liberalism can assuredly unite upon the common ground of antagonism to the bigotry, intolerance, ignorance, superstition, and priestcraft that has ruled the world for thousands of years, and we can cordially coalesce and harmoniously work in elevating the human race, advancing education, mental liberty, and true virtue and morality. In this course we can render the world much happier than it has been, and fit ourselves for the better life we hope for after this is over.

Let us be careful that we do not imitate our opponents in being actuated by narrow impulses and illiberal sentiments. Let us not repulse each other, nor withhold a fraternal feeling because we cannot see things just alike, nor accept the same class of evidence. We are not constituted alike, and cannot arrive at the same conclusions as to matters of opinion and belief; but we can, at all events, cherish sentiments of toleration and fraternity, feeling as cordial towards those who differ from us as those who agree with us. It is quite possible for Spiritualists and Liberals to become tinctured with intolerance, and let us be careful that such a state of things does not exist.

It shall be our effort to make **THE SPIRITUALIST AT WORK** a first-class, interesting, instructive paper in every sense of the word. We shall not only give our readers the latest developments in spiritual facts and phenomena, but introduce matter vital to our existence *here*, embracing the Sciences, Reform, Free Thought, Arts and Invention, Hygiene, Current News, and General Intelligence.

We trust our efforts will be appreciated by the liberal-minded public, and secure us a liberal patronage. We are incurring a heavy expense in issuing a paper of these dimensions, but we look to the friends of truth and progress to help us sustain it. With their aid, our enterprise may prove a success, and without it, a decided failure.

The publication of **THE SPIRITUALIST AT WORK** will not interfere with **THE TRUTH**

SEEKER. The latter will be continued as heretofore, the fearless, outspoken advocate of Free Thought and antagonism to error, superstition and ignorance. At the commencement of the Second Volume—which will be in September—we expect to change it to a Weekly, and to enlarge it to the size of **THE SPIRITUALIST AT WORK**, and to issue a **WEEKLY TRUTH SEEKER** also of the same size. This, however, will all be subject to the decision of our friends and patrons.

As the same matter will not appear in the two papers, they will not conflict with each other, and we trust a large proportion of our patrons will decide to take both. As an inducement for them to do so, we will make a reduction in price to those who subscribe for both Journals.

THE WEEKLY TRUTH SEEKER, like **THE SPIRITUALIST AT WORK**, will be \$3 a year, but we will send the two to one address one year for \$5; for six months, for \$2 50; or three months, for \$1 25. **THE MONTHLY TRUTH SEEKER** is \$1 per year, but we will send it and **THE SPIRITUALIST AT WORK** to one address for \$3 50 per year; six months, \$1 75; three months for 90 cents.

We feel positive that the same amount of reading matter, and of the same quality, cannot anywhere be obtained for the amount of money named, and we trust none will have occasion to say they did not get the full worth of their money.

We will be glad to have all subscribe for a year; but if that seems too much, make it six months; or if even that amount is in excess of convenience, at all events make it three months.

We have made the price so low, we cannot reduce it to clubs, but will fully appreciate the kindness of such friends as will get up clubs for us.

We hereby request our sympathetic friends everywhere to take an active interest in our enterprise, and bring the same to the attention of all friends of the cause within our reach. We, of course, have not the names of all, and consequently cannot send specimen copies to all. We will send an extra copy for every ten cash subscribers sent us.

The safest way to send funds is in Postal Money Orders or Drafts on New York, or by Express. Small amounts may, however, be safely sent in currency by letter.

Address

THE SPIRITUALIST AT WORK,
335 Broadway,
New York.

Offices of Spiritualism.

The greatest good spiritualism has done to the world, in our estimation, is in the proof it has offered that we are immortal, that we continue to exist as individual entities and intelligences after our present life is over and our bodies have mouldered away and returned to the elements of which they are composed.

The question, "If a man die shall he live again?" has deeply interested the human race in all ages of the world. Existence is dear to us all, and more persons much prefer a continued existence, if it can be measurably a happy one, to leaping into an endless night of oblivion and forgetfulness.

The old creeds and systems of religion have offered mankind very little light upon the subject. The pagan idolaters of old had a vague belief, that the spirit survived the body and from this source Christianity, doubtless, borrowed the idea as it did all others of its dogmas; but neither had any positive proofs to give upon the uncertain subject, and for thousands of years the world has been enveloped in a great mass of doubt and uncertainty upon this most interesting question.

Nature has also withheld the proofs of immortal existence which the human mind has reached for. The student has studied her, has observed vegetable and animal organization come into existence, by an intricate and mysterious system of reproduction. He has observed new born animals, whether of the human race or lower grades, and without intelligence or knowledge, and that it is through the organs of seeing, hearing, feeling, tasting and smelling, together with the action of the brain and nervous

system, which is nourished and developed by the assimilation of food, air, &c., that the mind reaches the altitude to which it is adapted. Further than this the student has been unable to penetrate; and he has failed to see how the mind and intellect which seem to be the product of the of the brain and nervous system can continue to exist at all after the brain which gave it birth has gone to decay.

Thus this profound, intensely vital subject of the soul's immortality has been a perplexing one and very little light or proof of it, has man been able to find until Spiritualism shed new light upon it. It has presented such a class of phenomena, such proofs of intelligence outside of the body and disconnected with living human beings here in life, that the most skeptical have been compelled to acknowledge them.

Thousands of unbelievers in immortality by the phenomena referred to have been converted to the beautiful belief that though the body must inevitably moulder and decay, the soul, the intellect never dies. Thousands upon thousands of sound minded men and women have been won over to this doctrine and are fully convinced that they have held communion with their friends who have passed from their sight and gone into the unseen world. No amount of reason or argument can convince this number that the belief is a fallacious one or that they have been deluded by specious illusions or cunning deceptions. Vast numbers of those who have held conversation with a departed husband, wife, brother, sister, parent or child, have derived from the same such sweet consolation, and such firm conviction that they would not part with it for the best riches the earth affords. They are fully satisfied that it is not delusion, though if possible to be so, a most happy one.

Some of the soundest and most brilliant scientific minds of Europe and America, by dint of close and persistent observation, the most skeptical and watchful scrutiny have been convinced of the truth of the soul's immortality, and that the fundamental doctrines of spiritualism are true; and in the aggregate, such a mass of evidence has accumulated of this character that as reasonable fair minded beings they cannot ignore it.

That among the phenomena that have been presented there has been much that has been *ungenuine* we will not pretend to deny. That there has been much of Charlatany and many spurious pretensions set up by dishonest persons we will not attempt to disprove; but this does not do away with what is true any more than the issuing of a counterfeit bank note or base metal disproves the existence of genuine notes or pure gold.

The cause of Spiritualism has suffered much from these false pretended friends and great discredit has been cast upon it in consequence. Many credulous and simple minded people have been deluded by these pretenders and have too readily accepted the claims they have made. It is not at all strange that in the new and somewhat crude state and condition of spirit manifestations that many should be attracted to it who are actuated by dishonest and sordid motives or those fanatics or over-zealous persons desirous of creating excitement, causing a sensation or pandering to the fondness many entertain for the marvelous, should be induced to act falsely, dishonestly, foolishly.

It stands us all in hand to be impartial, unprejudiced investigators of these phenomena, and to spurn nothing that is true, though it may not be in keeping with our pre-conceived opinions that even ninety per cent. of the claims made are false,—if ten per cent. only are true, let us value that ten per cent. all the more for the search we have made to find it, and the difficulties under which we have labored in doing so.

The lesson to be learned from all this is, to scrupulously exercise the divine gift of REASON and closely investigate every thing presented us, and accept nothing upon the mere assertion of a pretender, a sensationist or an enthusiast convincing ourselves of what is worthy our credence and rejecting all else.

We cannot conceive its the province of spiritualism to supercede or set aside the divine gift of REASON. Great as the ben-

efits the world has derived from it, it is not claimed by the most intelligent, advanced believers of spirit communion that its object is to gratify the greed for gain by pointing out oil wells, gold mines or hidden treasures of any kind, nor that the sojourners in this world ought to look to spirits to guide and direct them in the affairs of this life. We have our reason and our brains and we ought to use them. We should cultivate our own individuality, develop our own powers and faculties and act for ourselves in the great contests and conflicts of life. Much as we may derive of inspiration and encouragement from the invisibles. Mortals are doubtless better adapted to the management of the affairs of this world than those who have passed out of it, and if they are not, they are not likely to become so by transferring their responsibility to others from the spirit world; it does not follow that we ought to look to them to direct us in mundane affairs.

Much as there may be in the after life to attract our attention and admiration, and however well it may be to inform ourselves as far as in our power, of that country in which we all must take up our residence in a few years, at the farthest, it does not follow that our attention should be directed from the duties of our present existence. While here, our work is *here* and we find quite enough necessary to be done to consume all our energies and all our attention. The better we can make this world—the more we can elevate and encourage in well doing our needy fellow beings, the more of a paradise we will convert this world into, and the better we will be prepared to enter into the joys of a future existence when we go hence.

Among Spiritualists there are probably divers grades as among other classes of men; some are more *spiritual* than others—draw more naturally from sources of inspiration in spirit life, while others though acknowledging the phenomena and truths of spirit communion, belong rather to the earthy or materialistic plain.

To this latter class we, personally, undoubtedly belong. If we are not sufficiently *spiritual* to suit all our readers we respectfully refer them to our associate who possesses talents, functions or qualifications, of which we are not able to boast.

Our Position.

In presenting a journal like this to the world, it is eminently fitting each person, responsible for its utterances, should fairly state his position as regards the momentous questions agitating the public mind, that there may be no uncertainty experienced in the matter. We have no desire to disguise or conceal any opinion or decision we have arrived at, and as the public has a right to know them, we will not withhold them.

We do not believe we can benefit or injure Deity by any conduct of ours, any farther than said Deity embraces Humanity.

In our conduct here we are able to do great good or great harm to ourselves and our fellow creatures. We can do nothing to affect God outside of human existence, consequently our labors, our desires, and our highest motives and impulses should be devoted to benefitting Humanity.

Whatever benefits human nature, whatever elevates and improves men and women, we are in favor of. The highest manifestation of Deity which we are able to comprehend we find in mankind; and though we too often see them degraded and sunken in ignorance, superstition and mental slavery, we still find the undying spark of Divinity there which we fain would make brighter and happier.

Education and morality we deem most essential to the happiness of the Human Race. Without the first we grope in the bonds of ignorance and mental night, and without the latter we are culpable, impure and unhappy.

When the world is properly educated up in the knowledge essential to our existence here and hereafter, and when it is fully made conscious of the great axiomatic truth that *virtue produces happiness* the condition of the race will be vastly improved.

This world we inhabit is often called "a pretty good sort of a world," but it is susceptible of being vastly improved; millions and millions of our brothers and sisters

are groping in intense darkness engendered by priestcraft and blind ignorance. Errors and fallacies of the gravest character are prevailing all over the globe. The great benefits of an intelligent educated morality are not sufficiently understood. There are rare fields of labor for the benevolent, humane teachers of truth. "The harvest truly is great and the laborers are few."

We have devoted the balance of our life to the dissemination of what we conceive to be TRUTH, and patiently and diligently shall we toil in the path we have marked out for our feet to walk in.

The field of Reform is very extensive and comprises many branches or classifications, and so far as we can aid all the useful reforms of the day, the labor will be cheerfully performed.

The social question among others looms up with immense importance, and great reforms are needed in this direction. While we believe the divine element of LOVE is essentially free and cannot be forced into unwilling channels, we are not what is technically called a *Free Lover*. At all events we are not a *free luster*, nor do we believe in a promiscuous intercourse of the sexes.

Classing the faculty of reproduction, as common to animated existences, we regard it not the most exalted or intellectual quality in human character and should not take precedence over the intellectual and more exalted functions, but rather be held in check and abeyance. The passions should never control the reason and moral faculties, but so far as possible be held subservient to them.

We regard marriage as a civil contract only, for convenient purposes. If positive errors in selection are made, it should not be binding for life. When unhappiness and misery are the consequences; the same facility for dis-uniting as for uniting should be secured. The rising generation should be educated in such sciences and knowledge as will enable them to choose partners with discretion, in keeping with the laws of physiology, temperaments, and congeniality.

We regard the monogamic system of marriage as the most proper, and the most conducive to morality and happiness, and should be sustained in the true spirit of fidelity by the parties who enlist in it. The sweet and holy ties of *home* and the affections clustering around the *family circle* we think can be preserved far better in the monogamic than in the polygamic or promiscuous plan.

We will not now elaborate upon the various reforms THE SPIRITUALIST AT WORK will advocate. We will with pleasure revert to these subjects from time to time as necessity seems to arise.

Personalities.

Journals which aspire to a dignified position in the estimation of the public, do not stoop to personalities nor to the more culpable course of defamation or misrepresentation.

Personally we have nothing of which to complain. Since we started the publication of THE TRUTH SEEKER we have been courteously and kindly treated by our brethren of the Liberal Press; and it is far from us to wish to indulge either in personalities or unfriendly criticisms. We feel impelled, however to say, a course has been pursued from a certain quarter towards our associate not in keeping with fraternal good will, nor with candor, fairness and truth.

We have been at a loss to account for the attacks referred to, and we mistake the sentiment of the Spiritualists of America if they are approved by them.

We cannot envy the heart or the incentive that will repeatedly use the epithets "The old Lecher" "The free lover" "The old Free Luster" and other appellations of a similar character. Were they based on truth they would seem harsh and unpleasant, but when there is no ground to justify the application of them they seem peculiarly cruel and unbrotherly.

A good reputation and a good name are dear to every honorable man and woman, and when by the arts of the maligner and slanderer this good name is destroyed and the friends of years induced to withdraw

their sympathy and esteem, and when in addition it takes hundreds and thousands of dollars out of the pocket, it is hard to find language more expressive of the wrong inflicted than the words of the immortal Shakespeare:

"A good name in man or woman Is the immediate jewel of their souls. Who steals my purse steals trash, 'Tis something, nothing, 'Twas mine, 'tis his, and has been slave to thousands; But he that filches from me my good name Robs me of that, which not enriches him, And makes me poor indeed."

Probably there is no character in society more to be dreaded and abhorred than the slanderer and calumniator; and it has sometimes been observed that those themselves guilty are the first to raise the cry against others. The cry of "stop thief" is not always a proof of the honesty of the person uttering it, neither does the iteration or re-iteration of "Woodhullite" "free lover" "free luster" and "old lecher" prove the immaculate purity of the person making it.

The sound advice of plucking the beam that the mote could be better seen might be applicable here.

We wish however to use no personalities. Feeling confident that our associate is innocent of the charges persistently made against him for months past, we have just this much to say, and hope to have no occasion to refer to it again.

THIS number of THE SPIRITUALIST AT WORK is issued in advance or a little "ahead of time" to give ample time for canvassing. No. 2, for July 8th will be issued at the proper time.

Thousands of copies will be mailed to friends throughout the country, whose names we are anxious to place regularly on our list. If they do not feel able to subscribe for a whole year now, they can at least send for a part of a year.

As we are issuing this paper at a heavy expense, we can continue sending it to those only who subscribe for it. Therefore, those friends who will like to receive THE SPIRITUALIST AT WORK every week are requested to forward at once the very moderate price we ask for it.

In the haste with which this number has been prepared, as much care has not been used in arranging and classifying matter as desired. Some Departments and several articles we have been compelled to omit.

We trust succeeding numbers will be superior to this.

THE SPIRITUALIST AT WORK is printed from "stereotype plates," so back numbers can be furnished at any time.

We would suggest to our friends to preserve the numbers of the paper and have them bound at the close of the volume. It will be a book of great interest, containing much valuable scientific information, and in other respects very convenient for reference and perusal.

We will undertake to bind at a reasonable price such volumes as our friends may send us, furnishing numbers that may be deficient.

WE wish to enlist in behalf of THE SPIRITUALIST AT WORK the active interest and co-operation of every friend of truth and progress throughout the country. In every town and village, we trust there will be one or more who will make an exertion to bring our journal to the notice of all interested persons, and to get as many subscribers for us as possible.

We will cheerfully acknowledge such services and will engage to send out a really first-class, instructive paper.

RECEIVED.—Babbitt's Health Guide.—We have looked over this valuable little volume and find it contains much that is new and useful touching the laws of health and disease.

It is fully worthy the high encomiums passed upon it.

By competent judges it has been pronounced "the best thing that has been written upon the subject," and predict that

"in fifty years the whole medical world will come over to its philosophy."

It will be sent by mail for the sum of one dollar, addressed to the author E. D. Babbitt, D. M., and we will be pleased to furnish it to any party who will send to us for it.

PAPA'S OWN GIRL.—We have commenced the perusal of this fascinating and ably written romance by Miss Maria Howland. It is filled with advanced liberal ideas, which are woven into the story in the most polished and artistic manner. The plot is a good one and the characters ably sustained. It is thought to be the most interesting novel since the appearance of "Uncle Tom's Cabin."

It is well gotten up in its mechanical execution. 550 pages on tinted paper.

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Having become convinced of the great value; utility and importance of the Sanatarian Earth Closet, for the use of hospital, hotels, families, and sick rooms, we have accepted a general agency for the sale of them.

They effectually deodorize the unpleasant and deleterous effluvia so thoroughly that it can stand in the room for a month, without any perceptible odor arising from it, and the price is low, there is scarcely a family in the land who cannot afford to have one.

The most eminent Physicians approve them, and different Boards of Health recommend them in the strongest terms. They are being introduced into the first families of the country. Henry Ward Beecher purchased six of them for the use his family.

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D. M. BENNETT,
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will receive prompt attention.
(See advertisement on page 15.)

Sad News.

Our good Brother Captain Winslow while filling an engagement at Chatfeld, Fillmore Co., Minnesota, in March last, was seized with partial insanity. He had delivered two lectures which were well received, and while delivering the third he wandered, blundered, acted wildly, and gave out. We regret this for many reasons. Brother Winslow is a good Test Medium as well as a speaker of no mean ability. He is a poor man and dependent on his pay for the support of his family. The enemies of Spiritualism are making a handle of it as "The work of Spiritualism." The weak minded Spiritualist will be frightened and we can hardly spare our Brother from the field. And now Brothers and Sisters let us unite in asking our Guides and Spirit helpers to go to the rescue of Brother Winslow, and let our sympathies go out to him in his hour of trial. And to our enemies who are disposed to take advantage of this sad affair we only say, go to the Insane Asylums and count your insane by the thousand, made mad thro' religious excitement, and then throw stones at us. E. V. W.

Brittan's Journal.

THIS magnificent Quarterly is undoubtedly the finest work in the periodical literature of Spiritualism. It will be in vain to look through all Europe—where Spiritual publications are becoming numerous—for any work of similar character and equal ability. The only magazine, devoted to the higher phases of the Spiritual philosophy, and a living inspiration, that would admit of comparison with this—in its superficial elegance, and the solid merits of contents—was the SHEKINAH, projected and conducted by Dr. S. B. Brittan over twenty years ago. It is not too much to say, that the present Quarterly stands alone, and that it is not likely to have a peer in our periodical literature. All this is fully sustained by the published opinions of the most critical journals in both hemispheres.

BRITTAN'S JOURNAL has now reached the middle of the second volume, and has already attracted the attention of independent, thoughtful and scholarly minds wherever the

English language is read and the best literature appreciated. We learn that the Editor is besieged with applications to exchange with the most scientific, metaphysical and other journals, published in England, France, Germany, Italy, Russia, and other parts of the world. Every intelligent Spiritualist should have an honest pride in sustaining such a work, and make haste to extend its circulation. Every man of liberal views will find it a powerful champion of his cause, which he may place in the hands of the most critical reader without apology. If the progressive minds of this age and country suffer such a work to languish for want of adequate patronage, the fact will justify the impeachment of their intelligence and common sense.

BRITTAN'S QUARTERLY is for sale at this office. Price, single numbers 80 cents; subscription received at the publisher's rate—\$3.00 per annum in advance.

Poetry.

Leona.

BY JAMES G. CLARE.

Leona, the hour draws nigh,
The hour we've waited so long,
For the angel to open a door through the sky,
That my spirit may break from its prison
and try
Its voice in an infinite song.

Just now as the slumbers of night
Came o'er me with peace giving breath,
The curtains half lifted, revealed to my sight
Those windows which look on the kingdom of
light,
That borders the river of death.

And a vision fell solemn and sweet,
Bringing gleams of the morning-lit land;
I saw the white shore which the pale waters
beat,
And I heard the low lull as they broke at their
feet
Who walked on the beautiful strand.

And I wondered why spirits should cling
To their clay with a struggle and sigh,
When life's purple autumn is better than
spring,
And the soul flies away like a sparrow, to sing
In a climate where leaves never die.

Leona, come close to my bed,
And lay your dear hand on my brow,
The same touch that thrilled me in days that
are fled,
And raise the lost roses of youth from the dead,
Can brighten the brief moments now.

We have loved from the cold world apart,
And your trust was too generous and true
For their hate to o'erthrow; when the slander-
er's dart
Was rankling deep in my desolate heart,
I was dearer than ever to you.

I thank the Great Father for this,
That our love is not lavished in vain;
Each germ in the future, will blossom to bliss,
And the forms that we love, and the lips that we
kiss,
Never shrink at the shadow of pain.

By the light of this faith am I taught
That death is but action begun;
In the strength of this hope have I struggled
and fought,
With the legions of wrong, till my armor has
caught
The gleam of Eternity's sun.

Leona, look forth and behold
From headland, from hillside, and deep,
The day king surrenders his banners of gold;
The twilight advances through woodland and
wold
And the dews are beginning to weep.

The Moon's silver hair lies uncurled,
Down the broad-breasted mountains
away;
Ere sunset's red glories again shall be furled
On the walls of the west, o'er the plains of the
world,
I shall rise in a limitless day.

O! come not in tears to my tomb,
Nor plant with frail flowers the sod;
There is rest among roses too sweet for its
gloom,
And life where the lilies eternally bloom
In the balm-breathing gardens of God.

Yet deeply those memories burn
Which bind me to you and to earth,
And I sometimes have thought that my being
would yearn
In the bowers of its beautiful home, to return
And visit the home of its birth.

'Twould even be pleasant to stay,
And walk by your side to the last;
But the land-breeze of Heaven is beginning
to play—
Life's shadows are meeting Eternity's day,
And its tumult is hushed in the past.

Leona, good-bye; should the grief
That is gathering now, ever be
Too dark for your faith, you will long for re-
lief,
And remember, the journey though lonesome
is brief,
Over lowland and river to me,

Communications.

(FROM BRITAN'S QUARTERLY.)

OUR TIMES.

BY S. R. BRITAN.

WE must regard the age in which we live as the most remarkable in the history of the world. The best practical philosophers, and the keenest scrutinizers of the times are completely nonplussed as to a proper name and analytical definition. The golden, iron, pastoral and dark ages, were terms applied to periods that were soluble—eras distinctly featured by some rare peculiarity; but ours has none such, and hence does not admit of so easy a solution. Should we characterize it as the progressive age, it might seem to imply, that in all past time the world stood still. Nor will the suggestive, inventive or diffusive age answer our purpose, since these are all too narrow to embrace and too weak to express the scope and spirit of the times.

Of this fact, however, we are quite sure—we live in an age of rapid transitions. The constant changes present us with more than kaleidoscopic variety. Without the aid of Darwin we perceive that, not long ago, we were in chrysalis—in the grub state, in respect to our intellectual development; to-day imagination takes wings and we revel in a higher and more illuminated atmosphere: what or where we shall be to-morrow the day will determine. So rapid and startling are the changes that there is no longer any fixed science or ultimate results in the specific methods and forms of art. We scarcely wait to let an invention or discovery cool, before it is tossed into the great alembic in which all things are tested; when, suddenly, new and more beautiful shapes and radiant colors are developed. The solid ores and heat-resisting gems are found by our new blasts soluble as wax. Well may the miser tremble for his coins lest by some rare device they are proved to be counterfeit, or are converted into vapor and spirited away. "Touch and take;" there is no other safe motto. If we wait to deliberate, we miss the opportunity. A weekly balance sheet in every man's hands, determines what shall be his next step. To the right or left there is a chance while we are on one leg. We sleep and wake, scarcely knowing whether the starry heavens have not shifted attitude. We are like rapid travellers, and our lives are as various of incident as though we were on swift revolving wheels.

Not only domestic utensils—our corn-mills and wooden plows; churns and cheese-presses change with the fashions; but the spirits of law, logic, philosophy, and religion all shift their phases almost as suddenly and mechanically. We learn to feel, think, and act mercurially, and our interest is our thermometer. The daily news-record is the rope at whose end we all dangle; or, to change the figure, it is the fulcrum with which, and the strong lever of the human will. Archimedes might have overturned the world. It matters little that he died young—young, we mean, in the ages—his levers and capstans, his wedges and screws have been improved by those who made a place to stand; and the small world in which he lived has been quite overturned.

Those were wonderful toils of Hercules; but he wrought only with his hand—with physical force—against lions and monster hydras. We kill off all that brood while we repose in the easiest armed chair. Hercules lived at a proper time and died safely for his fame. Our age, prophesied by Sir Thomas Moore, would have transcended Utopia itself. Fictions, in the brains of madmen and visionary poets, are statical as compared with our amazing array of facts. What are the enchanted valleys of Rabelais, with aerial Baccantars carrying peasants suddenly transformed to kings, especially in a country like our own? On our broad republican soil we are all kings. At the age of twenty-one years every man goes to his coronation, and he is left to put his crown on his head or under feet, as he honors or dishonors his own manhood.

Where now are those hazy, lazy, midsummer ages, when the world went backward to count its tracks in the sand, and to see

they were all precisely alike? for to have made one wry mark were sign potent of the evil one. Those were days of steady, plodding toil, and nights of sweet repose, when faith was handed down from father to son, when reverence was begotten, creeds transmitted in the blood, and men were guided by infallible oracles—Spirits of the past! where are ye, with your psalms, canticles and incantations—your stern, fixed, and changeless humors.

The times are an imperious tailor, shifting their cut and fit oftener than the approved Paris fashions. An idea must be embraced while it is fresh and warm; a theory pursued in its incipiency; an invention appropriated at once, or it is of no avail. As well put your new clothes away for the moths, as wait to enjoy our times. One thousand patent washing machines, more or less, registered at Washington, the last the best, utterly annihilating its predecessors, ought to open the eyes of any practical man. To each a day and a night, and then they may as well be transferred to the lumber yard or to the wood-pile. But what we lose the World, with its hands full of saws, chisels, screws and hammers—must inevitably gain. We must seize the present hour and play into each other's hands. The only sign of superiority—involving merit, fortune and place—consists in striking oftener, surer, and harder than any other man.

The age is practical, notwithstanding it changes color like a prism. It consults the interests of man; or rather, in it, man consults himself and looks after his own interests, it may be in improper directions. Humanity has turned agrarian, and is lifting itself, as it were, by its waistbands, up out of old conditions. Never were men so necessary one to another as now, when our wants are rapidly multiplying, and we are all becoming measurably equal. There must be reciprocity of service, kindness, trust and faith, or nobody will be properly served or well treated. In this strange and tremendous transition the injustice of the distinctions of caste and color are swept unregretted away into the oblivious tide. How softened and subdued the once haughty tone that made common men tremble! "Come if you please," is the modified rendering of the old "go and do." The mountain peril that stalked up, dark, grim and threatening, before the betrayal of unwilling obedience, has dwindled to a sand-hill, over which little boys fly kites and hunt summer swallows.

The boor's face is not so stupid as of old. It lights up, ever and anon, with dim consciousness that he, too, has more than a tread-mill machine part to play in the curtain tending of this world-moving tableau. An embecile can not live among such wise men, nor the rudest soul walk among flowers continually, without perceiving, if but through the eyes of others, their worth and beauty. In past times wise conferences were held aloof from diggers and delvers. The images of grace and beauty—still likened to flowers,—whether of Art or Nature, were carefully walled in from vulgar eyes by those jailor monks, whose cowls were not blacker than their scowls! Now, the garden-plot is wider spread and the gates are open; the aromatic odors climb up their airy way, leap over the wall and pervade the common atmosphere. The roll of the curtain requires too many hands and eyes, to keep the heavenly secret of "good things enough for all" any longer pent up. There are no more common men in the sense of the earlier centuries. Even servants and slaves, clowns and clodhoppers, are pensioned with real or honorary titles of men.

Sad as this change must be, and is, for those who have kept the world's guardianship so long; yet great is the joy of the freed and new-breathing millions, who, while they were bowed down, made little or no complaint. We have the elements now at our will. The wind cannot stay us, nor the sea; the air yields to our tread, and the mountains melt and whirl at our command. Our feet are planted in high places; our hands are springs of steel; our breath is steam, and our brain lightning. If we fail to make the elements servants, as they have made us slaves, it will not be from want of guiding reins, and whips, and spurs.

As this is a Utilitarian Age, in which

man considers himself, we do not build the towers, temples, and pyramids of the ancient time. There are no longer "hewers of wood and drawers of water" to upheave the colossal walls for a penny a day—as when St. Peter's rose into a wondrous and age-enduring monument. Men are wiser grown; they work from nobler impulses and for more rational ends. No longer shall men fatten deserts with their blood, that tyrants may be deified! The spirit of the age is lifting the veil from the human mind, and the treasures of knowledge now discover themselves in the name of God common blessings. The fathers of science, and philosophy descend from the heaven of wisdom, to touch the souls of sluggish men. Musty tomes, full of rapt visions of ancient prophets and bards—resting in soul close by the celestial gates, repeating songs of a diviner life, heard through the loops of Angel-dom—dance down from their starry thrones—to break the barbaric clasps—fetters of knowledge, that they may gladden a world-wide multitude of yearning hearts and aspiring minds.

We open to-day, a new theater, wherein every live man who knows how to demean himself in good society, every profound thinker and true worshipper, who will, may have a place and a part before a very large and liberal audience. The free man will not come here to be confined in the stocks; the strong man will not be put on a low diet; nor will any man have his sphere of thought circumscribed by a narrow yard and high walls, such as might determine the limits of another sectarian institution. The woman who has warm and tender sympathies for suffering humanity, need not come with a fashionable veil on her heart, nor will any noble soul, inspired with living thoughts and angelic affections, be expected to dress for a masquerade. Certainly not. This is not the old entertainment with a late date and a new programme. Nor is it a new clerical "steeple chase," where religious bigotry and theological conservatism ride backward to their own perdition, and honest men undergo social martyrdom for their thoughts and opinions.

And what is to be the climax in this fast-moving and ascending scale shall puzzle sight-seers with keener eyes than watch the heavens for newly-discovered worlds and suns. The earth once subdued, its mountains cast down, and waste-places lifted up—as there is, in our ways and means, more than visionary promise—and there is only left the law of LOVE to be enforced, to link hearth to hearth, hamlet to hamlet, nation to nation, until the Eden of Nature is restored, when

"Man in the sunshine of the world's new spring, Shall walk transparent like some holy thing."

For The Spiritualist at Work.

The Needs of the Hour.

BY BRYAN GRANT.

"Necessity" is often quoted as "the mother of invention."

In the grand economy of nature there is a supply for every need, and no want of either the hand, the head, nor the heart should go unsatisfied. To properly utilize the world's products challenges the best efforts of the human race. All progression carries with it a correspondingly growing need which calls for an ever renewing and increasing supply.

These truths, deep-seated in the nature of things, were fundamental to the establishment of our representative form of government, and gave birth to the American Republic.

In a like manner they are fundamental to Spiritualism—the growing needs of the human hand, head, and heart, imperatively demanding something more than has been bestowed upon the fathers.

When the dwellers of the East discovered the New World, and adventured to it, bringing with them their household gods and "conquered penates," they established themselves in colonies and continued to live under the rules and forms of the government of the "mother country." But not many years passed ere they discovered that the gathering together of so many people of so many different races and nations upon one soil, necessitated the inauguration and establishment of a new form of

government, which should respect the rights of conscience and guarantee civil and religious liberty unto the humblest of its citizens.

Therefore it was, that in 150 years after the landing of the Pilgrims, they ran to the mast a flag of stars and stripes, proclaimed to the world their emancipation from all fossilized tyrannies, and inaugurated a government that had no model on the face of the globe.

As a new form of government was a necessary corollary to the discovery and occupation of a new continent by the Pilgrims, so the discovery of man's immortal being, and the future abode of the soul, necessitates the inauguration of a new religion, apportioned to the advanced light which is being showered upon us from this newly-discovered spirit world—a religion that shall embrace within its ample fold the universal brotherhood of man, furnishing a more advanced and comprehensive philosophy of life and its relations—a philosophy that shall roll the stone from every man's sepulchre, and permit his buried hopes to rise again.

As, in the history of our country, a time arrived when our fathers were compelled to decide whether they would be free men or slaves, so a time has arrived when the American people must decide whether they will still be slaves to senseless and oppressive creeds, or whether they shall be emancipated therefrom.

The present need demands a holy alliance with nature and reason, and inspires a righteous abhorrence of the evils which have grown up under the machinations of a scheming priesthood, and which still exist as a consequence of nearly all the organizations known as Christian.

The condensation of the utterances of previous and darker ages into creeds, and the dogmatic rendering of those creeds obligatory upon those to whom they are presented, regardless of their individual experiences and intuitions, has gradually resulted in the formation of autocratic ecclesiastical institutions, fossilized in their ideas, cruelly despotic in their tendencies, and subversive of all human happiness and well being.

Under the influence of the blind faith, so sedulously inculcated, its self-constituted leaders claim to have been awarded a monopoly of Heaven and all truth, and to carry the keys of Heaven and Hell in their pockets.

Therefore it is, that a growing necessity of the hour is the inculcation of an absolute rejection of the assumed authorities of either the past or the present, as such; the cherishing of a keen skepticism, and the entire ignoring of mere faith, as regards all eschatological conceptions, when disconnected with the actual demonstration of assumed facts.

We have need of a religion which shall declare inspiration to be universal,—God to be no respecter of persons or things, and the canon of change and revolution eternal; that all men are divine by nature, and equally entitled to the blessings of this sublimity sphere, as well as the beatitudes of eternity, and that each individual soul is normally the highest revelator of God's truth unto itself.

The theologies and religions of the past have never met the needs of the human heart—never satisfied the soul's thirst for knowledge of its future life. Hence it is that a new religion—under the exalted and typifying name of *Spiritualism*—comes forward, in this confusion of a battle which is still being waged in the night, as the forlorn hope of a dying world, and unfolding its radiant banner to the breeze, bravely proceeds to bedeck the faithful brows of humanity with crowns of immortal light.

This is one of the grand missions of THE SPIRITUALIST AT WORK. It also seeks, through the moral affinities, to unite mankind in one brotherhood, comprising the highest and lowest, mortals and seraphs, the denizens of earth, and the dwellers of the Summer Land.

Spiritualism, as the grand supply to the need of the present, is the progressive continuation of the great work begun by the Fathers of the Republic. While it pays a decent regard to the opinions of re-

mote and even barbarous ages, it does not suffer a blind veneration for antiquity, for obsolete theology, for the mysticisms of races just emerging from primæval shadows, or for customs, manners or names, to overrule the suggestions of the good sense of its devotees, the knowledge of their own situations, or the lessons of their own experiences.

To this heroic spirit on the part of Spiritualists, the world is indebted for the possession, and posterity for the example, of the numerous innovations now being displayed on the American theatre in favor of private rights and public happiness.

Such, then, being the grand mission of Spiritualism, let us cast aside the microscope of bigotry and envy, which magnifies our differences upon unimportant points, and take up instead the object-glass of charity and reason, which will bring to the view and appreciation of all, the manifold truths, growing and broadening before us, in the pathway reason and the angels alike are pointing out.

For The Spiritualist At Work.
The Difference.

A friend of mine recently sent me a printed sermon, preached in Richmond, Indiana, by Sunderland P. Gardner. He belongs to the most radical wing of the Quaker sect, generally called Hicksite. The evangelical orthodox would regard him as entirely unsound, while to radicals he appears to be behind the age of reform.

He starts out with this sentence: "My mind has been impressed with the language of encouragement addressed to the divinely enlightened apostle John, when in the spirit he was prepared to appreciate the revelation of God, which was truly the Lord's day of instruction to him, and through him to the churches."

Though regarded by his friends as a radical, here we find reproduced the clumsiest dogma of old orthodoxy, namely, that the scripture writers were peculiarly enlightened by a revelation from God, and that we must take that revelation second-hand from them. No man can expect such dogmas to receive any credit, except by impliedly forbidding a reasonable man from opening his mouth. It is the old spirit of compulsory authority—the spirit of religious despotism—the spirit of popery itself. A truly free soul will reject it, as he would if it came in a more objectionable shape. It is the position the priesthood have taken in all the ages. It is this: that God has revealed his will to a chosen few, and of these all subsequent generations are to learn. That to expound this revelation we must have an army of priests occupying the position of authoritative teachers. This army consists of the clergy from the pope down through all grades to the unostentatious Quaker preacher, who are to dictate to those over whom they exercise authority, what they shall do and what they shall believe. There can be no freedom to the human soul while under this authority. Even William Penn once said "that the man who had religion upon authority and not upon conviction, was like the fingers of a watch that could be moved backward or forward as he pleased who had it in possession."

The radical plan is to approach all subjects as learners—as inquirers after truth; acknowledging no authority but truth itself, and claiming no way of arriving at that but by reason—by scientific investigation, experience and observation. The first step we take in recognizing any man as being divinely commissioned to dogmatize for us is the first step towards popery. All subsequent steps can easily be taken, as they are all consistent with the first.

However beautiful and symmetrical a superstructure may be, if the foundation is removed the superstructure topples to the ground. The ablest thinkers of the age are showing the world that the foundation on which the church and priesthood rests is a mass of crumbling sand. It all rests on a the assumed infallibility of the Bible, with not a particle of evidence to sustain this assumption but the mere doctrine of a corrupt and interested priesthood.

The clergy speak of the non-professors as being at enmity with God; they lump them all together under the one term, "sinners,"

and speak of the necessity of being forgiven by an offended God, as though sin was something that man could do to augment his own enjoyment, but at the same time would prove offensive to God.

What injury can a finite being do to an infinite one? If a man sins he violates law and reaps the inevitable consequences of that violation, from which there is no possible escape. It is our duty to aim to understand law and obey it. It is this obedience to law which gives us enjoyment, and disobedience that brings misery and suffering. This suffering teaches us that we are violating law, as the pain of a child's burnt finger teaches it to keep from the fire. Forgiveness of sin, the preachers talk about so much, would be the cruelest thing God or devils could do to man. God, or nature, never forgave, and never ought to forgive a sin. The inevitable consequences that follow the commission of a deed is the only thing that makes progress possible. By this we know whether the deed was in conformity with, or in violation of natural laws. To forgive a sin would be to remove the consequences of an act. How, then, would we know we had violated law? It would leave us without the means of finding the truth. I ask not that God should forgive me of any sin that I commit. Nature, or God, punishes me for my own good, to keep me from further injuring myself, and not to appease the wrath of an angry God. Nature I have not injured; only that small part of nature, myself. It is, therefore, remedial in its character. It is the only teacher; without it I would be a ship tossed upon the wildest ocean without pilot or rudder.

What the Quakers call "the light within" is the result of their experience and observation, and is simply their best judgment of what is right. It is indeed an internal light glowing into brightness by the friction of thought. But there is no evidence that it is a spark emanating from anything extraneous to man. There can be no mutations in the laws of matter or of mind. No repentance can put off the consequences of a bad deed, nor can persecution quench the innate joy of a good one.

W. E. LUKENS.

For the Spiritualist at Work.

FRIEND BENNETT.—The deeply religious tone—the *genuine* religious tone of THE TRUTH SEEKER, inclines me to the opinion that you, after ever so many ups and downs, turns and overturns, have reached your vocation—"white stone and new name," if you please.

In the man-making process, a great variety of processes—diversity of experiences—is needful. He must be rubbed against humanity, against adversity, and be "tried in all points." If "without sin," so much the better for him. If he have lifted himself out of the gutter, let him help others out. He can understand their case.

In view of your editorial duty, to cater to a large variety of intellectual stomachs—that "what is one man's meat is another's poison"—and "every one to their notion" as the old woman said when she kissed her cow." Please make allowance for my early education. With my best respects, and prettiest bow to ladies and gentlemen, especially the ladies, readers of THE TRUTH SEEKER and THE SPIRITUALIST AT WORK, I send the *Idea*. It may be acceptable to one class of minds—the better class of course.

PRENTISS.

The Idea.

Sisters and brethren, we want an idea—an idea adapted to Humanity's needs—humanity in the first and second sphere. The soul-status is not essentially changed by passing from the first to the second. The interests and needs of humanity are nearly the same in both.

We want an idea that will reach from Earth to Heaven; from the lowest plane of conscious being, to the sublime centre of all vitality. A practical idea up which souls can climb, from lowest depths of degradation, to transcendently sublime elevations. And as souls are not all on one plain of development, we want stations; if not one to each mental plain, stations near enough together that all may get on.

It is not for men nor angels to make ideas. Ideas have their existence in the universe of causes. Ideas are revealed to angels and men, as they become sufficiently expanded to receive.

In the first rude stages of man's existence his ideas are necessarily rude. As man advances his ideas become more symmetrical.

The foundation of all ideas is the theological idea. The political, social, and individual ideas are the superstructure. As are a man's ideas of God, so are his ideas of government, society and individuals.

Is his God a fighting, revengeful, hating, partial, jealous God, he'll be like him. Is his God all *he* he will regard woman, not as co-ordinate, but as a mere appendage.

It was a mighty idea of Jesus—a great advance on all former ideas, when he called God, Father.

How it was, and is, that men, more especially women, did not, do not, see the absolute necessity of mother in God, as co-ordinate of father, is most marvellous.

Some have seen, and do see, and wonder how men have so long blundered over so plain a fact.

Beholding God aright enables us to behold man as he is, and as he will be when finished in the likeness of God.

When we can stretch our infant minds to behold Holy Eternal Wisdom—the Father—with His co-ordinate, Holy Eternal Love—the Mother—seated in democratic sovereignty, in the universal centre of intelligences, we have foundation for correct ideas of angels and men, of government, society and individuals.

From the Eternal Centre, we come down through the gradations of angels, more or less perfected in the likeness of the Eternal Parents, till we reach circle No. 1—Bird sphere, or sphere of glory.

From this, to us now, sublime elevation, let us come down to the highest plain hitherto attainable in the second and first spheres.

On this plain, males and females, having naturally accepted their co-ordinates, as designated by mind measuring science, are testing the verity of the designation, preparatory to entering the sublime sphere of glory, which they can not do till the fact of affinity is settled beyond the possibility of doubt. Man cannot enter the sphere of glory by halves, nor can there be divorces there.

Now let us proceed down to the next station. This is called the circle of single-blessedness. And blessed it is, compared with all the plains below. Here they keep themselves in virgin purity, gaining full victory over lower law influences, preparatory to an advance movement. The single blessedness circle is the getting-on station for all divine purity loving minds.

The next station below is the integrity circle. Here the reproductive functions are used for getting up an offspring, nothing beyond. Here we may conclude man is fully organized, for he keeps his order as perfectly as the animals that were before him.

Next comes the moderation circle. Here male and female abuse themselves and each other, by moderate use of the reproductive organs, for gratification purposes.

Below is the indulgence circle—circle No. 1. Here male and female keep little or no check on their physical amateness, except to confine themselves to each other.

Circle No. 1 is called a circle, because here they revolve round a central idea—the connubial idea. It is one advance from the chaos and confusion of promiscuity, where things unseemly and unmentionable are indulged in, to the scandal of humanity. It is the bottom round in the ladder, reaching from the Eternal Throne of God, through all the gradations of intelligences, to the lowest depth of human degradation.

As is the relation existing between male and female, so far is the raw material wrought up into manhood.

Hence the importance of a right idea of God, that we may become pure and perfect in our relations, as our Holy Eternal Parents in heaven are pure and perfect.

With the ladder before us, with well boiled down *expose* of the relation existing on each gradation—each round of the ladder—we may unerringly determine our progress made, as well as the progress desired.

Would a mere wish obtain it, some might be found much higher up the ladder. But, alas! they lack the moral courage to burst the shackles of conditions inherited or incurred.

A splendid opportunity here to demonstrate which is which and who is who. Let every one do his and her best.

The Ballot for Woman.

WE are in favor of human rights without regard to sex or nationality, and therefore take pleasure in publishing the following call, as well as in urging all our friends to lend a helping hand in the present crisis. We take this occasion to say that Spiritualists stand at the very front rank of all societies and reformers in regard to the question of equal rights for woman. No people have done so much as we, in this cause, not even the Friends, who have always surpassed the other churches.

The signs of the times everywhere indicate an improved public sentiment and increasing promise of early success. Should the cause triumph in Michigan this fall, Iowa will follow within two years, and we may reasonably hope that the closing century will wipe out the legal disabilities of women.

We also take pleasure in laying before our readers the very able argument of John B. Wolff, of this city, read before the New York Woman's Suffrage Association June 4, and designed, as we are informed, to be electrotyped and circulated extensively at cost and gratuitously for the benefit of the cause.

Organize! Organize! Organize!

TO THE FRIENDS OF CIVIL EQUALITY EVERYWHERE:

Men and women of America, the battle is upon us in Michigan. The importance of canvassing the State thoroughly cannot be over estimated. Judge Brown confessed before the "National Social Science Association," that more than half of the newspapers of this State are in favor of the ballot for women, and that he feared it would carry, though he deprecated the result. Nineteen Senators voted for suffrage for women in the Territories. Congress will remit the sentence of Miss Anthony, and thus practically condemn the judgment. Michigan is alive. At the Lansing Convention \$2,000.00 were subscribed. "\$50.00 and work until election," said one woman; "twenty dollars," said another; "here's my watch worth \$100," said a third. Now let us do our part. Success in Michigan and the Union is ours. Only men can vote, and they must be enlightened on the principles and equities of our claims. Speakers, documents, sympathy and materials are needed. Shall they have them? We have a tract ready to print, "The National Justice, Civil Equity, and Constitutional Right of Women to the Ballot," which should go into the hands of every legal voter in the U. S. We have speakers who will work for their expenses, and all the conditions of success ready for use.

The appeal is to every non-voting tax paying, enslaved woman, and every true man in the whole world. Are you willing to behold this contest without an effort to aid in the achievement of the greatest moral triumph of all the ages? The necessity is pressing, and we appeal especially to our friends who are blessed with means. Who will support one lecturer for one month, or during the campaign? The abundance of the rich and the mite of the widow will be acceptable.

CLEMENCE S. LOZIER, M. D. Prest.,
LILLIE DEVEROUX BLAKE, Ch. Ex. Com.
Address H. Mc L. SHEPARD, Cor. Sec.,
44 Bond street, N. Y. City.

An electric light of new invention has been put in the tower of St. Ignatius College, San Francisco. The apparatus cost \$5,000, and weighs about as many pounds. It consists of a great number of coils of copper wire revolving close to magnets, in such a way that sparks of electricity are produced in unceasing streams. These currents are concentrated and carried through heavy copper wires to the illuminating point in the tower, where the focus gives a light equal to four hundred gas jets.

The Spiritualist at Work
Frontier Department
E. W. WILSON, Editor.
Lombard, Ill.

SUBSIDIARY.

"Good morning, dear friends; how do you do?"
"Very well, thank you," we think we hear you say. "but why so long absent?"

In the conduct of this journal we have furnished such connection as we trust will be mutually beneficial. In our partner, we think we have found an honest man.

The Spiritualist at Work will advocate the inviolable principles of liberty of thought and free speech. We shall not tolerate or become wrong or countenance the evil done, nor will we harshly reprove those who err.

We come to you after months of silence—silence as constrained that it has cost us many friends—silence that nearly cost us our position as a spiritual teacher and worker, and wherefore? On our part some answers "wherefore?"

Those we loved—those who expressed loving kindness for us, at whose homes we were ever welcome—closed their doors against us. And yet of those who thus shut us out we have never thought wrong. In their homes we have ever done the right and we to-day challenge all those with whom we have espoused to impeach us.

The man does not live who can say of us, "I've seduced my daughter, you deflowered my wife, you debauched my wife when you were my guest, or stained my hospitality and betrayed my confidence." The woman does not live that can say we have tempted by offering to rob her of her chastity, virtue, and truth. The witness can not be found who ever saw us in a house of shame, or indignation for purpose foul and adulterous. The woman does not live who can say of us, "you came to my home in friendship as a soul teacher, and took advantage of my confidence and betrayed me, and left me a thing of shame and guilt for the world to scorn."

Then why were we shut out? why have we been rebuffed? We answer, because one we trusted, loved and for whom we have worked as never man worked before, "in season and out of season," whom we have dedicated in many a hard fought battle—stood by him and his home, bravely defending his name as Mark Anthony de-

fended Caesar, and who like another Brutus stabbed us—assassinated our reputation, cast a shadow of disgrace over our soul chamber that never before rested there, and brought grief, dark and bitter, over the gentle, loving soul of our darling mate "Farmer Mary." This man we have alighted in, who has acted the part of an enemy towards us, has in his organ, The Reigo Philosophical Journal, uttered the foulest imputations against us as well as against men and women whose souls truth and purity are as bright as the light of Venus, compared in the moon when eclipsed, by the side of his life. He has with malicious intent injured us, not only misrepresented us, but refused to publish resolutions and reports calculated to set us at naught before the world.

Therefore, brothers and sisters, we come before you in the columns of THE SPIRITUALIST AT WORK in defense of Spiritualism; of True Manhood and Womanhood; of a life of virtue and the defense of the Monogamous law of marriage under just legal restrictions. We shall oppose man, concubinage, promiscuity of the sexes, infamy, and all other forms of immorality. We shall stand by the right and oppose error where ever we find it. If we are overtaken in any wrong we will assume all responsibility ourselves, and not shift it or try to palm it off on the spirit world or spirit influences. We are joined to our kind, True, Truth, purity of life, Spiritualism, "Farmer Mary" and her little ones—and this is in new position of ours as the readers of the R. P. J. well know.

We ask our readers to come to our help. Let us unite for the sacred purpose of uplifting and consolidating Spiritualism and Spiritualists into a co-operative force whose power shall be felt in the land. The time has come to cease wrangling over petty personalities, and to unite our efforts in overcoming the powers that crush us.

The churches, to-day, are uniting their strength in opposition to us, while we are wrangling over personal differences. Let this no longer continue, brothers and sisters. Let us have peace. Let us make THE SPIRITUALIST AT WORK a live, valuable and successful paper.

To the Spiritualists of America.

We herewith present you our paper, THE SPIRITUALIST AT WORK. It was, we believe, conceived in the spirit world by a band of workers, and by them named, and its name is significant. The angel world is our helper, and it has assured us our "child" shall live, and grow to be a "giant in the land." Already we have a goodly number of subscribers who have pledged themselves to aid us in our enterprise. We shall give to the public every week some account of our tests so peculiar to our mediumship, and in a few weeks will begin a history of spiritualism as we have found it. We shall endeavor to make it one of the most interesting records ever given to the public. We expect, ourselves, to be constantly "on the wing," speaking, giving tests, reading character, and describing spirits.

We will also solicit subscribers for THE SPIRITUALIST AT WORK devoted to the science, morals and truths of Spiritualism. It advocates free thought, free discussion, liberalism, equality of the sexes, labor reform, progression, compulsory education for all, and whatever tends to elevate and emancipate mankind. It will oppose priestcraft, ecclesiasticism, dogmas, creeds, false theology, God and His Christ in the constitutional frame of Government, and every thing that degrades and burdens humanity mentally or physically.

We will take subscriptions for THE THREE BROTHERS and PROF. S. B. BROTTON'S most valuable QUARTERLY JOURNAL of over 150 pages. We will act as agent for all Liberal or Spiritualistic Books published in America or Great Britain.

All the Mediums of America will find THE SPIRITUALIST AT WORK their friend and our columns will be open to them for all matters of interest to the world, and we need not say to them that we have ever been found ready to defend our Mediums when ever and where ever attacked. Will you come to our help and assist us in firmly establishing on the rock of success "our young paper."

To Our Friends Everywhere.

Many of you will remember that in the past you have said to us: "Bro. Wilson, your department in the Reigo Philosophical Journal is the first I turn to, and why don't you give us more test accounts? Why not publish more of your discussions?" etc., etc.

Our answer has ever been: "We do not control the Journal, and have no interest in the paper. We write for it gratuitously, and even pay our own postage, and if we report a discussion, it costs us heavily, and Bro. Jones is not willing to pay for anything of the sort."

You have said to us again and again: "Well, Wilson, whenever you publish a paper, send it to us and your money is ready."

And now Brothers and sisters, we are going to take you at your word, and we now greet you with our soul truths—pure in intent, earnest in work, artistic in execution, so far as our means and the time at our disposal will warrant. We trust it will meet your approval. We shall aim to keep our paper free from personal abuse. We shall not throw stones, though we do not "live in a glass house." It is not that we are afraid, that we come to this decision, but we do not choose to stoop to the "inspiration of the gutter."

We shall always have a good word for all who come to us in truth, and a kind word for those who may be in error, believing that kind words are more powerful to save, reform, and make men and women better than angry words freighted with wrath. Hence we will love the soul sick in sin. We cannot "forgive" them; that is not ours to do; but we can point them to a better way, and may sometimes lead them to the foot of the golden stairs and point them to the green fields and flowery land where the angels are, where perdition's a fading mother, wife, sister, or friend may be.

We begin our paper with one thousand genuine subscribers, many of whom have paid us already; and all are ready to do so on receipt of the paper. We will raise subscriptions for three months, four months, six months, eight months, or one year but we advise you all to subscribe for one year. It will be a saving to you as well as to us.

We can stand alone, and our paper will be self-sustaining when our list of subscribers reach 2,500, and we confidently expect to reach that number in three months from time.

And now, friends,

"We greet you with a Brother's love, With smiles from the dear ones above, From the mountains and valleys of God—Green fields immortal—not the cold soil: We greet you from our homes divine, We greet you on the shores of time, Holding the Olive branch and Palm: Peace, dear ones, be young and calm, Climb the golden stairs leading above: Lead lives of truth, goodness and love."

Come, then, dear friends, help us to sustain this, our darling, THE SPIRITUALIST AT WORK. Give us substantial aid, first in subscribing for our paper. Second, whenever in donations you feel in your hearts to give—anything from a dime up—to enable us to publish a living, truthful exponent of spiritualism.

And now of ourselves. We are not unmindful of the burden we have shouldered, or the work before us. We have carefully weighed everything, and well understand the responsibility we will be under. But we have no fear for our little "Bark," we know who her officers are, and that their record is clear. We know that our masts and sails will not mutiny against us, for the good reason that we have no dirty work for them to do. We expect to be continually "before the mast," and can "stow away the cargo" if required. We are willing to sleep on hard beds, eat cold meals, face hard, and live without our own wives, and let other women live with their husbands, if we can only make THE SPIRITUALIST AT WORK a success.

So come up to our help; let us feast on reason, truth, and the inspiration from the angel world. Let us drop the "inspiration of the gutter." Let us cease fighting individuals; let us fight error; let us sustain

truth; let us drive all that is evil and wrong; let us do right; let us have peace."

The National League.

We call the attention of our readers to the circular and Declaration of Principles, given in another column, of the NATIONAL LEAGUE.

We have looked closely into the matter, and find the motives and principles of the organization very commendable.

In the accomplishment of all great movements and beneficent operations, organization is very essential. We commend the same to our friends, believing much good can be accomplished by forming branches of the League in all parts of the country.

In our next we will give the Constitution and By-Laws, as well as other matters pertinent as the subject.

E. W. WILSON'S APPOINTMENTS FOR JUNE. We will speak in the Spiritual Hall, West Cleveland Ohio on Sunday June 7th, at Kingsville Monday and Tuesday evenings June 8th and 9th, on the 10th we will give a lecture at Kingsville, on the 12th, 13th and 14th of June we will be at the eighth quarterly meeting of the Northern Illinois Association of Spiritualists, in Chicago, Illinois, at Crow's Opera House, 211 West Madison street. We will speak in the same place on the 15th morning and evening.

We speak in Greenville, Illinois, on Friday Saturday and Sunday the 20th, 21st and 22nd of June 1874.

All parties who have subscribed for our paper THE SPIRITUALIST AT WORK will please to be ready to pay in their subscription. E. W. W.

To all who feel disposed to aid THE SPIRITUALIST AT WORK Henry J. Newcom Esq., No. 231 West Fourth-street New York City has consented to act as trustee for all funds donated for the benefit of THE SPIRITUALIST AT WORK, and will receive and dispose the same as may be required for the purpose of advancing the interests of this paper.

Therefore all parties are requested to forward to him such sums of money as their generosity or devotion to truth may prompt. We assure our friends any funds donated will be used solely, to establish THE SPIRITUALIST AT WORK, on a firm basis, until it is able to depend wholly upon its own strength.

ANSWERS TO CORRESPONDENTS. A department under this heading will in future be open, in which all questions relating to Spiritual matters will be answered. Inquiries may be addressed to E. W. WILSON, Editor Frontier Department, Lombard, Ill.

For The Spiritualist at Work.

Soul Impressions.

The following lines were suggested or brought out by the circumstance of two friends having a misunderstanding, in which hard words were used by one towards the other. Let all who read them set a double guard over the "unruly member."

If I had known in the morning How wearily all the day, The words I uttered Would trouble my mind, I said when I went away; I had been more careful during, Nor given you needless pain. But we vex our own Wits with our own, We might never take back again! For though in the quiet evening, You may give me the kiss of peace, Let it may be That never for me— The pain of the heart may cease! How many go forth in the morning, That never come home at night; And hearts have broken For harsh words spoken, That sorrow can never set right. I'd have careful thoughts for the stranger, And smiles for the same time guest; But oft for "our own," The bitter tone. Though we love our own the best! Ah! lips with the curve impudent! Ah! brow with that look of scorn! 'T were a cruel line, Were the night too long, To undo the work of the moral

Warned by an Angel.

Sometime since the following account appeared in the *Auburn Advertiser*, with the editorial assurance that the facts were communicated by a gentleman of known veracity, whose statement is entitled to cordial acceptance.

"Some weeks ago a prominent citizen of Auburn was in the city of Chicago transacting business connected with his manufactory in that place. One evening, after an active day's work, feeling somewhat fatigued, he retired to his room at the hotel a little earlier than usual, and made his customary arrangements for the night, but just as he had composed himself for sleep he experienced a very sensation, and heard a voice—apparently very near, and as plainly and distinctly as though it issued from the throat of a human being, pronounced the words, "Your mother died to-day," and with the words came the assurance that the announcement was indeed too true to be doubted.

He arose in the morning, after having passed a sleepless night, and made immediate preparation for a journey home. As he started for the depot he met a boy with a telegraphic despatch in his hand, and calling him to his side he asked if the message was not for him—giving the name—and sure enough it was from his family, confirming the truth of the announcement of the unseen informant, that his mother had died the day previous at Auburn. He had received no intimation but that she was enjoying her usual health, nor had there been anything to excite in the slightest degree any apprehension for her safety, until the occurrence of the incident related."

Had this fact occurred in the time of the Hebrew prophets, it might have been recorded in the biblical history, somewhat after the following approved fashion :

1. It came to pass in those days that the angel (messenger) of the Lord came to one of the chief men of Auburn by night, when he was afar off, even in the city that is called Chicago.
2. And the angel said unto him, Arise, and go hence, and get thee unto thine own city; for behold the spirit hath gone out of thy mother, and the voice of lamentation is heard in thy house.
3. And he rose early and made ready to depart, as the angel of the Lord had commanded; and he tarried not but speedily went his way.
4. And it came to pass as he journeyed, that a messenger approached; and when he came up with him, suddenly he was in the spirit, and he saw what was in the mind of the messenger.
5. And lo the power of divination was upon him, and he said to the messenger, Behold, am I not the man whom thou seekest?
6. And when the young man answered him not, he said, Verily I know thy mission and that the message thou bearest is for me.
7. For it came to pass last night that the angel of the Lord appeared unto me in a vision, and I heard a loud voice saying, "Thy mother is dead."
8. And when I heard the voice, I believed the words, the angel had spoken, for the power of the spirit was upon me.
9. And when he had dismissed the messenger, he girded to his loins and went down straightway to the city that is called Auburn.
10. And the mourners were in the streets and in the house amidst in the symbols of sorrow, for the woman was dead, even as the angel had spoken.

S. B. B.

We fully endorse Brother Brittan's biblical statement. We have many incidents in our own experience corresponding with the above, and one we now state is equally marvellous, and true, as we can well vouch.

SAVED FROM FIRE AND WATER.

In 185— we were living in the city of Toronto, Canada. We had made an appointment with a number of business agents to meet us in Kingston. We were to leave Toronto on Wednesday morning, and be in Kingston on Thursday, A. M. On Tuesday evening we had a circle at which we received the following communication: "Brother, do not go on the steamer which leaves

to-morrow at 11.06 A. M., wait over one day."

"Give us a reason for this delay," we requested.

"There is danger from fire on the lake."

"Yes," we answered, "there is always danger on water from both fire and water."

"But this steamer, The Ocean, is in imminent danger, and will be burnt up on the trip to Kingston."

"How do you know this?" we asked.

"By our power to see into matters that you do not see."

"That does not answer our purpose," we replied. "If this boat is in such imminent danger of being burned, why not warn her officers?"

"We have made the attempt, and can only succeed in producing a fear of danger, but cannot alarm them sufficiently to produce an overhauling of the boat."

"Whereabouts is the boat on fire?" we asked?"

"In the heavy bed timbers on which the furnace rests, in the hull of the boat. They are now ignited and are now on fire, as a stick in a coal-pit burns, and you must not go. Good night."

"Will you go?" asked our wife. "Yes," we replied, for we had not then that confidence in spiritualism we now have.

The communication affected us; all night we were restless and uneasy. We dreamed of fighting fire—of struggling in the water for dear life. Once we aroused the family by shouting fire in our sleep. Morning came and found us weary. We, however, made preparations for our journey. At the office we were delayed until the last minute. We there turned to Mr. Piper, our partner in business, saying, "I don't like this feeling, and am half disposed to lay over and not go to-day." "That will not do," said Mr. Piper, "our business matters must not be directed by table or spirit rappings. You must be in Kingston by to-morrow noon."

We caught up our satchel and hurried down to the steamer, which was in the act of turning round. Holding on by the "steam line" we sprang on the boat, and as we did so we heard a voice speak in no uncertain tone, "Go, stubborn, you will never return."

We wheeled short around, and jumped ashore. "Not going with us?" asked the captain. "No," we replied, "good-bye, Captain, I shall not see you again."

We wended our way slowly and moodily to our place of business, and when we entered the office door, Mr. Piper asked, "Did you miss the boat?" "No, we left the boat." "Why?" "Because we feel that it would be wrong go after the wonderful warning we have received."

Mr. Piper arose from his seat, saying to us in a stern and measured tone of voice, "If of our business is to be controlled by the ghosts of dead men and spirit rappings, it is time that our relations were closed."

Angry at everything around us we answered, "From this day our business connections end. Be ready with your personal account for settlement to-morrow morning, for from to-day our partnership is closed."

We left for our home, angry with every thing about us. All day and late into the night we were hard at work over our partnership accounts. The next morning we continued making preparations for a dissolution of partnership. On reaching the office Mr. Piper met us at the door, with an extra *Globe* paper in his hand. "Have you seen this?" said he. "No, nor do we want to. Are you ready for settlement this morning?" we asked.

"Yes, if you desire it, but before we proceed to close up our business, read this," at the same time handing us the paper. It read "Terrible Calamity—the steamer *Ocean* burned last night off Coburg, and all on board lost but five. The hull is sunk in 90 fathoms of water. It is supposed the fire originated in the bed timbers of the furnace. We learn from the engineer who was saved, that the captain as well as himself had been warned that the boat would be burned, and that he had resolved to leave the boat after this trip."

This is but one of many wonderful feats

of an unseen, intelligent force or mind that is ever watchful and on the lookout for our welfare, and while writing this letter we are assured that our darling pet, THE SPIRITUALIST AT WORK, will be continued and faithfully and successfully work for a long time.

Our Visit to New York City.

On Sunday, May 3d, 1874, we first appeared in New York City, as a speaker on a Spiritual platform. Our position was a delicate one indeed. First, we were under a cloud through falsehood and misrepresentation, and many of the First Society of Progressive Spiritualists had rendered judgment against us. In fact, but for the manly stand of Henry J. Newton, Esq., President of the Society, we should not have been allowed to speak here. On reading the false reports against us, this just man and one or two others, said at once: "This report is exparte and full of personal spleen; (see *Religio Philosophical Journal* of March 28, April 4 and 11, 1874.) Now let us hear the other side of the question;" and we were engaged. On Sunday, A. M., the 3d, we spoke to not over 80 persons in the great city of New York. Why? Because the foul-mouthed slanderer of the *R. P. Journal* had traduced us. At night we spoke to 260 persons, and our audience continued to increase until Robinson Hall was filled with earnest, honest seekers after truth; and on Sunday, the 31st, we gave two lectures and a matinee, the receipts being \$133.00 in the aggregate, and in the afternoon every seat was full as was the case in the evening. And now, readers, we are engaged for New York City for September.

The First Society of Spiritualists of New York are men and women indeed. And they have taken the only course that honest Spiritualists can take; and that is to ignore free lust, promiscuity of the sexes, and all kindred elements of crime. And yet during the month we have been in New York, not one word has been spoken against those who believe in free love, or practice promiscuity of the sexes. Our visit has been profitable, both to us and the Society that engaged us, as the following preamble and resolution will show.

Whereas, Brother E. V. WILSON has now closed an engagement of five Sundays with us, and having commenced the same under peculiar circumstances in consequence of damaging reports emanating, as we must believe, either from jealousy or erroneous impressions, calculated, if not intended to injure him in the estimation of those who knew him not, and, after listening to the able, interesting and practical elucidation of the various subjects under consideration, we, Spiritualists, meeting in a Robinson Hall, New York City, deem it a pleasing duty to give public expression to our sentiments with regard to him, therefore,

Resolved, That, in our opinion, few, if any, of the many speakers occupying spiritualistic platforms, fill them better than Brother Wilson, and we do most cordially and sincerely recommend him as an able and logical expounder of true Spiritual Philosophy."

The above resolution was unanimously adopted by the First Society of Spiritualists of the City of New York, at a meeting held in Robinson Hall, on the evening of Sunday, May 31st, 1874.

HENRY J. NEWTON,
Pres't Board of Trustees.
J. A. CASINA,
Sec. F. S. of S.

Will *The Banner of Light* and *The Religio Philosophical Journal* please copy and oblige First Society of Spiritualists of New York City.

For The Spiritualist at Work.

Practical Spiritualism.

It has been said the chief attraction of the finest writing or oratory is the simplicity with which the thoughts are clothed.

Spiritism teaches that what is true of the expression of thought in words, is also true of the expression of character in conduct. It will be found that the lives of the noblest specimens of human nature are characterized by living a true, temperate life. His

food will be moderate and plain, his drink pure, his pleasures temperate, all his bodily habits simple. He does not indulge in excesses or strain his nerves and brain to their utmost tension and then endeavor to restore the equilibrium by a course of medicine. He does not first stimulate and then depress the system. He takes no roundabout road to health, but follows the straight line of obedience to nature's law; and thus through habits of temperance and reason is training his body to the greatest perfection. The same is true in our social and domestic relations. Much annoyance and much misunderstanding would be avoided, and true friendship and love preserved and purified did we free our minds and manners of all error and wrong conduct.

Spiritualism implies a thorough faith in truth and nature, and accompanies maturity of mind and perfection of character, just as the highest elevation in mental power will seek the purest language to express itself, so the further we advance in spiritualism (or the philosophy of life) and in morals and spiritual character the more we shall prize and portray that purity of thought and word and action, which is the soul of a true spiritualist.

THE NATIONAL LEAGUE

OF THE UNITED STATES OF AMERICA.

To The Friends of Justice and Reform:

ALTHOUGH the interests of humanity have been vastly promoted by modern civilization, yet our systems are imperfect, and perilous evils are growing up in our midst, which corrupt our common life and menace the permanence of our Institutions. This condition of public affairs has not only awakened the apprehensions of political seers and philosophers, but the enlightened friends and conservators of Rational Liberty and National Honor are everywhere oppressed by a sense of insecurity.

Now, therefore, be it known, that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the distinctions of Caste, Color, and Sex; to give expression to enlightened ideas and moral convictions in social and political life; to punish demagogues by leaving them to find posts of usefulness in private stations; to punish official infidelity by immediate removal from office; to recognize the claims of capable and honest men and women, by electing only such to places of honor and public trust; to guarantee to all the advantages of education; to lighten the burdens of the poor; to suppress monopolies that oppress the people; to prevent crime by removing the causes of injustice and violence; to so modify the Penal Code that all punishments, under the law, shall be disciplinary, and wisely adapted to a clearer comprehension of human nature and individual responsibility; and to promote the settlement of international controversies by peaceful arbitration—these are hereby declared to be the objects which this Institution—through all the instrumentalities at its command—will henceforth strive to accomplish.

With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State, THE NATIONAL LEAGUE OF THE UNITED STATES—composed of both men and women—has been organized, and is now prepared to establish Local Leagues in all parts of the United States and Territories thereunto belonging.

To admonish the public of our purposes, and to invite the earnest co-operation of all right-minded men and women throughout the country, we have issued this circular letter. All true Reformers, of every name, who may be disposed to identify themselves with this movement; and all respectable persons desiring further information, with a view to practical effort, and the organization of Subordinate Leagues under the jurisdiction of THE NATIONAL LEAGUE of the United States, may address the President, Secretary, or the Chairman of either of the Executive Boards, whose names are hereunto annexed.

To the end that we may speedily organize the means and measures necessary to an intelligent and efficient propagandism of our principles and objects—by founding a strong PUBLIC JOURNAL, and by public lectures, printed documents, correspondence with the Press, and otherwise as may be determined—THE NATIONAL LEAGUE now solicits contributions to its Treasury.

S. B. BRITTAN, M.D., *President.*
MARY A. NEWTON, *Secretary.*
CHARLOTTE B. WILBOUR, *Ch. Board of Directors.*
S. S. BRITTON, *Ch. Board of Publication.*
HENRY J. NEWTON, *Ch. Board of Finance and Treasurer.*

GENERAL INSTRUCTIONS.

THE important objects of THE NATIONAL LEAGUE, and the general methods it will pursue in the application of its principles to the work of practical Reform, are briefly set forth in the accompanying circular letter and Declaration of Principles. These objects may be

Communications.

The Spiritualist at Work.]

A Simple Suggestion.

Notwithstanding that the fact appears to be ignored by a large number of journalists throughout the world a very serious contest has long been carried on, and is still carried on with great persistency, between the two vast bodies who compose the bulk of Christendom—those who believe in a future existence and those who do not.

As the subject is one which must affect the human family for all time to come, and as the light in which a possible hereafter is accepted by the more civilized nations, must not only color all their own social and political relations, but be reflected ultimately on the dark places of the earth, we could desire that the basis upon which the arguments that have been hitherto carried on mainly between both parties, were set aside completely, and more intelligent and satisfactory grounds of discussion assumed.

If we are unable through the medium of the natural sciences, inductive reasoning, and the order and fitness of things &c., to demonstrate that man is immortal, we have no means of coping successfully with the adroit skeptic who denies all scriptural authority, laughs at inspiration, and believes the Bible to be the work of knaves or fools, or of both, although the very source from which the premises of his antagonist are almost invariably drawn. Here, then, in the very inception of the contest we have a difficulty the most insurmountable. However just and tenable our grounds of attack as hereafterists, if we may be permitted to coin an expression, our antagonist designates them mere superstitions, or the result of priestcraft and the ignorance of past ages combined. Before, then, we could move one single step against such an adversary, we should be constrained to prove our premises inch by inch, and to do so on our assumed basis in a manner satisfactory to him, were totally out of the question.

Apart from the utter fallacy of the theory of annihilation we incline to the idea that its doctrines are pernicious to human progress and happiness in every relation. Under every shade of religious belief, there is in human nature that which is more or less selfish and ambitious. Through all creeds and conditions of men, this has lived from time immemorial, and will possibly continue to exist for all time to come. Selfishness and ambition appear to be necessities of our being; and if these two great motors disfigure by their excesses the world to-day, into what depths of crime and degradation would they lead mankind, if it became a received opinion, that this brief state of existence was the only one that obtained, and that he who enjoys it to the top of his bent, on even the most disreputable basis—he who finds pleasure in practices the most dishonest or criminal meets the same fate ultimately as the meritorious member of society who discharges his duty towards God and man in the light of true religion and the hope of a life beyond the grave.

The question is one that affects society everywhere. Take, for example, the masses of New York or London and bring them to the belief that they die like beasts and they will soon begin to live like them, and to bring all their energies to bear upon their mere physical and sensual enjoyments with no other barrier to their practices than that set up by the law of the land. Recognizing no tribunal to adjudicate upon their secret acts, or those which, however reprehensible, may not come within the scope of the law, wherever the evil animus was latent it would gradually crawl forth and acquire such strength that ere long it would be found at large without bit or bridle imposed upon it, save where it came into collision with society, or those whose good judgment might endeavor to erect a nominal barrier, at least against it. Take away the hereafter, and the present is, in a measure, an incentive to the indulgence of our grosser passions. There may, of course, be those who are so constituted as to be able to resist, to a great extent, the devastating influences of a conviction that they die like a dog; but the great bulk of the human family, unrestrained by any divine law, would

regard the thirty-five years which are said to be the average of human life, as too contemptible a space to worry themselves about, and would scarcely bestow a thought upon it, beyond the apparently philosophic one, under the circumstance, of enjoying it upon a mere animal plan.

To combat successively such a state of affairs, we must place our feet upon science, sound logic and the obvious relation of things, and adopt such premises as our adversary will be constrained to accept, from the fact of their being of universal recognition, and that no diverse opinions can be expressed regarding their existence or validity. For example, let us lay it down as a proposition or axiom, if you will, that space is infinite—that it contains myriads of suns and systems like ours—that, being boundless, it can hold every physical expression of creative power, and that were countless throngs of worlds to be added, each successive moment, throughout the endless ages of eternity to those which already people it, the aggregate, at any given period, would stand in a lesser proportion to its magnitude than a single drop of water does to the Pacific.

This proposition is self evident, and may be fairly supplemented by another, to the effect, that this world of ours, as found by experience, answers all the ends of its creation with a completeness so miraculous, that no flaw has ever been found in its design in any relation whatever; while researches into its minutiae, have established beyond peradventure, that it is not the work of mere chance, but a harmonious whole, so fraught with intention and so beautifully balanced and governed as to set the theory of simple accident or the blind work of forces aside completely—a condition of affairs which may fairly be presumed to characterize other planets also.

It must be admitted, that the work of creation is glorious, stupendous and harmonious, and that this world of ours is a miracle of perfection and beauty in all its phases; performing its mission with certainty and completeness, although characterized by a great diversity and complexity.

Now this being conceded—and we should like to see the man who would dare to deny either proposition—the day is ours! And how comes it to be so? Simply because it is man only who gives the whole value to creation; and obviously, without him, or some such sentient being, to set a proper and intelligent estimate upon all its attributes, operations and splendors, it would be but a meaningless display of forces—a stupendous blunder of nothing in particular—an elaborate and magnificent drama performed by unconscious agents to empty benches! Were it not for man, or for some such reasoning entity, of what value were the light of the sun—the starry heavens, the beauties of the landscape, or the countless delightful features of creation that present themselves under so many fascinating aspects? It is he alone who is capable of appreciating them fully, and of setting a proper estimate upon them. In view, then, of this fact, is it reasonable to suppose, that this being upon whom nature depends for her whole value and who is capable of improvement throughout the endless ages of eternity, and whose mental part alone enjoys, decides and appreciates quite independent of any physical exertion—is it reasonable, we say, to presume that a state of affairs so palpably defective and suicidal could exist in nature, as that which could deprive at any time this entity of its functions?

If the mental part of any man die, the object of creation is frustrated to that extent, inasmuch as there is one being less to enjoy the beauties and blessings, to which we have just alluded, or their counterpart under other conditions. Whatever the power that underlies all this grand system and that has ordained or caused such perfection, it could never commit so terrible a suicide as to annihilate a single existence capable of appreciating its works, and of progressing in knowledge throughout endless ages. Creative wisdom will not make such war upon its own importance—will not stultify all its sublime operations by an act so fatal and absurd.

Let us, therefore, give up all musty texts and theories in dealing with the opponents

of the hereafter. Let us lay hold of them with the bone and sinew of natural philosophy, inductive reasoning and the evidences of design and benevolence that are scattered about us in a material sense, and we shall soon begin to discover that this mode of procedure on our part, will speedily lift the world out of its present materialistic tendencies into a broader and a truer light.

J. McC.

The National Christian Association.

BY BRYAN GRANT.

At Syracuse, New York, June 4th, while in convention assembled, under the specious title of "The National Christian Association," a party of religious bigots and political fanatics, passed a series of resolutions of such a character as cannot fail to rouse the indignation of every honest and liberal-minded man in the country. It is a cowardly and wanton blow from a politico-christian organization at the great charitable brotherhoods of Masons and Odd Fellows, and not only ostracises them, and all other bonded brotherhoods, from the pale of Christianity, but declares war against them, and calls upon all who love the "blood-bought institutions" of the church to join their organizations.

The resolutions, framed in the highest nomenclature of the bigot, frantically speak of "the loyalty to God bequeathed to us by our fathers, and thus far maintained by the blood and treasure of our generation," etc. Many of us may thus learn that "loyalty to God" is something that can be bequeathed from one generation to another, and that this treasure has been preserved for the favored few at the price of human blood. We would mildly suggest that, for our own humble part, we will be content to dispense with that "loyalty to God" which comes as "blood money" to betray our souls into the most venal serfdom that ever demoralized or corrupted a people.

But the hypocrisy of these Christians does not end here. The next two resolutions are as follows:

Resolved, That we make a special opposition to speculative Freemasonry: not simply because it is the mother of most all other secret orders, and the principal generator of the virus of all, but because of its deceptive and masterly antagonism to Christianity in the following among other particulars:—First, the exclusion from its forms of prayer, its quotations of Scriptures and all its rituals of the name of the Lord Jesus Christ, and from its membership of all old men in their dotage, young men in their non-age, all imbecile, cripples and maimed persons, all in feeble health, and all women, the persons above all others most needing human sympathy and Christian charity; second, the welcoming unchanged, unregenerated, unsanctified Pagans, Mohometans, Jews, infidels and nominal Christians to the same altar of worship at the same time, which Christianity everywhere forbids; third, the specialities of its charities, its so-called exhibitions of benevolence, making Masons, instead of Christians, objects of favoritism or in other words, substituting substantially Masons for the household faith, thus making an anti-Christian distinction; fourth, the placing upon its altars of worship the Christian's Bible, the Mohometan's Koran and the sacred books, so called, of all nations, as the books of Masonic law in the several nationalities in which their authority is severally acknowledged; fifth, the exaltation of the square and compasses above the Bible, in that they are placed upon the altars of lodges of all countries, while the Bible is admitted as a symbol on the altars only of the lodges of so-called Christian countries; sixth, the introduction into its higher or chivalric degrees of so-called Christianity of the sword, a fighting religion; seventh, the reintroduction of the Aaronic priesthood as after the Order of Mechisedec, in opposition to the all-important fact that Christ, the crucified, risen and exalted Savior, is the only High Priest acknowledged by Christianity.

Resolved, That we recognize the Patrons of Husbandry or Grangers so-called, which are springing up in all parts of our country, children of secrecy having Masonry and Odd Fellowship as godfathers and godmothers, which organizations are most cunningly devised to give speculators as head centres the control of the farming interests of the country.

It remains to be seen whether the thousands of Masons and Odd Fellows and Patrons of Husbandry, still within the pale of the church, will tamely submit to the lash thus mercilessly administered to their backs by these pious Pecksniffs.

These self-righteous Pharisees presume to denounce these great brotherhoods of men, under the specious pretence that, be

cause of the secrecy in which they are conducted they are inimical to Christianity. Undoubtedly the movements of "The National Christian Association" are conducted and managed with as much secrecy as any of the bodies they vainly seek to annihilate.

We do not happen to be a member of any of these organizations, and cannot speak from personal knowledge, but if, as alleged, Masons and Odd Fellows exclude from their forms of prayer their quotations of Scriptures, and all their rituals, the name of the Lord Jesus Christ, and welcome to their folds unregenerated, unsanctified Pagans, Mohometans, Jews and Infidels, then, as compared to Christianity, must these organizations stand out like the glowing faces of Angels from the dark-ground of chaos, and we should fervently extend to them an "all hail!" If upon their tables they place the sacred books of all nations, breaking away the distinctions of race and clime, uniting man in one universal brotherhood the whole world must shine the brighter for it. If the exaltation of the square and the compass means the supremacy of knowledge over ignorance and bigotry, then is there hope for a higher civilization in the future.

But as we read the proceedings of the convention of these people at Syracuse, we discover that the real game is something quite different from that so ostentatiously proclaimed. The Association is nothing but a rival of the Grangers, and organized by these Christians for political ends. The cloven foot is fully brought to view in the following:

Resolved, That with the light we have now on the principles, obligations and tendencies of speculative Freemasonry, we see not how a man can be an intelligent and adhering Free Mason and at the same time be a consistent Christian or a loyal citizen, and that we are counseled by our convictions to withhold from all such the same confidence and support due alone to those free from Masonic obligations, and that we cannot vote for such men for civil offices.

Perhaps, with even more consistency, Masons can turn upon them and Resolve, that they cannot see how a man can be an intelligent and adhering Christian and at the same time be a consistent Free Mason. We will go one step farther and say that we do not see how any man can be a Christian and at the same time preserve his self-respect.

But the concluding portion of the foregoing, resolve, "that we can not vote for such men for civil offices," shows the true object of this convention to be, not the saving of souls, not the eradication of any evil from the land, not opposition to wrong, but the spreading of a net on the leeward side of the ship, to catch fat jobs, fat offices, and that they may live lives of lazy sensuality at the expense of the hardened hand and softened heart of the deluded sons of toil.

Well may we exclaim, "are there no stones in Heaven save those which serve for the thunder?"

[For The Spiritualist at Work.]

The Efficacy of Prayer.

IN entering into an examination of the subject, the first question which arises is, does God answer prayer? The Christian will certainly tell us he does, as his book of faith says, "Ask and ye shall receive." "Whatsoever ye shall ask in my name that will I do." But does not such an idea claim God as a changeable God? If you pray to God to do something for you, and he does it because you ask him to do it, of course he would not have done it if you had not asked him, therefore your asking him must have changed his mind, for if his mind was not changed the prayer would have produced no effect.

Again, if God is just, as we claim him to be, no prayer will be answered by him, for God would not do otherwise than what is right, and will do all that is right. Therefore if one prays for something that is not perfectly just, God will not answer the prayer because he will not do wrong simply because man asks him to do so. And if a prayer is offered which is for a just act, the prayer will be useless, for God will not, if he is a just God, let an act of justice remain undone. As God will not wait for man to tell him to do a good deed, certainly

ly everything which is right will be done without prayer, and whatever is not right will not be done if God is asked to do it. Thus we find that God will not answer prayer.

If God does not answer prayer, does any good come from praying? We answer, yes, those who consider it a duty to pray, will surely feel better after having done what they consider a duty. It matters not to them, whether it be a duty or not, if they feel it a duty, it will put their minds at rest, feeling their duty is done.

Again it will be a benefit for man to pray, for it will have a tendency to lift his mind to something higher. When a person comes to hold communion with a superior being, it certainly will have an effect to put the mind in a condition more on an equal with the one with whom he holds communion.

If one looks upon God as a just and noble being, he could not offer up a sincere prayer to Him, without having his mind brought to partake, to some extent, of the qualities which he considers God possesses. None will deny, I trust, that character is formed, to a great extent, by the association of friends, and if to associate with human beings will affect character, will not association with a Divine being affect it far more? And what is an earnest prayer to God, but associating with him? How then can it be otherwise than that a prayer to a God of love and justice, will be a benefit to the one who prays, and to all who hear?

We find that in our earthly life, whilst many blessings are thrown around us, we have something to do on our part before we can receive them. Do we want a drink of water, it is upon every side, but it can do us no good until we make an effort to put ourselves in a condition to receive it. The spiritual is superior to the earthly; here we have sickness and pains, but who expects to experience it in the spirit world?

It is a step higher in the state of existence.

Then may we not expect that there are spiritual blessings awaiting us, if we will only put ourselves in a condition, and we put ourselves in a condition to receive them by prayer.

Prayer is natural; all nations pray expecting to receive a benefit. Does nature here deceive them?

If man puts himself in a condition to receive spiritual blessing by prayer, it does not necessarily follow that God answers that prayer, or has any more to do with it than he does if you wish for a drink of water, and you put yourself in a condition to receive it; and then receive the benefit of it.

From the foregoing we conclude:—

1st. God does not answer prayer, for he will do his own pleasure without consulting man.

2d. Whoever believes it to be a duty to pray, receives a benefit by feeling they have done their duty.

3d. A sincere pray will make one better, as it is holding communion with a superior being.

4th. By prayer, man may put himself in a condition to receive spiritual blessings, which blessings are ready whenever he will take them.

J. C. S.

[For The Spiritualist at Work.]

Mohammedism. What is it?

FRIEND BENNETT: Some remarks in your paper made some time ago, led to this article. You said you had no Koran, and knew little about it. Your case is that of nearly all people of Christian countries. Let me show you what the Mohammedan religion should be from extracts from the Koran.

Chapter 2d. "This book is a direction to the pious, who believe in the mysteries of faith, observe appointed times of prayer, and distribute alms out of what we have bestowed on them, and who believe in the revelation we have sent down to them, and to the prophets before them, and who have firm assurance of the life to come."

"O Children of Israel, remember the favor wherewith I have favored thee, and that I have preferred you before all nations. Dread the day when one soul shall not make satisfaction for another soul."

"We formerly delivered the book of the

law unto Moses, and carved apostles to succeed him; and gave evident miracles unto Jesus, the son of Mary, and strengthened him with the Holy Spirit."

"Be constant in prayer and giving alms; and what good ye have sent before for your souls, ye shall find it with God. Surely God seeth what ye do."

"The Jews say the Christians are grounded on nothing; the Christians say the Jews are grounded on nothing; yet they both read the Scriptures. So also say they who know not the Scriptures. But God shall judge between them on the resurrection day."

"To God belongeth all things, and whithersoever you turn to pray, there is the face of God."

"They say God hath begotten children; God forbid."

"Who will be averse to the religion of Abraham, but he whose mind is infatuated. And Abraham bequeathed this religion to his children; and Jacob did the same. And their children promised, we will worship thy God, and the God of thy fathers, one God."

"They say to you, 'become Jews or Christians. Answer to them, 'Nay we follow the religion of Abraham, the orthodox, who was no idolator; we believe in God, and that which he hath sent down to us by Abraham and Ismael and Isaac and Jacob and the tribes; and that which was delivered unto Moses and Jesus.'"

"Fight for the religion of God, against those who fight against you; but transgress not by attacking them first."

"God! There is no God but he; the living, the self-subsisting. Who is he that can intercede with him, but through his good pleasure."

"Let there be no violence in religion."

"A fair speech and to forgive is better than alms followed by mischief."

"If ye make your alms to appear, it is well; but if ye conceal them, and give unto the poor, this will be better for you."

"The faithful believe in God and his angels, his scriptures and his apostles; we make no distinction at all between his apostles."

"The wicked and infidels shall be punished in hell fire."

Chapter 3d. "It is not fit for a prophet to say, 'Be ye worshippers of me, besides God,' but he ought to say, 'Be ye perfect in knowledge and in work since ye have the Scripture. God hath not commanded you to take the angels and prophets for your lords.'"

"The angels told Mary, 'God sendeth thee good tidings, that thou shalt bear the word proceeding from himself, his name shall be Christ Jesus, the son of Mary, honorable in this world and the world to come, and one of those who approach near to the presence of God.'"

"Mohammed is no more than an apostle; the other apostles have already deceased before him; if he die or be slain will ye turn back on your heels?"

"There are degrees of rewards and punishments with God."

Chapter 4. Take in marriage two or three or four and not more. But if ye cannot act equitably towards so many, marry only one."

"Verily Christ Jesus, son of Mary, is the apostle of God. Believe in God and His apostles and say not, there are three Gods: forbear this; it will be the better for you. God is but one God. Far be it from him that he should have a son. Christ doth not proudly disclaim to be a servant of God."

Chapter 5. "They are infidels who say, God is Christ, the son of Mary. They who believe, and the Jews, and the Sabaeans and Christians who believe in God and the last day and doth that which is right, there shall come no fear on them, neither shall they be grieved."

"They are infidels who say God is the third of three."

"Obey God and his apostle, but if ye turn back, know that the duty of our apostle is only to preach publicly."

Chapter 11. "The wicked shall be thrown into hell fire; they shall remain there so long as the heavens and earth shall endure, except what thy Lord shall please to remit of their sentence, for thy Lord doeth that

which he pleaseth. We sent the apostles one after another; we sent Moses and his brother; and Jesus, son of Mary. This your religion is one religion, but men have torn it into sects."

Chapter 38. "Verily I am no other than a warner, and there is no other God but one."

It were useless to quote further. The whole Koran is but a continued iteration and reiteration in the various forms of phraseology of the foregoing. To sum it all up in a nut shell it is this; "I Mohammed, have been sent to preach to you Arabians the doctrines of the Holy Scriptures, heretofore delivered to Abraham and the patriarchs, to Moses and the prophets, to Jesus Christ and the apostles. It is nothing new, and I am but a man like yourselves. I am no guardian over you, am a warner and preacher. If you demand of me miracles, I tell you Jesus Christ was sent with 'evident miracles and they rejected Him.' I can perform no miracles. I refer to the Scriptures for proof of what I say to you and your own common sense. You are idolaters, and the Jews and Christians are little better with their Son of God, and their three Gods and mother of God. I call your attention to the evident 'signs of God's vanity.' Do good, you know what that is, and whatever you do or think, God knows it all. To you who follow the Jewish custom of having unlimited wives and concubines, I say 'take but two three or four, and no more; but one only if ye cannot treat them equitably.'"

Let me add that the followers of Mohammed abused and perverted his doctrines just as those of Jesus Christ have done, or rather they have made his doctrines subservient to their condition and wishes. A genuine Mohammedan is more of a Christian than a Roman Catholic or a New England Unitarian. No where in the Koran does Mohammed claim for himself any more authority than that of a preacher. No man has ever been more abused and calumniated than Mohammed. It is not much to our credit that we are so ignorant of the doctrines of a religion that to-day has more adherents than Christianity, and is spreading over India and China with a rapidity surpassing that of its great rival, the religion of Jesus.

HOLT.

Selections.

Another Learned Blacksmith.

A PENNSYLVANIA MECHANIC SOLVING THE PROBLEM OF THE PLANETS AND STARS—A RARE LIBRARY AND LARGE TELESCOPE.

SHERIDAN, Lebanon county, Pa., May 11, 1874.—There are not many blacksmith astronomers in the world. Yet here in this quiet little village in the valley of the Lebanon I have found one, probably the only one in the United States; a man who to-day is making astronomical calculations for a little world of almanac makers, and who employs the other half of his time in making iron spoons, ladles, horse-shoes, and other articles of the blacksmith trade. His star-gazing and eclipse calculations do not bring him in a sufficient sum to support himself and family, and hence he pounds and fashions red-hot irons for a livelihood. That's the kind of man Lawrence J. Ibach is.

Just 137 miles west of New York by way of the Allentown Line, toward Harrisburgh, is a station on the Lebanon Valley Railroad named in honor of gallant little Phil Sheridan. It is about thirty-five miles east of Harrisburgh and seventeen west of Reading. From Sheridan a correspondent rode two miles inland to the village of Newmantown. It was late in the afternoon when the jolly German driver drew rein and came to a halt in front of a little, low country blacksmith shop on the main street of the village. A small pile of coal and a lot of scrap iron were lying near the door. The tinkling song of the anvil and hammer was heard. The door opened, and a tall well-built man appeared.

"Nothing wrong, Mr. Ibach," said the wagoner, "only brought a stranger to see you. Wants to have a talk with you."

Two hours afterward, by appointment, I was in the study of this remarkable man.

It was a singular apartment way off here in the wilds of Pennsylvania, apparently beyond the borders of civilization. The walls were hung with maps, and the corners of the room contained piles of books. A low, broad table was in the middle of the room, and a large coal-oil lamp was dimly burning. Several beautiful globes, elegantly mounted, were on the table. The rain pattered incessantly on the skylight above. A large sectional telescope was lying in a rack. Another, on a beautiful stand, was near the door. An old Chinese work on astronomy is a rare relic. He has a reprint of Montucla, recounting observations that were made 2,500 years ago. He has reminiscences of Thales and Meton. The Ptolemies are represented. He has a work of George of Peurbach, an astronomer of the Austrian dominions, born in 1423. Also of John Muller, of Konigsberg, from whom we possess the first good and complete Ephemerides. He is a great student of Nicholas Copernicus, born in 1473; also, of Tycho Brahe, a Dane, born in 1546. The opinions of Galileo, Hevelius, Huygens, Newton, Kepler, Halley, Bonguer, Maupertius la Caille, Tobias Mayer, l'Isle, Lambert, Euler, and very many others of a later date are on the shelves and tables. He has charts, instruments, sketches, outlines of air and wind currents, and very many other articles pertaining to this branch of his business. And all these hid away here in the rear portion of a two-story frame house far from the habitation of science, art, or letters.

Mr. Ibach is fifty-eight years of age. He was born in Allentown, Pa., and in all respects is a self-made man as far as he has gone. He speaks English, German, Spanish, French, and some Italian. He is furnishing thirteen large establishments with astronomical calculations, including several newspapers in New York for their almanacs. His calculations for 1874 were made two years ago. Those for 1875 are finished and translated into four languages, and in a few days will be sent away. The calculations for 1876 have been commenced.

In the morning the astronomer works with his telescope, charts, and instruments. In the afternoon he shoes horses, makes nails, hammers iron into ladles and spoons, and finds time to instruct his neighbors and customers. In the evening he entertains his wife and little ones, and never fails to pass two hours with his books. His translated calculations go as far as South America. He is in correspondence with many of the leading minds on astronomy in this country.

Ibach went to school until fifteen years of age, and was then apprenticed to the blacksmith trade. At the age of twelve he began the study of astronomy, and read much on the subject after working hours. A Frenchman named Macard paid some attention to his education. Ibach served his apprenticeship in full. At thirty years of age he fell heir to a large lot of instruments, the property of an aged astronomer. Ibach determined to learn the profession of the dead man. He worked incessantly, and finally gained his point. He has grown gray in his work, and it is an absolute fact that one-fourth of the people, in a circuit of twenty miles around this dreary country, are not aware of the presence of this philosopher of the stars, and yet he has lived among them twenty years. They know him only as a smith and a *shlan-na quoker*—a Pennsylvania German term for a star gazer. He is well informed on current topics. I was shown the first pages of the manuscript of a new book on astronomy he is about to issue. He also pointed with pride to a lot of shovels and iron ladles and spoons he had made during the day. He is a genius in no small way, and is completing a telescope larger than any in the State. All in all, he is a wonderful man, hid away here in the country, solving the problem of the stars and planets and shoeing horses and doing other work in his blacksmith shop.—*Cor. N. Y. Sun.*

A correspondent the *Practical Farmer* advises the use of celery as a cure for nervousness, and avers he has known cases where a cure of palpitation of the heart has been effected by a plentiful use of this delicious salad.

Free Thought.

Evolution.

BY B. F. UNDERWOOD.

That the history of this universe is a history of evolutionary changes, that may be comprehensively formulated as from the simple to the complex, from the homogeneous to the heterogeneous is regarded as an established fact among our scientific men. The generally received theory of LaPlace is based upon this principle. Once a homogeneous fire-mist distributed through space, it has gradually become condensed, and differentiated into specialized systems and orbs. Millions of years ago our globe was a ball of fire. Gradually cooling, diversities have appeared.

From a featureless globe of fire came oceans and dry land, mountains and rivers and climates, and all the geographical diversities that, to-day, characterize the earth. When these conditions existed Life appeared in the same way, advancing from the simplest to the most complex forms. Such is the voice of geology. Mr. Huxley says, were he permitted to look back beyond the vistas of recorded time when the earth was in its infancy, he should expect to be the witness of living protoplasm from non-living matter. And why not, since all the forces of organic forms are but modifications of the same force which pervades the rocks and seas. Since Huxley wrote his address, to which I refer, experiments have been made and results published in Dr. Bastian's "Beginning of Life," which go to establish the appearance of living specks of albumen, in the most homogeneous condition, in liquids heated to from 300 to 400 degrees (Fahr.), a heat sufficient to destroy all life and all germs. Hæckel, Wallace, and other careful scientists believe that we have in these and similar experiments a demonstration of the evolution of life from non-living matter. Life unquestionably is a form of force, and a miracle is no more required to account for it than for any other modification of force. And the lowest, simplest seem *monera* seem to appear in certain liquids, *de novo*, as certainly as crystals appear in other liquids. In the developments of organic forms there has been no special intervention of supernatural power. Species, the theologian declares, *must* have been miraculously created. But science in establishing a genetic relationship between all animal forms, from the live jelly floating in the slime of the sea to man, nature's crowning work.

Naturalists have shown that all the animals of the globe can be reduced to five, at most to seven types of structure. In laying the foundation of each organic fabric nature commences by taking an exact copy of the primitive form, the structure being changed only so far as is necessary for its peculiar situation. In providing for the locomotion of the serpent she employs the ribs, for instance, instead of creating new structures foreign to the *vertebrata*. Man, the horse, the whale, and the bat all possess the pectoral limb, whether it be the arm, the foreleg, the paddle, or the wing, formed on a type essentially the same. Here we have a strong hint that all organic forms have sprung from a few common stock by innumerable divergencies, during which they have continued to inherit the ancestral characteristics. The facts of embryology come to our aid. The fish, the reptile, and the quadruped, different as they are at maturity, show no distinguishable differences at certain stages of their development. At first they all have the character of the lowest—the aquatic. Birds, whose element is the air, successively resemble fishes, and reptiles in the embryonic state. The respiratory organs are at first bronchial placed like those of the fish, in the neck. Indeed, the adopted zoological system of classification is expressed by these developmental changes. Why should a mammal at one period resemble a fish, then a reptile, and afterward a bird, if there be no genetic connection, no primordial kinship? Another proof of development is afforded by rudimentary structures. The whale has teeth in the lower jaw that never come to use, but disappearing, give place to a filtering apparatus, which occupies the roof of

the mouth, and that nature substitutes for teeth. No other teeth succeed or represent these fetal structures. The female dugong has tusks that never cut the gum, and guinea pigs have teeth which they shed before their birth. Mr. Darwin says it is stated on good authority that the rudiments of teeth can be detected in the beaks of certain embryonic birds. In certain snakes are hind legs concealed beneath the integuments, and the seal, which, as Mr. Darwin mentions, is a mammal considerably modified in adaptation to an aquatic life, and which uses its hind feet mainly as paddles, has toes that still bear external nails. And the manatee, says the same author, has nail-less paddles, which, when the skin is removed, display rudimentary nails at the end of the embedded digits. The apteryx, a bird of New Zealand, incapable of flight, has a rudimentary wing which Mivart says contains bones that are miniature representations of the ordinary wing bones of birds of flight. Can it be doubted that the undeveloped or aborted parts are recollections of a former condition or mark of descent from races in which they were developed and in use? The theory of evolution can alone explain these facts.

The distribution of organic forms in time and space leads to the same conclusion and is one of the strongest evidences of development. How is the existence of the long succession of crocodilian forms to be explained, except upon this hypothesis. "Only two suppositions," says Huxley, "seem open to us. Either each species of crocodiles has been especially created or it has arisen out of some pre-existing form by the operation of natural causes. Choose your hypothesis, I have chosen mine." "Few will venture to affirm that the reasoning which applies to crocodiles loses its force among other animals or among plants. If one series of species has come into existence by the operation of natural causes it seems folly to deny that all may have arisen in the same way."

The animal origin of man is a necessary consequence of the theory of evolution. Mr. Darwin has made us familiar with a large number of the vestiges of man's lower condition, and shown that his structure conforms to the type or model of other animals. All the bones in man's skeleton can be compared with corresponding bones in a monkey, bat or seal, and as Huxley has demonstrated to the scientific world, every fissure and fold in the brain of man has its analogy in that of the orang. The structural differences between man and the gorilla and chimpanzee are not so great as those which separate the gorilla from the lower apes.

When we think of the difference between man and the highest animal, we must consider how extremely low the unadvanced tribes are. There are natives in New Guinea who live in the trees, leaping from branch to branch, and are described by travellers as gesticulating like apes. Some of the natives of Australia live entirely naked, have no fixed place, no tribal property. They are full grown at ten or twelve years of age. Missionaries say they can be taught no principles. Some of the Aborigines of New Caledonia are of the same character. There are men in South Africa about four feet high, that wander in the woods naked, eat mice and roots, and clamber about the trees like monkeys. They have no marriage and no family relations. With their thick lips, flat nose, little eyes, and nearly the whole body covered with hair, they resemble apes more than they resemble men.

Hygiene.

Extracts from The Health Guide.

BY E. D. BABBITT, D. M.

Health of body, next to harmony of soul, is the greatest of earthly acquisitions. In fact, this soul harmony itself is very incomplete without bodily harmony, and life becomes almost a wreck. How shall we gain and preserve this boon, which thus lies at the basis of our power and happiness in this world? How shall we grow beautiful and strong in both body and soul? Without the development of both together neither one can be rounded out into harmony.

How little have the people been led to *causes*—how much to *effects*, and mere superficial effects at that. How little do they, or even very many of the physicians, know of the fundamental laws of life; of the action of positive and negative forces that rule everywhere; of the distinctions between magnetism and electricity—between the elements of acute and those of chronic diseases—when acids are best and when alkalis—when or where to use hot water and when cold—when to bathe or how to bathe, or whom to bathe—when to rub up or when down, or horizontally or in a circle—when the right hand is best and when the left—when glutinous food is required and when starchy—how to develop a deficient brain or body, and modify mental, moral, and social conditions—how best to vitalize the body with gymnastic exercises—what kind of manipulation or food or bathing are best for rheumatism, or neuralgia, or costiveness, or tumors, or cholera, or dyspepsia, or any other disease—in short, what the philosophy of cure—what the simple plan of nature by which, to a great extent, one can become his own doctor and learn how to wield the life-forces which are the real source of power.

THE GREAT FORCES OF NATURE. Permeating all substances and space there seem to be two exquisitely subtle kinds of ether, having opposite laws of movement. The one produces the effect of heat, and may be called the positive element, or Electricity. These exist in an infinite variety of combinations and degrees of refinement, reaching from the efflux of the grossest matter up to the highest emanations of spirit.

WHAT MEDICINES ARE SAFEST. In proportion as substances approach a pure and ethereal character do they become more effective for good and less liable to do harm. Thus, such an alkali as *potassa* has an element of electricity in it which might be cooling to an inflamed stomach; but having an impure quality which the system cannot appropriate, will be apt to do much more harm than good. How much better to take the pure electricity itself. Again, suppose the system is in a cold, negative state. Alcoholic liquors have a warming principle, but have a coarse and poisonous element which does damage, and tends to deaden the life-principle. How better to have the pure and vital element fresh from a warm magnetic hand. Whatever medicines, if any, are taken into the stomach, should be of a gentle, diluted character, which, like, food, may be incorporated with the system.

CURE BY THE WILL-POWER. The brain wields the vital aura much as the heart does the blood, the nerves of motion and sensation being the channels of the exquisite fluid, just as the arteries and veins are of the grosser element. Without the vivifying power of the aura the blood would become clotted and death would immediately ensue. The lower back brain (cerebellum) sends out the coarser *nervaura* which regulates the *involuntary forces*, but the higher and front brain (cerebellum) wields the finer *pyschaura*, which controls the *nervaura* and through that the rest of the system when it chooses. Joy, laughter, recreation, emotions of love, send these vitalizing currents through the system, and are far better than medicines to build up the health. "A paroxysm of anger," says Dr. Trall, "will render the bile as acid and irritating as a full dose of calomel; excessive fear will relax the bowels equal to a strong infusion of tobacco; intense grief will arrest the secretions of the gastric juice as effectually as belladonna."

Medical writers often ignorantly speak of persons who have been cured by means of bread pills, by having prayers intoned over them, or by wearing magnetized paper, as a triumphant proof that they had no disease, while the truth is, their disease was as real as any in the world, and was only moved by the vigorous play of their own psychauric forces, which were stimulated by a new faith and hope, and by a new influx of magnetism from others. All disease must be cured, if cured at all, through these fine soul-forces. As one becomes impressive and magnetically developed, he can generally control disease by his own will-power. Sometimes, on retiring at night with a brain somewhat heated by overwork, I have laid on my back, turned

my eyes upward, and willed my forces through the cerebellum and its connecting nerves toward the feet with the effect of powerful electric shocks, bringing a perspiration and animation to the whole system. I would then turn on my right side and sink into a refreshing sleep.

SUN-BATHS. Light is one of the finest elements in nature, and is powerful to health. According to the *Law of Power*, the most subtle movements being the most effective, let us dwell a moment on this subject. The seven colors of the spectrum commence with red as the coarsest, and end with violet as the finest. To form red, it requires waves so small that 37,000 of them extend only an inch, and 451,000,000,000 must pass a given point in a second! To make violet, at the other end of the scale, the waves must be much smaller yet, requiring 64,600 for an inch, while 789,000,000,000,000 must pass a given point in a second. Counting at the rate of 100 a minute, night and day, it would take over fifteen million years to merely note the vibrations which nature can execute in a single second! All colors must be more or less actinic, or chemical, in their effect, as every subtle force has power. Red light is the most exciting, violet the most penetrating, next to which are the indigo and blue. In *Sun-Baths* it is quite common to have the light strained through blue glass, though, according to the law of power, violet light is still more searching, while according to the *Law of Harmony*, the pure white light, combining all the rays as they come from nature's glorious fountain, are the most desirable for general use. A physiologist says he can cure any cold by wearing light-colored clothes two days, as these transmit the light to the body. In the winter dark clothes are proper, as they transform the light-waves into those which give the effect of heat.

PURE AIR electrizes the blood, and tones up the system. It is immensely important that our sleeping-rooms and living-rooms should be well ventilated by open fires, and generally by windows a little open, etc., and that every one should take the out-door air daily. Have no more clothing or bedding than will suffice for warmth, so that the electricity of the air may get to the body from without, and so that the impure exhalations of the skin may escape from within. Comfortables, feather beds, and cotton mattresses are too confining. The beauty and elasticity imparted by pure air, exercise, and sunlight, can never be equaled by cosmetics and artificial contrivances.

ELECTRICITY. GENERAL RULES. Electro-magnet machines are often very valuable if used scientifically. Most children, or pale and excitable persons, especially if ladies, do not need the electricity of the battery, having quite enough of the electric element already. Persons with heart difficulties should avoid it also, as they need the soothing element of magnetism. Those not skilled in its use should beware of using it about the head.

A general rule for its use is to put the electrode on an inflamed or positive part, and the negative somewhat below on a negative or dormant part that needs vitalizing, as the flow is from positive to negative.

In most persons the negative electrode would be needed at the feet, and the positive above to draw the warmth downward. Electricity in this way can be made far superior to any narcotics for inducing sleep and equalizing the system.

When it is necessary to arouse a dormant system, as in paralysis or chronic rheumatism and general torpidity, an *upward current* also is important, for which the negative must be above and the positive below.

Where softness, fineness, and great soothing power are required, it is desirable to pass the current through a good magnetic operator. The success of electricity, electric baths, Turkish baths, movement-cures, etc., is wonderfully increased when the operator has a fine healing aura of his own. "To be a first-rate operator," says Dr. E. B. Foote, "a physician must be a *battery in himself*. In the treatment of many diseases, the current sent out of an instrument must be modified by an individual electricity, or, as it is more commonly termed, "Animal Magnetism."

What Shall we Eat?

BY A PHYSICIAN.

This question has been discussed quite extensively during the past thirty years, mainly from the standpoint of vegetarianism. Much truth has been evoked and some false positions assumed. Upon the whole, considerable progress has been made towards the solution of the question. But the science of dietetics is yet in its infancy. The chief mistake of health reformers lies in the attempt to formulate a system of rules that shall apply to all persons, under all conditions, before the assumption upon which these rules are based were fully proven and established.

The attempt to enforce a creed upon the assumption of its truth, and to defend it by theories that conflict with human desires and experience, must ever fail. Hence the extreme vegetarianism could not make headway, because people desire animal food and find it wholesome and nutritious, when mixed with a fair proportion of vegetables and fruits, and because they have not had much experience in purely vegetarian and frugiverous diet.

Whatever theories we may hold on the subject, we are not prepared to practically assume an extreme position on the subject. We shall, therefore, take medium ground.

Bread is the chief article of diet, and wheat bread is the best sort of bread.

The whole of the grain should enter into the bread, save the outside bran, and even this is needed in the system, as it contains elements that are essential to the formation of the enamel of the teeth, the nails, hair, &c.

Beef, mutton, venison and fish, broiled or roasted, are good articles of diet; but when fried or boiled they are neither so palatable, digestible or nutritious.

Eggs are good, if used in moderation; but they are too concentrated, and contain too much sulphur for general use.

Beans, potatoes, oatmeal, rice, and all the edible vegetables and fruits, are good in proper quantities, properly prepared, and in their proper season.

Cooking is an important matter. Food may be so cooked as to destroy its nutritive qualities, or in a manner to develop them to the highest degree.

But the science of cooking must come in another chapter.

What we shall or ought to eat cannot be determined by another specifically, for the reason that appetites differ, and appetite is the natural language of the system, by which it asks for what it requires.

As a rule, what one desires to eat, and enjoys while eating, is what they ought to eat. There are exceptions to this rule, but the rule stands despite the exceptions.

Our bodies are wonderfully and curiously constructed, and the mystery of their constant renewal is very great. The stomach is a chemical laboratory, presided over by an instinctive intelligence that keeps informed upon the subject of the wants of every portion of the system, and asks for supplies which are here reduced to a fluid state, and poured into the vessels of the circulation, passed through the lungs, for the purpose of oxygenation by contact with the atmosphere, and then distributed to every portion of the body, supplying with fresh materials that waste that is inseparable from activity. If there is too much of any one element in the food, one of two things occurs—either there is an abnormal development of the tissue that uses it, or the surplus becomes a source of disease; if there is an insufficient supply of any element, the corresponding tissue becomes weakened or depraved. For example: Food containing an excess of carbon gives an excess of adipose or fatty tissues, or the surplus is decomposed and thrown out through the skin, or it produces fevers, eruptions, or tumors.

If there is a lack of phosphorus the brain is weakened. A lack of sulphur depraves the brain; a want of silica robs the teeth of their enamel and the nails of their beauty.

It will be seen, that to confine one to any specific diet and allow of no change, is unwise, and for one person to dictate another save in a general way is wrong.

While the subjects of dietetics may be studied to advantage, and a correct system

of universal principles established, this system must ever remain subject to such modifications and exceptions as may be demanded by the unerring genius that presides over the physical wants of each individual.—Dr. T. A. BLAND, in the *Ladies' Own Magazine*.

Facts and Phenomena.

A Visit to J. V. Mansfield.

This is an era of scientific research and at this time especial attention seems directed by all classes to the phenomena of Spiritualism, and if those who witness phenomena which they cannot explain by known laws, would acknowledge the facts as they occur, it would greatly aid the honest investigators and might do their own souls some good.

So Mr. Crooks the editor of the *Journal of Science in England* and a prominent man in the scientific world, has spent nearly four years of his valuable time investigating these phenomena and fails entirely to account for them in any other way than by the Spiritual theory.

On Sunday afternoon, May 24th, I rang the bell at the residence of Mr. Mansfield, 361 Sixth Ave. I was ushered into his parlors, made pleasant and interesting by one of the finest collections of natural and artificial curiosities found in any private cabinet in the country, the fruit of his extensive travels in his present profession. To the lovers of such things this is a rare treat, and I found myself so absorbed with the wonders surrounding me that I almost forgot the object of my visit until interrupted by the advent of the wonderful man himself. Having announced my intentions, he pointed me to a table, at which I seated myself, while he remained at the opposite side of the room. I then wrote the following question on a slip of paper:

"Margaret Fuller, are you present and will you communicate with me?"

I then folded the paper until there were twelve folds over the writing, rendering it impossible for eye to penetrate. He then sat down, and I stood up so that I could see every motion.

He simply laid his hands on the top of the folded paper—occasionally moving them across it. After about five minutes he took a pencil and wrote the following answer:

"I thank you again my dear J. C. for another opportunity of talking with you through mortal organism; although I had not expected this talk to-day. It was a day not unlike this—but more boisterous—that my eyes caught sight of my native land after an absence of many a year—but only beheld it, never being permitted to reach the shore until my body was lifeless. But I mourn not—it was all ordered in the Providence of God. My work had been finished. The Master called. I could but obey." MARGARET F.—

I had several months ago communications from Margaret Fuller through Margaret Fox Kane.

My dear Mrs. Fuller, I am very thankful for your words to-day. Had I better engage in this new enterprise?

"Thanks, my dear friend, should more properly come from my side of the house. You and others have sought me out—not only me, but dear Mrs. Browning and others whose aim it was to make the world better from having lived therein. Your reward awaits you, so be faithful to the light within you.

If my advice is worth anything on a mundane matter—I shall say yes. I shall advise you to do so." Yours,

MARGARET FULLER.

I then had several communications from Thomas Starr King, David Wilmot and others.

In answer to questions written and sealed as the first, I select the following:

Well sir, (meaning Thomas Starr King) I thank you for all you say—but it looks dark to me.

"You say dark, well, I always found it the darkest hour before day dawn. I do not think you have anything to fear nor does my friend Horace Greeley—and H. J. Ray-

mond." THOMAS STARR KING.

Thank you—(meaning David Wilmot.) Have you any advice to give me on this matter?

"Well, my dear fellow, as to that I think the price rather steep. It will require a money basis—see to that before you weigh anchor—with that and proper management it may be made a paying enterprise."

DAVID WILMOT.

Horace Greeley, Dear Sir:

Do you agree with Wilmot's advice to me?

"Yes, my dear young friend—I do—I would take his advice—that is sound—then you will stand when the winds of adversity howl—I tried it for a great many years, ever true to my convictions of right, and was kicked and cuffed by my own party at last. The only reward a man has in earth life for doing right is the satisfaction of knowing he has done his duty—I will assist you if you engage in the business."

HORACE GREELEY.

Mr. Mansfield expressed some surprise that he did not get the full name to the first answer. I had six communications from Margaret Fuller all signed Margaret F—, except the last one which was given in full as above. I am as thoroughly convinced that he had nothing to do in framing those answers as I am of any simple fact occurring daily and never disputed.

A week after this scene I called on him again, accompanied by a lady of intelligence and culture, connected with the press in this city. She came as an investigator never having seen anything of the kind—writing her questions and observing the same care I had, she almost entirely failed—she did finally get one or two short answers, and a name written in a very singular way. This seems to me proof conclusive that he has nothing whatever to do in giving answers, as he had the same inducements in her case as in mine.

The expression of the Hon. David Wilmot "My Dear Fellow," was one often used by him to me when living—all his answers were characteristic of the man.

I do not think we should follow the advice of spirits, without using our reason, and most careful thought. J. C.

New York, June 9, 1874.

News of the Week.

THE famine in Palestine is threatening 14,000 Jews with starvation.

THE entire cost of the Tichborne trial amounted to \$735,000.

NELLIE SULLIVAN, aged 11 years, died of fright, at Webster, during a thunder shower.

THE House of Representatives has passed, under suspension of the rules, a bill to admit Colorado as a State.

Gov. DIX has signed the bill awarding the prize of \$50,000 to William Baxter for the best invention for steam navigation in canals.

THE heavy rain of Sunday caused destructive floods, with considerable hindrance to railroad travel, in the Hudson River valley and in Western Connecticut.

A Minnesota clergyman has sued thirty-five members of his church, who refuse to pay pew rent because he alluded to them in one of his sermons as "empty heads."

A San Francisco man has been sued for \$20,000 by another man whose wife he allured away from him. The idea seems to be that he may keep the woman if he will pay the money.

BAYONNE, June 10.—Twenty-five battalions of Carlists with twelve guns are posted between Estiel and the Arga valley, awaiting the Republicans, who are advancing from Tafalla.

THE FASTEST RAILROAD TRAIN IN AMERICA.—The Washington limited express train leaves Jersey City at 9:35 A. M. and arrives at West Philadelphia at 12:05 P. M. Time, 2 hours and 30 minutes.

THE Steamer Faraday, engaged in laying the new Atlantic cable, has successfully laid her cable and buoyed it off Saffrey's Ledge. There are no tidings yet of the other cable steamer, the Ambassador.

DISPATCHES to the *Daily Telegraph* from Berlin assert that the differences between the Khedive of Egypt and the Sublime Porte are serious, and intimate that grave complications in the East are probable.

FIVE active members of the volunteer fire department of Williamsburgh, Pa., have confessed to burning nearly all the property, amounting to over a million dollars, destroyed there since the great fire of August, 1871.

THE Boston *Post* says "there are two main pillars to the future prosperity of Boston—the Hoosac tunnel and the Reciprocity Treaty—and fortune presents them precisely when they are wanted most."

LEWIS SWIFT of Rochester announces that he discovered a new planet at 10 P. M. on the 8th. It is near the Camelopard's breast, is quite bright, and has a tail half a degree in length. Its motion is slow and towards the earth.

THE crusaders are having troublous times in Scranton (Pa.) The *Times* says they have had the costs of prosecution to pay in several instances, and the grand jury has found a bill against one of them for conspiracy.

WARDEN JOHN QUINN reports that for the month of May there were 1,991 male prisoners and 1,352 females in the Tombs. Since Jan. 1 there have been eight deaths; one died six hours after being committed; one baby died.

TEN millions of the new issue of 25-cent fractional currency were received at the Sub-Treasury yesterday. The note is embellished with the portrait of the Hon. Robert J. Walker, Secretary of the Treasury under President Polk.

THE Custom House officers seized three boxes of cigars yesterday which they found in a case of books sent from Germany as a present to the Rev. H. H. Wiemar of Boston. Before the cigars left the public stores nearly half were taken as samples.

MRS. HELEN B. PHILLIPS, daughter of the late Mrs. Gen. Hiram Walbridge, has filed in the Equity Court, in Washington, a petition for divorce from her husband, James Phillips, on the ground of extreme cruelty and drunkenness, and neglect to support her.

AT Fauticoke, Pa., Monday night an explosion at the No. 1 shaft burned three miners and set fire to the breaker, which was soon destroyed. Some burning timbers fell upon William Vivian, killing him instantly. Alexander Ale and Charles Keller were fatally suffocated by the gas.

THE American lady of whom the young Duke Nicholas of Russia gave his mother's stolen diamonds is now in Paris, with the jewels, worth 500,000 francs, in her possession. She is described as intelligent and beautiful. The duke is said to be madly in love with her, and wishes to marry her.

It appears from the report of the House Committee on Appropriations that the total amount recommended by the twelve regular appropriation bills is \$170,651,396, besides four millions in the Naval Emergency bill. It is supposed that the appropriations in private and other bills, in addition to the above, will make a total for the session of about \$180,000,000. This will not include the Geneva award distribution.

A letter from Point Coupee Parish, La., 1st inst. says "It is now nearly seven weeks since the Morgan levee broke and inundated all this part of the country. The water now has an average depth of two feet on all the cultivated land, and is falling but very slowly. Sights are daily witnessed that would move the most callous heart. Men, gaunt and haggard, and almost naked, paddle from house to house, telling a tale of suffering and privation almost incredible."

ALL the parties implicated in the burning of the alleged sorcerer in Jacobo Mexico, are in prison. Four were arrested by the police, and the others surrendered themselves. None of them can read except one, who is the village schoolmaster, who says the outrage would not have been perpetrated had not the Prefect sent orders to hurry the execution. It is thought if the Supreme Court does not order a special court to try the case, the prisoners will escape justice, as the Judge before whom they have appeared is disposed to discharge them on bail. Several of the accused are Indians.

THE London morning journals of the 8th instant refer to an unexplained absence from the city of an Earl, whose name they withhold from publication. The papers state that he was last seen in the House of Lords on Tuesday, the 2d inst. The *Liverpool Courier* says the missing peer is the Earl of Yarborough, and that he disappeared once before for six weeks. The police are searching for him. It seems that the Earl of Yarborough is addicted to drink, and that on Tuesday last a deputy sergeant-at-arms of the House of Lords, believing him to be in a worse condition than usual, coaxed him into a private room and left him there. Upon the return of the officer to the room half an hour later, the Earl was gone and has not since been seen.

In Mechanicsburg, Pa., yesterday, the State Grange of Patrons of Husbandry began a special session with a large attendance. The main business will be the ratification or rejection of the amendments to the constitution adopted by the National Grange in St. Louis. More than three-fourths of the countries of Pennsylvania were represented.

In Indianapolis, the Indiana Farmers' Reform Convention assembled yesterday. The delegates numbered about 500. The Convention voted to call itself "Independent," and to nominate candidates for office without regard to previous parties, looking only to the best interests of the laboring masses.

The Illinois Farmers' Convention assembled yesterday in Springfield.

Saws and Straws.

A GREAT hardship—An iron steamer.
SHORT SERMONS.—She that is loved is safe.
 He had but few enemies—saving his friends.
VERY little jewelry is now worn in Paris.
A laugh is worth a hundred groans in any market.

"**LETTING off sleep**" is a little boy's definition of snoring.

The song which is sung in heaven must be learned on earth.

The only thing humorous about some men is their melancholy.

The cause that never made a fanatic never produced a martyr.

He that makes himself an ass must not take it too ill if men ride him.

Why does a railroad conductor punch a hole in your ticket? To let you pass through.

Why is a donkey that can't hold its head up like next Monday? Because its neck's weak.

By taking revenge man is but even with his enemy; but in passing over it he is superior.

The young man who boasted he could marry any girl he pleased found that he couldn't please any.

SCENE—Garden of Eden. Adam—Madam I'm Adam. Eve—Adam, I'm Madam. They embrace.

What is the difference between a girl and a night cap? One is born to wed and the other is worn to bed.

Mrs. LOUIS CORAN of Bay City, Mich., has had seven children in five years—two pairs of twins and triplets.

Why is a moth fluttering around a candle like a man getting off a horse? Because they are both going to a light.

SPICER says the difference between Hoosick tunnel and an oyster is, that one is wholesome and the other some hole.

FIVE years ago there was not a railroad in Colorado. Now there are nearly seven hundred miles all in operation.

PAUL MORPHY has not played chess for ten years, nor even seen a chess board. He has taken an antipathy thereto.

QUIZ believes in cremation for the benefit of the soap trade. He knows lots of people whose ashes would make splendid lye.

At what time of life may a man be said to belong to the vegetable kingdom? When long experience has made him sage.

THE town of Marblehead, Mass., produces \$4,000,000 worth of boots and shoes annually, of which three-fourths are children's.

A GEORGETOWN (Ky.) dentist advertises to extract teeth "without pain to the operator and very little to the bystanders."

An undevout Kentuckian declares Job a myth. "Oh, no!" says the Boston Post, "you are myth-taken, he was a myth-ter."

"WHAT is the maximum ball?" said a young lady to a soldier in the Woolwich Arsenal. "The Minnie—mum." was his reply.

It is stated that over 500,000 Circassians have emigrated to Turkey since the conquest of their territory by Russia was completed.

DOUGLASS JERBOLD, speaking of Miss Martineau's religious opinions said, "There is no God and Miss Martineau is his prophet."

A WOMAN in Indiana claims a divorce on the ground that her husband's mother beats her, and her husband is afraid to interfere.

THERE is nothing like having a genteel gospel. An Episcopal journal has published an article on "the Etiquette of the Lord's Table."

A MICHIGAN manufacturer has 18,000 broom-handles ready for shipment. This ought to set husbands thinking about coming home early.

"It is very curious," said an old gentleman to his friend, "that a watch should be kept perfectly dry when there is a running spring inside."

As a proof that American industry is not dead, it is reported that a party of men are digging for Kidd's treasure near Bridgeport, Conn.

CANADIANS drank over eighteen millions gallons of intoxicating liquors last year—over four gallons and a half to each man, woman, and child.

A NEW college for the higher education of women will be opened at Northampton, Mass., in September, 1875. It is now in course of construction.

THE University of London has decided by a vote of 83 to 65 that "it is desirable that women should be permitted to take degrees in the University."

A MAN at Waterbury Centre, Vt., is trying now long he can live without drinking. He accomplished his two hundred and sixtieth day last week.

It is reported that Charles Reade is engaged upon a new novel, which has for its subject the sending forth of overlaid and unseaworthy ships.

THE man who planted himself on his good intentions, has not sprouted yet. It is not known what he may do when the weather gets warmer.

THE Rev. Dr. West of Cincinnati declared in a recent sermon that "the crimes of that city have well nigh made Sodom and Gomorrah respectable."

THE most fashionable of Saratoga cottages rent for \$3,000 for the season of three months. Others bring \$2,500, others \$2,000, and so on down to \$500.

AN unreasonable resident of Rochester refused to pay the gas company's bill for \$18 on the trivial quibble that there are no gas burners in his house.

OF seven distilleries which have been operating in the Third Ohio District, only three were to be continued after the first of May. So much for crusading.

SEMPKINS playfully remarked to his wife that he had four fools: beautiful, dutiful, youthful, and delightful. "Poor me!" said she. "I have but one."

THE total proceeds realized by Christ & Manson, the London auctioneers, from the sale of engravings from Sir Edwin Landseer's works, were about £73,500.

IN Switzerland there is a law which compels every newly married couple to plant six trees immediately after the ceremony, and two on the birth of every child.

THE Rev. Mr. Talmage says that in the fashionable religious phraseology of the day, hell has been spoken of as "the great elsewhere." Why not "the great hellswear?"

A ST. JOHNVILLE man on his dying bed remembered that his wife was smoking some hams, and he said, "Now, Henrietta, don't go snuffing around and forget those hams."

AN Iowa woman poured hot water down her husband's back to cure the toothache, and the jury held that she was practicing without a license, and sent her to jail for six months.

MEN dying make their wills—but wives escape a work so sad;

Why should they make what all their lives The gentle dames have had.

AN old clergyman spying a boy creeping through a fence exclaimed: "What! crawling through a fence! Pigs do that." "Yes," retorted the boy, "and old hogs go along the street."

A WOMAN should never consent to be married secretly. She should distrust a man who has any reason to shroud in darkness the act which in his own estimation should be the crowning glory of his life.

Keep innocency, 'tis the greatest felicity—and a good conscience, for 'tis a continual feast; this is the only music which makes a merry heart; this makes the prisoner sing when the jailer trembles.

A TELEGRAM as sent: "Ft. Wayne, Ind., Dr. Howard, Wellsville, Ind.: Come at once with prescription. Case of Cerebro Spinal Meningitis." As received: "Come at once to see procession of Carrie Spencer's Managerie."

A TRAVELER, stopping over night with a Texan farmer, whose lands extended for miles, said to him: "You must have begun life pretty young, to have accumulated so much property." "Yes," replied the farmer, "I began life when a very young baby."

"THE day is not far distant," says a Raleigh paper, "when the world will look on death as a journey to another country." The Louisville Courier-Journal assents to this, and naively adds that the journey will be one on which we can all go as dead-heads.

A FAMILY passing through Detroit lost their tom cat. "Come children," said their father, huskily, as he turned to the wagon. "Johnny died of scarlet fever, little Mary went with the whooping cough, and now we've lost Sadimus! I shouldn't wonder if mother or I'd be the next to go."

A DUTCHMAN married a second wife about a week after the loss of No. 1. The Sabbath following, the bride asked her lord to take her out riding, and was duly "cut up" with the response: "You tinks I ride out mit anoder woman so soon after the death of mine frau? Nien, nien!"

A GERMAM saloon keeper in Millersburg says: "Ven I goes to mine bet I sleeps not good. I dreams in mine head dat I hears dem vemens brayin' and singin' in mine ears dot Jesus loves me. Dot bothers me so I got right straight up and walk on de floor, un dake anudder glass of beer."

OLE BULL was once seeing the sights at Donnybrook Fair, when he was attracted by the sound of a very loud violin in a tent. He entered, and said: "My good friend, do you play by note?" "The deuce a note, sir." "Do you play by ear, then?" "Niver an ear, yer honor." "How do you play, then?" "Be main strength, be jabbars."

A CORNING, Iowa, youth paid his attentions to two young ladies, and proposed marriage to both. They found out about it, invited him to the house of one of them, and asked him to take a seat between them, which he did, sitting down in a tub of water, over which a covering had been nicely spread. Then they politely requested him not to be in a hurry to go, but he went.

SCOVILL'S BLOOD AND LIVER SYRUP!

All cutaneous eruptions on the face or body indicate

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

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

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

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

SOFT, FAIR, AND BEAUTIFUL. Hundreds of certificates attest its value. Price \$1 per bottle.

JOHN F. HENRY, CURRAN & CO., Proprietors, 8 and 9 College Place, New York.

ALSO PROPRIETORS OF Hall's Balsam for the Lungs, Carbolic Salve, Edey's Carbolic Troches, Oxygenated Bitters for Dyspepsia, Dr. Mott's Liver Pills, Dr. Rogers' Vegetable Worm Syrup, Dr. Bennett's Sure Death to Rats, Mice, and Vermin Russian Hair Dye, etc., etc.

FOR SALE BY ALL DRUGGISTS.

GREENE'S Oxygenated Bitters.

The stomach is one of the most delicate organs of the human system; and the indigestible food crowded into it by the requirements of modern society, keep it in

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

OXYGENATED BITTERS CONTAIN NO ALCOHOL,

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

Natural Condition of Health.

The OXYGENATED BITTERS have been the most popular remedy for the above complaint for the last THIRTY YEARS, and still maintain their UNRIVALED POPULARITY.

Price \$1 per bottle. SOLD EVERYWHERE. JOHN F. HENRY, CURRAN & CO., Proprietors, 8 and 9 College Place, N. Y.

DR. ROGERS' VEGETABLE WORM SYRUP.

A brave man may suffer pain, when inflicted upon himself, heroically; but he CANNOT SEE HIS CHILD SUFFER.

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

PRODUCED BY WORMS;

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

DR. ROGERS' VEGETABLE WORM SYRUP.

Please bear in mind that Roger's Worm Syrup is the reliable preparation.

Rogers' Worm Syrup is a palatable preparation.

Rogers' Worm Syrup is liked by children.

Rogers' Worm Syrup positively destroys worms.

Rogers' Worm Syrup leaves no bad effects.

ROGERS' WORM SYRUP is highly recommended by physicians, and is unquestionably the BEST WORM MEDICINE IN THE WORLD. Price 25 cents. For Sale by all Druggists, JOHN F. HENRY, CURRAN & CO., Proprietors, 8 & 9 College Place, New York

DR. WM. HALL'S BALSAM FOR THE LUNGS. THE GREAT AMERICAN CONSUMPTIVE REMEDY.

Consumption is NOT an incurable disease. Physicians assure us of that fact. It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

Hall's Balsam is this Remedy.

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

While Life Lasts there is Hope.

It may not be too late to effect a cure even after the doctors have given you up.

HALL'S BALSAM is sold everywhere, and may be had wholesale of the PROPRIETORS, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price \$1 per bottle.

HALL'S BALSAM is also a sure remedy for COUGHS,

COLDS, PNEUMONIA, BRONCHITIS, ASTHMA,

SPITTING OF BLOOD, CROUP, WHOOPING COUGH,

and all other diseases of the respiratory organs.

Also Proprietors of Scovill's Blood and Liver Syrup, Carbolic Salve, Edey's Troches, Oxygenated Bitters, Mott's Liver Pills, &c., JOHN F. HENRY, CURRAN & CO., 8 and 9 College Place, New York

MOTT'S LIVER PILLS!

An old physician once said that nearly all diseases originate from DISEASED CONDITION OF THE LIVER, and this statement is true, although it may at first seem like an exaggeration. When the Liver is out of order, the whole system and every organ and function suffer more or less in consequence. In the incipient stages of the disease a man

DOES NOT KNOW WHAT AILS HIM.

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

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

MOTT'S LIVER PILLS give tone to the Stomach.

MOTT'S LIVER PILLS cleanse the system of bile.

MOTT'S LIVER PILLS drive out febrile affections.

MOTT'S LIVER PILLS strengthen the whole system.

MOTT'S LIVER PILLS regulate the Liver, and are more reliable as a Liver medicine than any of the mineral preparations that DO MORE HARM THAN GOOD.

For Sale by all Druggists. Price 25c. per box

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HENRY'S Carbolic Salve!

THE MOST POWERFUL HEALING AGENT EVER DISCOVERED.

The wonderful celerity with which this combination of CARBOLIC ACID WITH OTHER SOOTHING AND CURATIVE EMOLLIENTS

HEALS THE MOST VIRULENT SORES AND ULCERS,

is something akin to the marvelous.

It is with pride that the Proprietors call attention to the gratifying fact that

Physicians give it the highest mead of praise,

and use it and prescribe it in their practice.

POINTS TO BE BORNE IN MIND:

CARBOLIC SALVE positively cures the worst sores.

CARBOLIC SALVE instantly allays the pains of burns.

CARBOLIC SALVE cures all cutaneous eruptions.

CARBOLIC SALVE removes pimples and blotches.

CARBOLIC SALVE will cure cuts and bruises.

CARBOLIC SALVE ranks at the head of all Salves, Ointments, or other Healing Compounds, and HAS ACHIEVED A

GREAT REPUTATION AND HAS A LARGER SALE than any other similar preparation of contemporaneous invention.

Sold everywhere. Price 25 cents.

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